



"Our Brute Inheritance."

BY REV. HENRY M. KING.

The late Professor John Fiske's popular phrase, "throwing off the brute inheritance," is open to very serious objections. It is based upon that view of evolution which derives not only man's physical structure but his evil nature from the lower orders of being, and upon that theory of moral science which places the seat of sin in the animal passions or sensuous nature. It is a revival of the Manichaeism of the third century. It is scientifically untenable, philosophically shallow and theologically false.

According to this theory, sin arises from the original constitution, the fleshly substance, of our being. It may be a misfortune, but there can attach to it no guilt. But the Word of God and the conscience of man find the seat of sin in the human will, not in the physical or animal nature, but in the moral nature, in the soul itself. Paul's use of the term "flesh" was a convenient method of designating not man's body with its animal instincts and passions and appetites, but his whole being that was not under the control of the Spirit of God. Says Dr. Julius Muller: "The flesh which lusteth against the spirit, denotes man's habit of life and conduct in this present world. This, and not the sensational nature, is the flesh which is to be crucified."

The dualism was not between man's animal nature and his spiritual nature, but between "the old man" and "the new man," between the unrenewed man still remaining in him and the renewed man struggling for the mastery. The major sins of which men are guilty, are not those which are fleshly or sensuous, those which have their manifestations in animal passions and appetites or have their seat in the body, but those which are spiritual, those which have their seat in the soul.

Neither indeed do cruelty, licentiousness, drunkenness and murder. To say that any of these things are our "brute inheritance" is not only a cowardly attempt to throw off personal responsibility and guiltiness, but it is a libel on the brute creation. The only tiger in a man's nature is the one he puts there; in other words, is himself, a free, moral, accountable being. There is no inherent evil in the physical nature which God has given us, no *maum physicum*. It is the corrupt or depraved nature of man which makes the body and its members instruments of evil, instead of the temple of the Holy Ghost.

Making a Mock at Sin.

BY REV. S. E. WISHARD.

Superficial views of the nature, the power, pollution and guilt of sin are the result of indistinct and feeble conceptions of the Gospel. There can be no strong Christian life without intelligent views of the ruin wrought by sin, and the deliverance accomplished in redemption. Ignorance of man's work in his own ruin, and God's work in his redemption, results in dwarfing the conscience. Iniquity then unabashed, irreverent and insolent, makes its demands, and "fools make a mock of sin." Madness is in their hearts. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Sin is regarded as the merest incident, a trifle not to be considered. This mockery at our own deepest woes manifests itself in the refusal to receive instruction concerning iniquity. God has spoken in his Word, and has given voice to the heavens above, the earth and hell beneath, concerning the nature, the fruit and the guilt of sin. In waking thoughts and dreams of the night he has warned, admonished, persuaded and terrified the votaries of sin, and still they refuse to hear. They crowd upon each other in their haste to do iniquity, heeding neither the light that shines nor

the voice that pleads. "Fools despise wisdom and instruction."

Fools make a mock of sin when they ignore the tremendous events of Calvary. After all that has been written, seen, experienced or known concerning sin, the transactions which took place on Calvary are the clearest and most impressive revelation of its nature and guilt that the world has ever had. As we read the brief records which the evangelists have given of our Lord's sufferings in our stead, we are bowed under the sense of the guilt of sin. For God spared not his own Son when he took our place in death. What must have been the nature of our offenses when righteous moral government demanded that he who took our place must lay down his own precious life?

It is a distinguishing fact that in narrating the events of Calvary the evangelists make no attempt at rhetorical description of the scenes mentioned. In the briefest possible way they give us the facts; as though it were sacrilege, or at least beyond the power of human language, to attempt any portrayal of the sufferings and death there witnessed. Brief as is the narrative, there is running through every line and word of it the awful judgment pronounced against sin, the infinite ill desert that inheres in voluntary transgression. How great the crime of sin! How deep the shame it brings! How awful the guilt it incurs! Yet sinners think of Christ's sacrifice without emotion, speak of it without serious thought, regard it without any appreciation of the interests of moral government, which were so conspicuously set forth. Even those who concede the truth of all the historical acts presented find nothing in them to awaken contrition for sin, while multitudes scoff at the statements made, and deride the same as a myth. Thus fools, blind to all the meaning of the crucifixion, make a mock of sin. While God is saying, "Is it nothing to you, all ye that pass by?" they answer in word and deed, "It is nothing." Hardened, blinded, without understanding, men are unmoved by the things that they understand not; they shall receive the reward of unrighteousness. Which have forsaken the right way and are gone astray, wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever." Instead of fleeing to the only Helper, they have made a mock of sin, and are left to eat of the fruit of their own way.—Herald and Presbyter.

"So far as the recent Baptist Congress in New York is an index," says the *Lutheran* of Philadelphia, "the claim made by Universalists, that the great bulk of their followers are in other denominations, seems justified. According to the reports given in the Baptist newspapers, the Congress was about evenly divided on the question of the final salvation of all men, whatever their attitude toward God and religion in this life. This perversion of the Saviour's teaching is sad enough; but what is sadder still is the flippant and frivolous manner in which the awful question of retribution was discussed, for a certain paper on the subject elicited frequent laughter and applause." Where such a thing is possible, we may be sure that faith in this doctrine of Scripture, which beyond a doubt teaches endless retribution, has been scattered to the winds. But this spirit of skepticism as to one of the great fundamentals doctines of the Word of God is in the air. It is seen in the weakening sense of accountability, of personal responsibility, of civic, moral and spiritual righteousness, in the loss of moral earnestness, of devotion to principle and duty, of steadfastness of character, and in the lowering of all that goes to make up vigorous manhood and womanhood to the level of that which is sickly and sentimental. That musty doctrine needs to be pulled down from its dust-covered shelf and preached with *Psalmine* and *Pauline* emotion and power. To us that

Gospel is a pitiable one—an immoral one—which comes to sinners and says: Defy your Lord and Maker while you live: His boundless love will give you a chance to repent hereafter."

The Faithful Saying.

BY REV. H. C. BASKERVILLE.

When Paul called himself the chief of sinners, he gave us a fine example of humility, but doubtless had on his mind his former extreme opposition to our Lord's claims as the Savior of men. This opposition made the conversion and salvation of Paul a conspicuous exemplification of the inherent power of the Gospel. If such an opponent as Saul of Tarsus could become the object of Christ's compassion, and be converted and saved, then it was a Gospel for sinners indeed.

It is interesting to note that even in the days of the apostles it had come to be a maxim as expressive of the very pith of the Gospel, that Jesus Christ came into the world to save sinners. This saying was taken up by the early Christians, echoed through Syria and Asia Minor, re-echoed through Europe, and wafted across the seas to us!

By this maxim it was meant that the human race are sinners, that they are guilty, that they are corrupted by sin, and that as sinners our Lord came to offer salvation to them. He came to save his people from the condemnation, the corruption and power of sin. Our Lord's special mission into the world was to repair the damage done by sin to any believing soul. This saying is the statement of the true method of salvation in opposition to all false methods that have been devised by man; such as that of merit, or of penance, or whatever systems are held out by the heathen systems of religion. It is a faithful saying, as being founded on all proper evidence.

Had the Jew asked one of the apostles what ground he believed that Christ was the true Savior, he might have replied that in Christ were their own prophecies fulfilled, that the miracles wrought were the promised signs of the divine approval accompanying him, and that the success that he might also have had, to a divine power have believed have experienced. No doubt ourselves the saving efficiency of Christ. We have felt his healing and his transforming grace."

Again, since we are sinners, we are therefore also under condemnation. The wages of sin is death. A most precious gift of God to man through Christ is the forgiveness of sins. But our justification secures to us also the adoption of sons, and a title to the heavenly inheritance. It is by our Lord's high-priestly function that these precious benefits are conferred upon believers.

Then there is the Kingly office. What is our condition? We are revolted subjects, with alienated hearts and evil deeds. He saves us by reforming our evil deeds, and changing our hearts. The soul is thereby brought back into blessed and most willing captivity to Christ. Nothing short of the almighty Spirit of Christ is required for this, process of cleansing needed for the enjoyment of the heavenly inheritance.

Thus the soul, though sinful, is delivered from the curse of sin, and elevated to a condition of perfect holiness, fitted for its holy and beatific environment in the world to come.

Men often take upon themselves needless burdens and anxieties. They act as if the whole world rested upon their shoulders. They may think that their concern for the trend of events evinces either a superior discernment or a larger spiritual comprehension; but more often it shows too little faith in God as the sovereign Disposer of all occurrences to the accomplishment of his Kingdom and to the accomplishment of his mighty purposes. An omnipotent King is upon the throne, and we can trust him to bring about the right results to ourselves and to his cause. We have enough of care to carry, without assuming those which belong especially to the Lord of all.—Ex.

Nobly Enduring God's Will.

Prosperity is not always the lot of God's people. Afflictions beset their pathway. The kingdom of heaven is reached through tribulations. Ordinarily, Christians have a mingled experience: the bitter and the sweet, the sad and the joyous, the dark and the bright; but however God deals with them, submission, hearty, uncomplaining and noble, becomes them. It is not theirs to dictate. A covenant-keeping God is over them, purposing and working out their highest good, and it becomes them to go forward bravely, patiently and persistently in the path which he marks out for them.

Paul possessed this grand spirit. He would not sink down discouraged under the load of trial which his Heavenly Father had appointed him. He asked, it is true, for the removal of "the thorn in the flesh;" but when divine wisdom denied the request, and gave the assurance of adequate supporting grace, he unqualifiedly and resolutely declares: "Most gladly, therefore, will I glory in my infirmities, that the power of Christ may rest upon me. Therefore, I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." Anxious to do his Master's will—having learned both its significance and its end, he felt that all that came to him from his Lord's hand was wisely ordered, and for his own and others' benefit, and so he resolved to endure all with cheerfulness and joyfulness. His thorny ailment was radiant with a new light. It had Christ's glory written upon it, God's grace illuminating it, and his own profit as its blessed issue.

This is a high ideal of attainment. It is not reached at once, or at a bound. One must grow into this triumphant state. It is the result of grace, experience and cultivation. All who try can come unto it.

Too many, however, are content to be merely submissive to afflictive dispensations. Their faith and feeling go no further than to say, "Thy will be done." They resign themselves to a new mind and a bounden duty; but are not simply satisfied with its *po* holiness. There is a higher degree of bliss spiritness. We are to catch the *Ps* not for our own sake, but for *U* upon their own account; but when they come, he of a Christ disposition and consecration, ascends to the loftier plane, and views them as the means of glorifying his Lord and Redeemer, and as tributary to the advancement of his Kingdom. A new field of usefulness opens before him. He enters upon a different theatre for the display of the grace of God in and through him. He comes more into living, personal sympathy with Christ. He enjoys more of his developing power, as well as more of his love and comfort. He becomes a stronger character, a more experienced Christian, a riper saint, a more devoted and active worker, a better guide to inquiring and tried souls, and a more heroic child of God.

The wisest and richest Christians of more modern times accord with Paul and Peter, and the early saints, as to God's gracious purpose in his sore dealings. He sees their need and worth. He sends them at the right time and in the right way. Instead of groaning and complaining at their affliction, we are to cheerfully acquiesce in, and work in harmony with, their design, as God's wisdom, grace and glory are to be evolved in their right endurance. And if mystery surround many of them, it is not to be forgotten that "what we know not now, we shall know hereafter." Infinite goodness is operating. Upon the dark canvas, God is drawing our portrait of spiritual beauty and perfectness. His angels of sorrow conduct to heaven.—Presbyterian.

Put a seal upon your lips and forget what you have done. After you have been kind, after love has stolen forth into the world and done its beautiful work, go back into the shade again and say nothing about it. Love hides even from itself.—Henry Drummond.

Christmas--Its Origin, Observance in Different Countries and Legends.

BY REV. PARKER D. ROSE.

The following article has been gathered from many sources, in some instances word for word, in some instances being condensed. Special acknowledgment is due "The American Encyclopedia," "Lesley's Sunday Magazine," "St. Nicholas," "Littell's Living Age," "Sabbath's History of the Christian Church," "Baker's History Encyclopedia of Religion," "Knickerbocker" and various newspaper articles.--P. D. R.

As Christmas draws near, and preparation is made for its celebration among people of all nationalities and religious beliefs, it is well to stop and consider again and again what we are getting ready to celebrate, and what was the origin of this festival which seems to be so universally observed.

On the Rhine, in Prussia, at a city of nearly, if not quite, 100,000 souls, there is a building which was in process of erection much of the time since 1260 A. D. The plan of the architect, who was laid in the grave centuries ago, has been carried out in the erection of this magnificent cathedral, for which Cologne is justly noted. During all these years this imposing structure has been going up, addition after addition, stone upon stone, window sill and window cap, arch and nave and tower, until it stands forth as one of the wonders of the world.

It is true that it has taken time to accomplish this creation of an architect's imagination, but notwithstanding, it has been accomplished. Just so it is with this festival we call Christmas. It had a justification, and the little by little it came to be observed as it is today. The Cathedral of Cologne was once a huge mass of stone, wood, mortar and iron, but under the hands of skillful masons, it has become what we see it to be. So may we say of this festival, that it came to be observed, but under certain influences it has developed into what we see it.

When the church was weak and in her infancy, she was subjected to trials which were hard to bear. The persecutions of the heathen, their love grew cold while they turned back to the world, from which it is a question if they had ever turned away from, notwithstanding their profession to the contrary. The pagan being more numerous, the persecutions of Christ, as has always been the case, and will be while the world stands, were subjected to cruel persecutions. The old and the young were made the sport of tyrants, who found delight in seeing their victims tortured and destroyed in other barbarous and inhuman ways.

So common was it for one who professed discipleship to Christ to be called upon to seal such faith with their blood, as that many such through the grace given them, were led to welcome such death in the belief that it was a more transport to the presence and joy of their Lord. Many who were desirous to live even brought such as were condemned to die to remember them when they came into possession of their heavenly inheritance, it being thought that such ones were held in greater esteem of the Baviour, and consequently their names were set on stone in behalf of such left behind world afloat.

The idea having set in that direction, many were led on from step to step until their worship was transferred from the Baviour to those who were called to suffer death because of faith in him.

It was not so, however, with all, for there were those who rejected such a belief as having no foundation, and though they were subjected to the same indignities, held fast their integrity, and have continued under different names until this day.

In corroboration of this statement we find a letter said to be written by the church of Smyrna, in the third century, in which we find this statement: "They (the heathen) know not, that we can neither ever forsake Christ, who has suffered for the salvation of the whole world of the redeemed, nor worship another. We adore him as the Son of God, and the martyr we love as they deserve for their surpassing love to their King and Master, as we wish also to be their companions and fellow disciples."

To such an extent did they carry their belief as to call the death of a martyr "his leaving birth-day," and annually to celebrate it at his grave, which was generally in a cave or ossuary, by offering prayer, reading a history of his sufferings and victory, obligations and the observance of the Lord's Supper.

That was without doubt the commencement of that course which resulted in the worship of martyrs, which is still being carried on by the Roman Catholic organization.

Origin, who it is said, was converted to Christianity, and flourished from about 300 to 364, affirmed that "the sufferings of martyrs contained within them an atoning virtue for others an atonement like that of the sufferings of Christ."

Tertullian, who flourished about the same time, gave about the same testimony, with an added allusion respecting the "intermediate state," which was held to at that time: "The martyrs entered immediately into the blessedness of heaven, and were not required, like ordinary Christians, to pass through the intermediate state."

Both Origen and Cyprian said that: "The propitius of the Baviour, by the throne of God came to be thought peculiarly efficacious for the church on earth."

Under such circumstances it is not strange that they should go farther. This is the

huge mass of stone, wood, mortar and iron from which the cathedral is to be erected, for having been led to venerate martyrs and pay to them adoring homage, the next step would very naturally be to turn all their adoring desire to render Christ suitable (?) service.

Although Pope Telesphorus, who died 138 A. D., is said to have instituted the mass for the purpose of not any great extent observed, until the fourth century, when Pope Julius I, threw all his influence into an effort to secure its observance.

In the commencement it was a difficult matter to center upon the day of Christ's birth, for one learned man held that it was one day, and another another, till much confusion existed with respect to it.

Johannes Albert Fabricius, a German, who was made Professor of Rhetoric and Moral Philosophy at Hamburg in 1698, and who was a prolific writer on Literary History and Bibliography, says: "There were extant the learned opinions of 136 different writers which he had collected, and after comparing a whole in every month in the year as on which Christ was born."

After the Romish organization was split in twain, and was known as the Western, having its seat at Rome, and the Eastern, at Constantinople--For the church from which these organizations went out, we believe, held to the pure doctrine of the Word, "the faith once delivered to the saints," never having made for Christ of mass for any one explained a committee from both the Western and the Eastern organizations, to decide upon a day to be held and observed by both, and it was decided, perhaps in deference to the Western, it being the majority, and also from the fact that December 25th had been the day observed by them, to appoint that as the day, though some writers claim that they were led to appoint that day because of the tables of census in the archives of Rome, but that is questioned.

This, then, is the reason why the 25th day of December is accepted by both Catholic and Protestant, and why the official name of the day is born and called Christmas. Let me call your attention to

THE OBSERVANCE OF CHRISTMAS IN MANY COUNTRIES.

Inasmuch as the Bible account of Christ's birth gives us to infer that he was born in the night, or very early in the morning, it was made a pretext at least for entering upon the observance of this festival in the night, and it was therefore, after a while, but just when we do not know, entered in by a man.

Before proceeding, let me give you the definition of mass: It is a sacrament in which Christ is not only held in remembrance, but the real presence of the substance of the bread is regarded as being offered up again for sin.

Said a noted Catholic writer: "Thus in the mass the central idea of Catholicism is incarnated, the mediatorial, the propitiatory functions of the church, which believe that the incarnation and sacrifice of Christ are repeated every day."

In the observance of "Christ Mass," the three masses were celebrated--two following the midnight mass, which occurred at early dawn and in the morning. As near as we can get at it, this custom dates from the sixth century.

Retaining the belief that in the mass Christ was not only held in remembrance, but was truly offered up again, though bloodless, the festival of Christ Mass very naturally took the character of a "holy commemoration and a christal festival."

As time speed on bringing at every recurrence of the appointed time the ceremonies established by command of the Roman Pontiff, it gradually came to be called Christmas, and the name was given it.

Change also took place in its observance, for instead of the solemn services of religion, though terribly corrupted, it was made to assume more the form of a holiday, with dramatic representations, and, as great was the desire to make it a joyous time, many of its support such as had never been brought under the influence of Christianity, that many ceremonies and usages held by the pagans were adopted and made to form a part in its observance.

During the Middle Ages, it was not unusual to witness in the celebration of Christmas "the gay, fantastic spectacle of dramatic mysteries and moralities performed by persons in grotesque masks and singular costumes. The scenery usually represented an infant in a cradle, surrounded by the Virgin Mary and Joseph, by bulls' heads, cherubs, Eastern maid and manifold ornaments."

The custom of singing carols as Christmas called carols, which recalled the Songs of the Shepherds at the birth of Christ, dates, it is said, from the time when the common people were in the understanding Latin.

The Bishop and lower clergy often joined with the people in carolling, and the songs were enlivened by dances and by the music of tambours, guitars, violins and organs. Fathers, mothers, sons and daughters mingled to the same tunes. If it was in the night, they each bore in their hand a lighted taper or torch.

"In Bethlehem, where Christ was born, which is under the dominion of the Turks, and which contains a population not far from 6,000 souls, and which is under the dominion of the Eastern or Greek organization, who have never adopted the new calendar, or as it is called, the Reformed Calendar, which was named by Pope Gregory XIII, in 1582, and to which we hold, because of that fact, observe Christmas on January 6, which is the old Julian Calendar, or twelfth night."

The Christmas Eve, which was introduced

by Julius Cæsar, was found to be so unscientific as to demand a change, and Gregory brought it about. That calendar made the year 365 1/4 days, and intercalated a day every fourth year, and the rest of the year ordinary. Paper is, in reality, more than 11 minutes shorter; so that in one hundred and twenty-eight years one whole year is apparently lost. Gregory's calendar makes the year 365 1/4 days, and the rest of the year ordinary, which is almost correct, though it is not correct, but the error amounts to only one day in 3,226 years. Under the old calendar the 25th of December falls on January 6, as before stated.

The Greek church is the most numerous of all the professedly Christian sects in Palestine and Syria, and Christmas at Bethlehem is carried on with great pomp and ceremony. On Christmas Eve the services are held at the Church of the Nativity. Thither the Greek Patriarch, who lives at Jerusalem, with high officials, both ecclesiastical and civil, with a numerous attendance of lower orders and civilians, often numbering several thousands, are armed and equipped according to their order, and accompanied with a band of martial music repair. At Rachel's tomb the Patriarch is met by hundreds of the Bethlehemians, who, for an hour or more, sing, shouting, clapping their hands and singing as they proceed them to Bethlehem. As they wind their way, giving vent to their feelings at almost every step, the procession grows larger, and is in great measure composed of boys with songs of welcome from the windows by women and children. At their arrival at the church, they are met by a procession of priests and monks, gorgeously dressed, preceded by a band of the army officers and soldiers. At the gate the priests sprinkle the place with holy water and rose water. They dismount and wait until midnight, when the service begins.

At midnight the bishops, the priests and the chorists, in their sacred state robes and crowns, which are one blaze of cloth-of-gold and jewels, candles made of pure wax, of four feet in length and proportional thickness, are called upon to enter a procession of boys, who, as pilgrims that is devout enough to purchase so large a taper. The thousands of tapers borne by the crowds, the gorgeous robes of the priests, the brilliant uniforms of the army officers, the gay and colorful soldiers, the countless variety of costumes worn by individuals from nearly all the different countries, towns and villages on earth, the vast and beautiful cathedral, with its thousand chandeliers, lamps of gold, silver, bronze, brass and stained glass, are ablaze with light, the richly decked altars, the priceless gems of art accumulated through ages, the music, the singing, the constant motion, the waving of the banners, the waving of the dross and bewildering strangeness and beauty that it is impossible to appreciate it at first sight.

The grand service continues till three o'clock in the morning. Long processions wind their way through the crowded church, carrying huge banners of cloth-of-gold bearing representations of the birth of Christ.

During the service, scattered over different parts of the cathedral, but especially near the doors, are tables and stands on which are displayed for sale, relics, romances, candles, shrouds blessed by the Patriarch and passed to heaven--these placed in the right hand of the altar, who is wrapped in costly and blessed shrouds, are considered infallible to secure admission into heaven of the departed spirit.

These deeds to place in heaven are also for sale. These are sold by measurement from the mere standing-room space to the building of palaces. Toward daybreak the bells chime out the glad tidings of a Saviour is born. The monks and priests here embrace the "Feast of Feasts." The hero of the book assembled crowd do the same. Thus ends the services celebrating the birth of the Babe that was born and laid in a manger sixteen centuries ago in Bethlehem. On that account, the services of the course pursued, and will and a merry, happy Christmas to all.

"At Jerusalem the service is anything but solemn and impressive, and it is strange that so marked a difference could be seen as is here witnessed in the most noisy demonstrations possible to describe take place. The city is usually filled with Turks and Arabs, Jews and professed Christians, and indeed the representatives from most of the countries of the world, who seem from witnessing their manifestations to throw aside all restraint and engage in all manner of sports and amusement." While all may not be included in this sweeping assertion, it is a feeble description of the course pursued by the Turks, who appear to observe it as a holiday after their own fashion.

In Russia Christmas is differently observed by the two different classes of that empire. The ability to visit to the north, where the day is spent in the pleasant intercourse of good wishes, which is conducted in that manner which alone a born "aristocrat" (for of all countries in the world the aristocrats of Russia is the most aristocratic) is capable of conducting. Between the peasant and the proprietor there is no real community of feeling. The proprietor looks on the peasant as an instrument necessary for obtaining any profit from his land; while the peasant regards the proprietor as a man whose land he may till or draw wages as necessity may force him. Under these circumstances, made more apparent to us by the fact that the good-will and good feeling of the peasant is only will to supply the few wants of his hard and fragile life, and to pay his taxes, and the disgust which such a course creates in the breast of the proprietor, it is not surprising that the two cannot

meet upon common ground even in the observance of the great event of the Saviour's birth.

Thus we find Christmas observed in Russia by the proprietors and nobility of the empire and the peasants in ways entirely different, and admitting of no similarity between them. The pomp and show of the court, with the hearty and dignified bearing which is the birth-right of the nobility, could not even be suggested in the careless and unrefined manner of the indolent and unlettered peasant. The celebration of Christmas with them, instead of being a formal and reserved affair, is engaged in the most informal and reckless manner. It is a day of general good cheer, of eating and drinking, of music and dancing. The peasants gather together at the home of one of their number, where they engage in these frivolities, being dressed in their best, and with other pleasures discuss politics and tell stories until it is time for them to return to their homes, when they separate with the wish that another Christmas may find them all together again.

(The concluded next week)

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.

BOOKS. LESTER'S LINK. By Horatio Alger, Jr. 12mo. Philadelphia: Henry T. Coates & Co.

Lester's father died, leaving him when all expense were paid only one dollar, and a letter to his cousin Paig Danton, the only relative he had whom he knew to be alive. On his way to Squibb Danton's, Lester frightened away the man who was stealing harness from a widow who had kindly given him a night's lodging.

Arrived at his cousin's, he found him a surly, miserly fellow, and his only son a coward and a bully. Lester, however, was where he found employment after some trouble. Lester was a bright, brave, honorable and obliging boy, and such always make friends. He had been when his luck failed him, but never his pluck. And the book leaves him prosperous and happy, and as ready as ever to do kindnesses for every one.

Horatio Alger, Jr. is one of the best known writers of stories for boys in the country, and a new book from him is always welcomed by a large circle of readers.

RED KAGLE. By Edward S. Ellis. 12mo. 25¢. Philadelphia: Henry T. Coates & Co.

This is an aggravating book to an old reviewer who loves to glance rapidly over books. Because it was so interesting it forced its reading, even though time could not be spared for it.

Red Kagle was the name of an Indian chief in the early days of warfare in New York state. The story opens with the Indians on the war trail. Red Kagle's rage being chiefly against the Standard family. The hero of the book is Budd Wycherly, a famous scout and marksman. He and the Standard boys have many exciting adventures in fighting the Indians, and many hair-breadth escapes.

The most improbable thing in the book is the promise that Red Kagle made to Wycherly to release the two Standard boys, whom he had captured, and especially his speech to the Indians which persuaded them to agree. But it makes a most thrilling episode, so one is willing to forget the improbability.

A brother beloved takes us to task for not having said more about "A Lily of France." But it is not necessary to write a long notice of a book when we are commending it. Criticism requires many notices, praise only a few discriminating adjectives.

We were much pleased with the book, and said so. We were glad it was written, because we were glad to have the great Protestant leader, William the first, the care of his fraternal dispositions. We need his measuring rod to a right estimation of what he does. A trap and Scriptural philosophy receives everything into his hands, and awaits the fall and greatest development of his purposes. We gain nothing by repining and complaining over what comes to us under his government and by his permission. Faith and hope recognize a covenant-keeping God over his children and inspire to the fullest confidence and bright best outlook, under the assurance that what we know not now, we shall know hereafter, and that all things shall turn out to our spiritual and eternal advantage.

God takes in all occurrences and conditions as they relate to time and eternity. It is not to be judged by our puny foresight of his Providential dispositions. We need his measuring rod to a right estimation of what he does. A trap and Scriptural philosophy receives everything into his hands, and awaits the fall and greatest development of his purposes. We gain nothing by repining and complaining over what comes to us under his government and by his permission. Faith and hope recognize a covenant-keeping God over his children and inspire to the fullest confidence and bright best outlook, under the assurance that what we know not now, we shall know hereafter, and that all things shall turn out to our spiritual and eternal advantage.

**SUNDAY-SCHOOL LESSON.**

BUNDAY, JAN. 13.

THE PROMISE OF POWER FULFILLED.

Acta 2:1-15.

**MORRO TALK.**—"The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acta 2:39.

"And when the day of Pentecost was fully come."—Pentecost was one of the three great religious festivals of the Jews. It came fifty days after Passover, and was called the "Day of First Fruits" (Num. 28:26), though the usual name was the feast of weeks. In regard to the expression, fully come, Hackett says: The action of the verb refers not to the day itself, but to the completion of the interval which was to pass before its arrival. "They were all with one accord in one place."—The upper room. There were 120 of the disciples.

"And suddenly there came a sound from heaven as of a rushing mighty wind."—It does not say there was a wind, only that the sound which came was like that made by a great wind. "And it filled all the house where they were sitting."—The comment of the Episcopalians, Canon Cook, is "As a bath is filled with water that they might be baptized with the Holy Ghost in fulfillment of 1:15."

"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them."—Because of the construction as shown in the number of the verbs, many commentators think that cloven means distributed, that the flame appeared in the room as a whole and divided itself into tongues over all. Others think that cloven means forked, and has reference to the appearance of the tongues of fire.

"And they were all filled with the Holy Ghost."—Each one according to his several capacity. "And began to speak with other tongues, as the Spirit gave them utterance."—They talked in other languages than their own. The Spirit decided by his own sovereignty as to what language each one should speak.

"And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven."—So wide was the distribution of the Jews. Only a comparatively small part of the race still lived in Palestine. But the devout ones who were looking for Messiah returned in large numbers, especially as they grew old, and made their homes in their fatherland. Besides these dwellers, there were many thousand who had come up to the feast of Pentecost.

"Now when this was noised abroad."—The account of the tongues of fire and the ability of the disciples to talk in languages they had never learned. No wonder the report of such a thing brought a crowd together. "And were confounded because that every man heard them speak in his own language."—A reason for great amazement. For these disciples were unlearned men.

"Behold, are not all these that speak Galileans?"—All the apostles were Galileans except Judas. The Galileans were accustomed to talk only their own language,

**All Stuffed Up**

That's the condition of many sufferers from catarrh, especially in the morning. Great difficulty is experienced in clearing the head and throat.

No wonder catarrh causes headache, impairs the taste, smell and hearing, polutes the breath, deranges the stomach and affects the appetite.

To cure catarrh, treatment must be constitutional—alterative and tonic. I was afflicted with catarrh. I took medicines of different kinds, giving each a fair trial; but gradually grew worse until I could hardly hear, taste or smell. I then concluded to try Hood's Sarsaparilla, and after taking the bottles I was cured and have not had any return of the disease since. **EDWARD FURUS, Lebanon, Kan.**

**Hood's Sarsaparilla**

Cures catarrh—it soothes and strengthens the mucous membrane and builds up the whole system.

the Aramean, the better educated among them adding some knowledge of Hebrew and Greek. They were considered rude and illiterate.

"And how hear we every man in his own tongue, wherein we were born?"—The word translated tongue means dialect. They not only heard the language of each country, but also the dialect of the different provinces.

This unheard of miracle attracted attention as the healing of the sick would not have done. It made the hearers listen most attentively to what the apostles were saying. It was evident that God was speaking through their lips, as they stood there speaking correctly languages they had never learned.

"Parthians, and Medes, and Elamites."—Jews living among these people and belonging, by birth, to them. These were in the Persian Empire, and may have been descendants of the ten tribes. "The dwellers in Mesopotamia, and in Pontus, and in Asia."—Mesopotamia, which means "between the rivers," was between the Tigris and the Euphrates. Asia does not refer to the continent, but to a province of that name. "Phrygia and Pamphylia" were also provinces in Asia Minor. While Greek was the language of the educated in these provinces, as it was the language of learning everywhere, the people of each province had a dialect of their own. And it was in the language of the common people the disciples were speaking.

"In Egypt, and in the parts of Libya about Cyrene."—These countries are in Northern Africa. The language of Egypt was Coptic. "And strangers of Rome"—who talked Latin. Many of these were Gentiles, who had come to worship the true God. "Cretes and Arabians."—The Arabians had their own language, Arabic. It is probable the Cretes talked Greek as their native tongue. "We do hear them speak in our tongues the wonderful works of God."—The cross and the resurrection being the burden of their theme, we can well believe. There are so many questions one would like to ask. Did each disciple understand the language he was speaking, or did he seem to himself to be talking Aramaic, and the words he meant to have used come out of his mouth changed? If Peter knew, for example, that he was speaking Coptic and understood himself, did he understand John as he talked some other language? In other words, did the gift include understanding as well as speaking the language? And was it permanent? When the disciples were scattered into the world could they talk these languages, or did they talk Greek, Latin and Aramaic everywhere? How many questions about every

chapter in the Bible will we have to ask when we get to heaven.

"And they were all amazed, and were in doubt."—No one could suggest an explanation of the strange scene that would in the least explain. No wonder they asked each other, "What meaneth this?"

"Others mocking."—The mockers were, it may be, the people of Jerusalem who did not understand the languages, and to whom the words of the apostles resembled gibberish. "These men are full of new wine."—Or rather of sweet wine, which was more intoxicating than the ordinary thin, sour wine of the country. Because they did not understand, they put the worst possible construction on the scene before them. This is always the way with bad men. They are ready to ridicule religion.

**OWENSBORO.**

Visit of Fred D. Hale—Pastors' Conference Organized—New Mission.

A Baptist Pastors' Conference was organized in the study of the Third church last week. Rev. R. T. Bruner was elected President, Rev. E. Pendleton Jones Vice-President and Rev. J. J. Closs, Secretary. The Conference will be composed of the Baptist ministry of Owensboro and contiguous territory. We hope eventually to get the most of our pastors in the association to become members, and thus become better acquainted and united, and thus our cause the better advanced in this portion of the State, and weak or pastorless churches more carefully looked after. Yesterday we had an interesting session of the Conference, and encouraging reports from the brethren.

Sunday, my brother, Fred D., was with us and preached a most tender discourse on "All things work together for good to them who love God, who are called according to his purpose." There were few dry eyes in the great audience. He is with me a few days on his return to Kansas City from the funeral of his noble and consecrated wife at Lebanon last Thursday. It is marvelous the large place they made for themselves in the hearts of this great church. The brethren have requested him to give them some account of his work and struggles in Kansas City. This he will do Wednesday evening.

The Third church is making steady advancement. Congregations are good, the Sunday-school has gone up to an attendance of over 350, our church debt has been arranged for and thirty-five new members added to the church during the present pastorate of nearly four months, without any special services, and a mission opened at Seven Hills with an attendance of about 70 in the Sunday-school. The prospect is bright. P. T. HALE, Owensboro, Ky., Dec. 24.

**TO PROSPECTIVE STUDENTS OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY.**

The second half session will begin Monday, February 8. Classes are so arranged that students can enter with advantage and profit at that time, and pursue their studies regularly with the classes and complete their courses without loss of time. All expecting to enter at the opening of the second half session should be present by February 1. For information address

E. Y. MULLINS, President. Louisville, Ky.

**STATE AND DISTRICT MISSIONS.**

In our mission work we should seek the greatest possible efficiency. To this end we must have unity, sympathy and co-operation. As individuals, churches and associations one should not be eased and another burdened; and one feature of the work should not be exalted and fostered to the detriment of another. We need to think and pray over these things, discuss and mature plans, and go to our general meetings with definite purposes before us. We need the wisdom and experience of all who are factors in this great work. We want to hear from our editors, pastors, moderators and members of the District and State Mission Boards as to the best methods of co-operation in our State work. If you do not wish to write for the papers, write the Secretary a letter, giving your views.

Shall we hold to the present plan, or can we improve on that? The present plan is, when aid is asked for a weak church or mission point, for the State Board to refer the matter to the District Board of the association in which the mission point or church happens to be. If possible the State Board complies with the recommendations.

It is impossible for the State Board to be conversant with the needs and advantages of each special field, and the Secretary cannot reach every point in the State.

How would it do to make an absolute combination of the State and District Mission work? Let each association appoint a board of judicious brethren, and let them oversee all the mission work in their bounds. The missionaries to be appointed jointly by them and the State Board. Let all funds be sent to the State Board, and whatever is needed in each association to be appropriated to the work in such association.

Think on these things and let us hear from you.

Yours in the work,  
J. G. BOW.

**YOUR MONEY AND YOUR SOUL.**

The wording of this topic is characteristic of our age: it is a fit expression of the prevalent religious mood. The sentence seems almost exactly balanced. The first two words appear about as weighty as the last two, while the copulative "and" is a neat little handle holding the well-poised scale. In fact, it is not uncommon for men to think that the two opening words are the heavier and in practical affairs far outweigh the vaporous something called a soul.

Such was not the thought of Jesus. The soul, or the life, he writ large; the money he set small store upon. The mercenary spirit ever seemed to stir him to an unwonted severity. When one said unto him, "Master, bid my brother divide the inheritance with me," almost fiercely Christ exclaimed, "Man, who made me a judge or a divider over you? A man's life consisteth not in the abundance of things which he possesseth." When the rich young ruler failed to meet the test of willingness to give up all his possession, Mark, in his account of the incident, twice records that Jesus "looked." There is a ring in the Master's words which startles us after all these centuries; the disciples were not only amazed at his words, they were astonished at his looks. The eyes of genius burn. Most artists forget this in picturing the Christ. Sir

Walter Scott, who when a boy met Robert Burns, says that the eyes of Burns glowed like coals of fire. The flames that flashed in Webster's eyes have become a tradition in New England. And when the apostles passed on to the "apostolic men" the story of Christ's life, they did not omit to mention his look when his soul met the unyielding spirit of covetousness.

One of the supreme words upon the lips of Jesus was life; he scarcely mentioned money at all. We say that a man has money, and he also has a soul; Christ with tremendous emphasis affirmed that man is a soul, and he paid little heed to the money possessed.

The soul is not the brain. It is not that which calculates, calculates, schemes and make money. The soul is that infinite something that is conscious of God, yearns after him, recognizes an august moral order, and feels the stirrings of liberty. To attain this spiritual freedom and to enter into the full realization that life is in God and God in all life—this is the chief end of man.

But man exists not only to grow his own soul, but also to help grow the soul of the world, the kingdom of God. Money is not half so important in developing the soul of the world as this mercenary age seems to think—it takes a soul to move a soul, and money is but dust unless there is a soul behind it. A church rich in purse but sterile of soul is puny beside a church filled with the pity of Christ and eagerly pouring out its sacrificial life for others. To find a great souled man like Xavier or Judson is more important for our missionary boards than large revenues. The great ages of the world have been the times when great souls loved and sacrificed—and unless your money is the channel through which your soul reaches men it is but as dust—Selected.

**MARRIAGES.**

At the residence of the bride's brother-in-law, Mr. R. O. Whayne, President of the Whayne Manufacturing Co., in this city, Miss Alethea B. Sloane to Mr. Horace L. Wiener. The ceremony was performed by the editor of the Recorder, at high noon, Christmas day.

At the residence of the bride's parents, Dr. and Mrs. A. J. Holt, in Nashville, Tenn., on Christmas, 8 P. M. Miss Mittie Holt to Robert Peyton Lockey, of Nacogdoches, Texas.

**CONSUMPTION CURED.**

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested this wonderful curative power in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who want it, this recipe, in German, French or English, with full directions for preparing and using. Sent absolutely free, by mail, with stamp, enclosing this paper, W. A. Noye, 67 Powers' Block, Rochester, N. Y.

The same moment which brings the consciousness of sin ought to bring also the confession of it and the consciousness of forgiveness.

**NEW CURE FOR FITS**

If you suffer from Epileptic Fits, Pulling Stitches or 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 my FREE REMEDIES and try them. They have cured thousands where everything else failed. Sent absolutely free, by mail, with stamp, enclosing this paper. Please give A.G. and full address.

DR. W. H. MAY, 84 Pine Street, New York City.

# Education of Any Sort Free

For Boys or Girls or Women

Offered by THE LADIES' HOME JOURNAL and THE SATURDAY EVENING POST.

You can keep on studying and earn enough money to pay your expenses while you're doing it. The work is getting new subscribers for these periodicals and looking after the renewals.

And, if you work systematically, you can get \$1000 extra in a few months; or maybe \$500, \$400, \$300, \$250, \$150, \$100.

Surely your expenses. Whoever has success in him can get his start now.

Write to

The Curtis Publishing Company Philadelphia

DR. LUCIAN B. WOOLFOLK.

The subject of this sketch was born in Woodford county, Ky., July 29, 1829.

As already announced in your columns, his early training and education were carefully looked after, and he received his finishing course at Yale and Brown Universities. All who knew him knew of his wonderful proficiency as a scholar; especially in the English language was he pre-eminent.

His parents were "Disciples," but his convictions led him early into the Baptist fold and finally into the Gospel ministry. The degree of D.D. was conferred upon him by Georgetown College. His first pastorate seems to have been with the First Baptist church of Knoxville, Tenn., his letter of acceptance to said church being of date of July 14, 1862. The church building being taken for a hospital for the Federal soldiers, he left there in December, 1869. He was held in great esteem by these brethren, and was regarded as a genuine, man of brilliant talents, an orator of great power and a preacher of rare efficiency.

While at Knoxville he was editor of *The Baptist Standard*, published at Nashville. From 1863 to 1872 inclusive found him a very busy man in the Lord's vineyard. Some of his pastures in Kentucky were Mt. Pleasant, Mt. Vernon, David's Park and Winchester; then in 1873 the First church, Lexington, then to Chicago and Montana, and coming again to Kentucky, he became pastor at Danville, January 14, 1881, serving one year. He remained in Kentucky quite a while evangelizing. In the very beginning of his ministry he became greatly interested in the study of Prophecy, and in 1883 published "The World's Crisis," volume of 700 pages; "The Great Red Dragon," or "London Money Power," and another remarkable work, "Key of Prophecy," or "The Vision Unveiled," with chart, followed in 1890, and were widely circulated and read both in this country and England. Besides these he wrote

and left in MSS. "The Secret of the Heavens," in which his mastery of the Science of Astronomy is manifest. This work, with the aid of his daughter, Miss Eva, this summer, he prepared in eight numbers for publication in one of the popular magazines, and it is to be hoped it will thus appear in the near future.

Another finished work—fiction—"The Millennial Dawn," was also left by him in MSS. Both of these works the writer had the pleasure of reading, and can attest to the remarkable genius and wisdom displayed in their composition, and sincerely hopes the general public may early have the pleasure of perusing them in book form.

Besides these, he evolved a shorthand system to his own liking which he used in his writings for many years past, and finally perfected and prepared for the press, and which is now in the hands of a business man, a relative, of Chicago, who contemplates bringing it out soon. He wrote in this style rapidly and well, and of late years did all his work in it, dictating from thence to stenographers.

He came to Philadelphia September 15, 1897, with a view to the publishing of these and other works in progress. During the latter part of the winters of '97 and '98, as the result of two spells of the La Grippe, he was stricken with "Oxytitis," with which he suffered greatly until about the middle of March, '98, his life was despaired of for a while, but he rallied, and from then on to the latter part of July, 1901, he was better and worse; at times comfortable and able often to spend a day with his friends, and then, having spells in which his sufferings were intense. Thus alternating until the end was reached as above stated.

I was with him a great deal during all this time. He endured it all patiently and without a murmur or complaint. He was perfectly resigned to the Lord's will. He gloried in the fact that Christ Jesus came into the world to save sinners, and rejoiced unceasingly at his nearness to the gates of the Celestial City. During one of his last conscious moments I said to him, "Doctor, you are very near the time when your fondest expectations to depart and be with Christ shall be realized." He pressed my hand and, with beaming eye, replied, "Yes, I know it." At last, death, for which he constantly prayed toward the last, came and found him in a deep, quiet, peaceful sleep. "Let me die the death of the righteous; and let my last end be like his."

His funeral was held at his late residence, his pastor, Dr. Kerr Boyce Tappan, of the First Baptist church of Philadelphia, officiating.

So departed a man whose life had come in time to its full fruition—a life as distinguished for its gentleness and love as for its masterly mind which gave it its directing force. A man of commanding presence whose magnetism compelled all who came within its reach. His great powers were used for the supremest good; the voice that, silver-toned, could hold vast audiences spell bound, was ever lifted in his master's service. The hand that could labor when by reason of physical infirmities that voice could no longer proclaim the "Glad tidings" to the multitudes, he still used, that he might honor the great cause he had espoused, and to which he had in his early manhood consecrated himself. FELIX L. BOSWORTH, Philadelphia, Pa.

## UNCONSCIOUS DECAY

BY REV. CHARLES H. JEFFERSON, D.D.

The deterioration of the spiritual life of men ordained to preach the gospel is one of the saddest of all the mysteries of sin. Like Judas men cast out devils, and then fall by a devil themselves. Always some one besetting sin lies at the root of the tragedy. The wages of sin is death in all circumstances and generations. Ministers escape exposure longer than most men because their sins are, in general, sins of the spirit rather than of the flesh, and hence bring only spiritual retribution. They who sow to the flesh reap corruption. Gluttony and drunkenness and licentiousness—these sins are evident, going before to judgment; but these are not the sins which entrap and slay the leaders of the church. Ministers who fall with rare exceptions fall by the hands of enemies no less fatal but far more insidious and respectable: pride, selfishness, envy, covetousness, laziness, ambition—these and a host of others. The sinner is not exposed to sudden and spectacular ruin; he dies piecemeal. Unconscious of the progress of the process of moral disintegration, he suffers as the paralytic suffers—by a progressive loss of sensibility and power. Who does not know ministers of the gospel who once were favored and mighty men, but of whom the world now says: "How are the mighty fallen!" They are still in the pulpit, but their usefulness is ended. Their prayers are useless as the prayers of the priests of Baal. Their sermons are sounding brass and tinkling cymbals. What they say has no influence in their congregation, for their voice has lost the subtle and commanding accent of spiritual veracity. When one comes to know these men in the privacy of their own personal life, the cause of the decay of spiritual power becomes clear. They are ministers, but they are not good men. They are petty or niggardly or stingy or lazy or censorious or pretensions or pessimistic or sour. The light and joy have gone out of their own soul, and therefore power has gone out of their preaching. Their failure in the pulpit is to them a mystery, but it is not a mystery to any one who knows them and understands the conditions of spiritual power.

The dead line, then, is a reality which ministers of all ages need to fear and shun. Some men die earlier, others die later. The date is determined by the rate of progress of sin. Only a man genuinely good can be a minister of power to the end of the chapter. All others will, sooner or later, be overtaken and overwhelmed. Nothing is more tragic than the spectacle of a minister, who began his career with men eager to hear him, preaching at last to a world unresponsive to his message. To such a man the world is an insoluble enigma. Why he should fail while others succeed, is to him a tormenting problem. He compares himself with his successful brethren, and in no whit does he seem to fall behind the chief of them. He has gone through college and completed a seminary course, and read shelves of books, and studied elocution under a dozen teachers, and, therefore, why should he not succeed? He takes out his diploma and reads over his ordination papers. These are all regular and valid, and therefore wide doors of usefulness ought to open. He compares his sermons with those of men to whom

the world seems glad to listen, and in illustrations, ideas, rhetorical finish, logical force, homiletical art, his sermons are fully equal and in many points superior to all. He picks up the name of a favored preacher and says, "Why should his name be sounded more than mine? Speak them, mine doth become the mouth as well. Weigh them, mine is as heavy. Now by all the gods at once, upon what meat doth this our Chrysothom feed that he is grown so great?" Poor man, he has left out of consideration the one thing essential—the spirit of God. It is not by rhetorical might, nor by logical power, but by the breath of the Spirit that congregations are swayed and the gates of the kingdom thrown open. And this only a good man can have. Sermons are like salt. They have a color and texture and weight, but all these are as nothing unless there goes along with them a savor. If sermons have lost their savor, no matter what may be their rhetoric or logic or thought, they are good for nothing but to be trodden under foot of men. For ministers then, as well as for laymen, the words of the Hebrew preacher have abiding significance, "Fear God and keep his commandments, for this is the whole duty of man."—Congregationalist.

DEAR RECORDER—December 20, 1900, our excellent academy was destroyed by fire. Ever since we have been struggling to rebuild. We have the largest preparatory school in North Carolina, composed mainly of poor boys and girls, many of whom I am indulging. We have this year 18 ministerial students. I have baptized into our little struggling church here 47, many of whom came from families not Baptists. This year has been spent in trying to raise funds to build. We are now in a rough planked "up and down" tabernacle. Mr. Treat, of Pennsylvania, has offered to give us \$1,000, provided we can raise \$9,000 elsewhere by January, 1902.

For several years I have been getting the WESTERN RECORDER, and I get no paper outside the State that I so much enjoy.

Cordially and fraternally,  
J. A. CAMPBELL,  
Buie's Creek, N. C.

We are pleased to hear of the successful pastorate of Pastor Alvin W. Claxon, of Grand-avenue Baptist church, St. Louis. The church no longer runs behind with church expenses and pastor's salary. They have greatly increased their contributions to missions. The Sunday-school is in a prosperous condition, and the prayer-meetings are well attended, and the pastor is preaching to very large congregations. Additions to the church are received at almost all meetings. The pastor expects to begin a series of meetings about the first of the coming year.

REV. T. H. FLEMMONS, of Lexington, the popular pastor of East Hickman and South Elkhorn, while in Louisville, frequently called at our office. We are always glad to see him.

### For Nervous Exhaustion

Use *Worstead's Acid Phosphate*.  
Dr. A. L. TURNER, Bloomburg Sanitarium, Philadelphia, Pa., says: "As an adjunct to the restorative powers of the nervous system, I know of nothing equal to it."

LOWE FARMS 44 FFA. 

## IS IT AN EPIDEMIC?

Vital Statistics Show an Alarming Increase in an Already Prevailing Disease—Are Any Exempt?

At no time in the history of disease has there been such an alarming increase in the number of cases of any particular malady as in that of kidney and bladder troubles now preying upon the people of this country.

To-day we see a relative, a friend or an acquaintance apparently well, and in a few days we may be grieved to learn of their serious illness or sudden death, caused by that fatal type of kidney trouble—*Bright's Disease*.

Kidney trouble often becomes advanced into acute stages before the afflicted is aware of its presence; that is why we read of so many sudden deaths of prominent business and professional men, physicians and others. They have neglected to stop the leak in time.

While scientists are puzzling their brains to find out the cause, each individual can, by a little precaution, avoid the chances of contracting dreaded and dangerous kidney trouble, or eradicate it completely from their system if already afflicted. Many precious lives might have been saved, and many more can yet be saved, by paying attention to the kidneys.

It is the mission of the WESTERN RECORDER to benefit its readers at every opportunity and therefore we advise all who have any symptoms of kidney or bladder trouble to write to-day to Dr. Kilmer & Co., Binghamton, N. Y., for a free sample bottle of Swamp-Root, the celebrated specific which is having such a great demand and remarkable success in the cure of the most distressing kidney and bladder troubles. With the sample bottle of Swamp-Root will also be sent free a pamphlet and treatise of valuable information.

A VERY large and pleasant party of ladies and gentlemen gathered at the home of Pastor Cheek on the evening of the 23d inst. to show their affection for the pastor and his noble wife, and also their appreciation of the faithful and efficient work done by them. There were no flowery speeches made, but many that might perhaps be called fruitful speeches; since all seemed inclined to speak in symbols, symbols, however, that were of easy interpretation, for who does not know the meaning of barrels of flour, baptismal pants, turkeys, beautiful porcelain, fine foot gear, fruit, &c.? All seemed happy, and showed that they were delighted with each other. I have been here only three weeks, but see many proofs of the excellent work Pastor Cheek is doing. It is to be hoped that the church is entering upon a period of unprecedented prosperity.  
J. M. JOINER.

Russellville, Ky.  
ROCK FORT, Mo., Dec. 23, 1901.  
Rev. T. T. Eaton, D. D., Louisville, Ky.  
MY DEAR BROTHER—You remember I wrote you some time ago for advice in fighting the saloon evil. Now I write you that you may rejoice with us; instead of three saloons in our town, we have a dry town, no saloons. Thanks be unto God who gave us this great victory! It was the hottest whisky fight ever known in this county, and Rock Fort was the whisky stronghold, the county seat, and here was the fight hottest, and the victory in answer to our prayers was given us.

Yours in the Master's service,  
W. W. LAUGHLIN.

PATIENCE.

BY REV. WALTER A. BROOKS, D.D.

Teach me, O God, to wait,  
My eager hurry wants the fruitage  
now;  
I wonder why it can be so, that  
Thou  
Shouldst bring the seed to harvest-  
ing so late;  
Yet, 'tis my God who orders, not  
blind fate,  
And to Thy gracious, loving will I  
bow.

Teach me, O God, to trust.  
I cannot know Thy wise and  
mighty plan;  
A thousand years, with Thee, are  
one day's span;  
Thy word shall prosper, sure I am it  
must;  
Through summer sun or rain, or win-  
try gust,  
Thy power shall finish what Thy  
love began.

Teach me, O God, to do  
Still faithfully, my humble, willing  
deed;  
Not idly waiting, while there  
springs the weed;  
Not feebly trusting that Thy Word  
is true;  
But doing this day's duty, old or  
new.  
Till Thou Thyself bring harvest  
from the seed.  
—The Presbyterian.

OUR PULPIT.

CHRIST PRECIOUS TO BELIEVERS.

BY G. H. SPURGEON.

Unto you therefore which believe  
he is precious.—1 Peter 2:7.

Here we have no far-fetched  
statement; it belongs to every-  
day life. Those now present who  
believe can verify it on the spot:  
as believers, they can tell us  
whether the Lord Jesus is pre-  
cious to them or not. We are  
not now about to consider an ab-  
struse doctrine or lose ourselves  
in a profound mystery of the  
faith; but we have before us an  
assertion which even a babe in  
Christianity may put to the test. Yes,  
you who but last week confessed  
your faith in the Lord Jesus  
Christ, can tell in your own souls  
whether he is precious to you or  
not.

If you can personally verify  
this sentence, it says a great deal  
for yourself. You need never  
raise the question as to whether  
you have the faith of God's elect,  
and are true believers in Jesus;  
for if Christ is precious to you,  
that question is answered once  
for all by his statement, which  
covers the whole ground—"Unto  
you therefore which believe he  
is precious." The converse of the  
statement is equally true: you  
who find Christ precious have  
true faith in him. It is impor-  
tant, while looking at this word  
of the Apostle Peter, that we  
should lay our hands upon our  
hearts, and ask—Do I know what  
this means? Is Jesus more to  
me than gold, or any other thing  
that can be desired? Can I truly  
say—

Yes, thou art precious to my soul,  
My transports and my trust;  
Jewels to thee are ready toys,  
And gold is sordid dust.

If I can so testify, then I have  
proved my own possession of sav-  
ing faith.

Dear friends, if we can verify  
this statement, it is not only sat-  
isfactory to ourselves, but it is  
glorifying to our Lord. Certain  
men are best respected where  
they are least known. Many a  
character needs distance to lend  
enchantment to the view; but  
our Lord is most precious to those  
who are best acquainted with  
him. Those who are actually  
trusting him, and thus putting  
him to the test, are those who  
have the highest opinion of him.

If you would have the best esti-  
mate of the Lord Jesus, we refer  
you to those who have had trans-  
actions with him on the largest  
scale, to those who cast all their  
care upon him for time and eter-  
nity. Their proof of him is so  
satisfactory that he is more and  
more esteemed every day. He  
is far more precious to them  
than when they first heard of  
him, and every thought of him  
makes him dearer to their hearts.

What a glorious friend is he who  
is most precious to those who re-  
ceive most from him! Usually  
men feel sadness at an increase  
of obligation; but in this case,  
the more we are his debtors the  
more we rejoice to be so. Thou-  
sands here this morning can say,  
"I believe in him, and he is pre-  
cious to me beyond all compare." O  
my unbelieving hearer, is there  
no weight in this testimony? If  
those that believe in Christ uni-  
formly declare that he becomes  
more and more delightful to  
them, should it not persuade you  
to trust him? If large numbers  
of Christians were met with who  
turned round, after a few years,  
and confessed that they had been  
deceived, and that, when the  
novelty was worn off, there was  
really nothing precious about the  
Lord Jesus, then unbelievers  
would be justified in their unbel-  
ief. But if it be not so, but the  
very reverse, what shall I say to  
you who will not consider the  
claims of Jesus? Why do you  
continue to refuse a Saviour to  
whom so many bear witness? I  
can truly say, our witness is not  
forced, it is joyfully spontaneous,  
and we are glad to bear it on all  
occasions; and in any company,  
if we do so unanimously—and I  
am sure we do—you ought to be  
convinced of the truth of our  
statement; and if your judgment  
is not convinced by sin, you  
would be convinced, so that you  
would resolve to believe in Jesus,  
even as we believe. Do you de-  
spise our testimony—the testi-  
mony in many instances, that of  
your own father, and mother,  
and friend? No, you are not so  
ungenerous as to call us all liars  
or fools. I pray you, therefore,  
give practical weight to the evi-  
dence, by believing in Jesus, and  
he will be to you as precious as  
he is to us. This is but common-  
sense. May God give you grace  
enough to follow the dictates of  
ordinary prudence, for these  
would certainly lead you to do  
what others have found to be so  
great a blessing to them.

How do believers show that  
Christ is thus precious to them?  
They do so by trusting every-  
thing to him. Every believer  
stays his hope sorely upon the  
work of Jesus. With regard to  
the past, the present and the fu-  
ture, he finds rest in Christ. The  
Lord Jesus is the socket into which  
we have put all our treasures,  
and we prize him accordingly.  
All our affection flows toward  
him as all our hope flows from  
him. Within his sacred name  
and person all our expectation is  
contained. He is all our salva-  
tion and all our desire. Despite  
the homely proverb, we have put  
all our eggs into this one basket:  
all our stores are in this one ship.  
We have no reserve; we have  
deposited with our Lord every-  
thing which concerns us, and we  
have no secondary trust where-  
with to supplement his power or  
love. We have committed to  
him our all, and we know that  
he is able to keep that which we  
have committed to him till that  
day. As the Advocate who alone  
pleads the cause of our soul be-  
fore the living God, our Lord is  
most precious to us. Our im-  
plicit faith in him proves our  
high estimate of him.

Saints also find their all in  
him. He is not one delight, but  
all manner of delights to them:  
All that they can want, or wish,  
or conceive, they find in him.  
To the believer "Christ is all."  
His desires go not beyond the  
landmarks of his all sufficiency.  
When saints have outward good,  
they enjoy Jesus in it; and when  
outward good is gone, they find  
it in him. That which to a man  
is all things is in the most em-  
phatic sense "precious;" and  
Christ is that to every believing  
soul.

So precious is Jesus to believers  
that they cannot speak well  
enough of him. Could you, at  
your very best, exalt the Lord  
Jesus so gloriously as to satisfy  
yourself? I make free confes-  
sion, that I never preached a ser-  
mon about my Lord which came  
anywhere near my ideal of his  
merits. I am always dissatisfied  
when I have done my very best.  
I have often wished that I could  
rush back to the pulpit, and try  
to preach him better; but I am  
kept back from such an attempt  
by the fear that probably I might  
fall even more conspicuously.  
He is so glorious as to be glory  
itself. Who can describe the  
sun? He is so sweet in our ap-  
prehension that we cannot con-  
vey that apprehension to another  
by such feeble expressions as  
words. Our thoughts of the  
Lord Jesus Christ are far, far be-  
low his worth; but even those  
thoughts we cannot communicate  
to another, for they break the  
backs of words. Language stag-  
gers under the weight of holy  
emotion which comes upon us in  
connection with the Lord Jesus.  
We can never say enough of  
God's unspcakable gift. On any  
other subject there is danger of  
exaggeration, but it is impos-  
sible here. If thou findest honey,  
it is well to eat cautiously of it,  
for it may kill upon thee; but  
when thou findest Christ, take  
all in thou canst, and pray for  
an enlarged capacity, for he will  
never cloy. When thou begin-  
nest to talk of what thou hast  
tasted and handled concerning  
Jesus, speak with an open mouth,  
and give thy tongue unbounded  
liberty. Thou needest now no  
bridle for thy lips. Rather let a  
live coal from off the altar burn  
every bond, and set thee free to  
speak at large of him who is still  
as far beyond thee as the heavens  
are above the earth.

Saints show how precious Christ  
is to them, in that he is their  
heaven. Have you never heard  
them, when dying, talk about  
their joy in the prospect of being  
with Christ? They have not so  
much rejoiced because they were  
escaping the woes of this  
mortal life, nor even because  
they would rest from their toils,  
but because they would behold  
the Lord. Often have we seen  
the eye sparkle, as the dying be-  
liever said, "I shall see the King  
in his beauty before many hours  
have passed." When saints quit  
the world, their last thought is  
that they shall be with their Re-  
deemer; and when they enter  
heaven, their first thought is to  
behold his glory. To believers  
Jesus is heaven. The Lamb is  
the light, the life, the substance  
of heavenly bliss.

We long to be with Christ.  
Many of us could say with David,  
"Although my house be not so  
with God; yet he hath made  
with me an everlasting covenant,  
ordained in all things, and sure:  
for this is all my salvation, and  
all my desire." Christ is to us  
the covenant, and in him we find  
the foundation of our first hope,  
and the topstone of our highest  
joy. Is he not, indeed, precious  
to us?

If you are not satisfied with  
these proofs that Christ is pre-  
cious to believers, I would invite  
you, my dear brother and sister,  
to add another yourself. Let  
every one of us do something  
fresh by which to prove the be-  
liever's love to Christ. Let us  
not be satisfied with proof al-  
ready given. Let us invent a  
new love-token. Let us sing un-  
to the Lord a new song. Let not  
this cold world dare to doubt that  
unto believers Christ is precious;  
let us force the scoffers to believe  
that we are in earnest.

The saints from their estimate  
of him upon Scriptural princi-  
ples. They are not so fanatical  
as to be carried away by mere  
passion; they can be brought to  
book, and they can give a reason  
for their estimate. The text  
puts it, "Unto you therefore  
which believe he is precious." We  
have a "therefore" for our  
valuation of Christ; we have  
reckoned and calculated, and  
have reason on one side, though  
we count him to be chief among  
ten thousand, and altogether  
lovely. We can justify our high-  
est estimate of our dear Lord and  
Saviour.

Observe the run of the context.  
Our Lord Jesus is very precious  
to us as "a living stone." As a  
foundation he is firm as a stone;  
but in addition, he has life, and  
this life he communicates, so  
that we also become living stones,  
and are joined to him in living,  
loving, lasting union. A stone  
alive, and imparting life to other  
stones which are built upon it,  
is indeed a precious thing  
in a spiritual house which  
is to be inhabited of God.  
This gives a character to the  
whole structure. Our Lord is, in  
fact, the source of all the life  
which fits the church to be a tem-  
ple for the living God. We see  
that Christ in the church is the  
center and crown of it; he is as  
precious to it as the head is to  
the body. Without Christ we  
are useless stones, over which  
men stumble, and dead stones  
without feeling or power; but in  
him, being quickened with a  
heavenly life, we are builded to-  
gether into a habitation of God  
through the Spirit. Solomon's  
temple was a mere thing of earth  
as compared with the spiritual  
house which God constructs out  
of those who are made alive by  
contact with the living stone.

I may add that our Lord is all  
the more precious to us because  
he was "disallowed indeed of  
men." Never is Christ dearer  
to the believer than when he  
sees him to be despised and re-  
jected of men. We do not follow  
the fashion; we know not the  
broad road and its crowds; and  
hence the Lord Jesus is immeasur-  
ably glorious to us when we  
see that the world knew him not.  
Did they call the Master of the  
house Beelzebub? then we the  
more heartily salute him as Lord  
and God. Did they charge him  
with drunkenness, madness, and  
with being a friend of publicans  
and sinners? We bow at his feet  
with all the lowlier reverence  
and love. Did they spit upon  
him? Did they scourge him?  
Did they blindfold him and then  
mock him? Ah! then he is to  
our souls all the worthier of ad-  
oration. Crown ye the Crucif-  
ied! As the sun at noonday is  
he when nailed to the cross and  
raviled by the ribald crowd.  
Now is he glorious in our eyes,  
while scribes and Pharisees make  
jest around him, and he dies in  
agony. Worship him, all ye glori-  
fied ones! Yet we feel as if  
worship fit for him upon the  
throne did not reach the height  
of his desert when we see him on  
the accursed tree. Here would

our reverence sink lower than  
ear, and our praise would rise  
above angelic adoration. Precious  
is our Lord Jesus Christ as we  
see him going up to the tree,  
bearing our sins in his own body.  
Precious is he when forsaken of  
God, and discharging all our  
debt by his dread sacrifice. Unto  
you that believe he is all the  
more precious because he is still  
disallowed of men.

He becomes inconceivably  
precious to us when we read the  
next words, and view him as  
"chosen of God." God has  
chosen the man Christ Jesus to  
be our Saviour. Upon whom  
else could the divine election  
have fallen? But he saith, "I  
have laid help upon one that is  
mighty; I have exalted one  
chosen out of the people." The  
choice of Jehovah must be di-  
vinely wise. Infinitely prudent  
is the choice of him whom he  
hath exalted to be a Prince and  
a Saviour. O glorious Christ,  
chosen of God, well mayest thou  
be chosen of us! If thy Father's  
heart is set on these, well may  
ours be! To us thou art pre-  
cious.

Note well that the apostle  
calls him "precious," that is  
precious to God. We feel  
abundantly justified in our high  
esteem of our Lord, since he is  
so dear to the Father. He never  
looks with such delight on any  
as he does upon his own Son.  
Three times he spoke it out in  
words: "This is my beloved Son,  
in whom I am well pleased." The  
Father finds full rest in his  
Only-begotten. God finds in him  
union and communion, as in  
"one brought up with him," who  
was "daily his delight, rejoicing  
always before him." "The  
Father loveth the Son, and hath  
given all things into his hand." The  
Father finds infinite delight  
in his well-beloved Son, and  
shall not we be directed by his  
wisdom to do the same? Since  
God accounts him elect and  
precious, we, too, will choose  
him to be most precious to our  
hearts.

Moreover, we prize our Lord  
Jesus as our foundation. Je-  
hovah saith, "Behold, I lay in  
Sion a chief corner stone." This  
foundation is not of our invent-  
ing, but of God's laying. What  
a privilege to have a foundation  
of the Lord's own laying! It is  
and must be the best, the surest,  
the most abiding, the most pre-  
cious foundation. We value in a  
building a sound basis, and  
therefore we count our Lord  
most precious, because nothing  
that rests upon him can fail or  
fall.

Thus have I shown you that  
we run on good lines when Christ  
is precious to us. We are not  
here acting upon our own inde-  
pendent judgment, nor following  
a freak of fancy. If Christ be  
precious to us, we have God  
himself at the back of our judg-  
ment, and we are sure we do not  
err. Besides, we have this wit-  
ness of the Spirit, that since we  
are pleased with Jesus, the Father  
is pleased with us. He  
is not only well pleased with  
Christ, but well pleased in  
Christ, and therefore he is well  
pleased with all who are in him.  
He is so sweet that he sweetens  
all who come to God by him.  
Precious Christ! Precious  
Christ!

Secondly, consider what it is  
in the saints which makes them  
prize Christ at this rate. It is  
their faith. "Unto you therefore  
which believe he is precious." To  
carnal sense and reason,  
Jesus is far from precious. To  
human wisdom Christ is not  
precious; see how men tug and  
labor to get rid of his Deity, and

to trample on his precious blood. What labored learning is brought forth to drain inspiration out of his book, and steal satisfaction out of his blood!

Note well, that to faith the promises concerning Christ are made. If you will read Psalm 118 to which Peter refers, you will find that the Psalmist who rejoiced to see him made the headstone of the corner was a believer; for he says, "I will praise thee, for thou hast heard me, and art become my salvation."

As for the passage quoted from Isaiah 28:16, it finishes thus, "He that believeth shall not make haste," or, "shall not be confounded." In both cases the preciousness of Christ is connected in the Scriptures with a believing people.

For, dear brethren, it is by faith that the value of Christ is perceived. You cannot see Christ by mere reason, for the natural man is blind to the things of the Spirit. You may study the evangelists themselves, but you will never get to see the real Christ, who is precious to believers, except by a personal act of faith in him.

By faith, again, the Lord Jesus is appropriated. In possession lies much of preciousness. Is the Koh-i-Noor a precious thing to me? Well, it is precious in itself; but I cannot say that it is precious to me; for I do not even know where it is, nor do I give it more thought than if it were a bit of glass.

By faith the Lord Jesus is more and more tasted and proved, and becomes more and more precious. In proportion as we test our Lord, he will rise in our esteem. If so be you have tasted that the Lord is gracious, he is precious to you; but if so be you have more than tasted, and have gone on to feed upon him, you have found him to be marrow and fatness to your soul, and he is more precious than ever to you.

him. You that have been caught in a storm at sea and have seen him come to you walking on the water, and have heard him rebuke the winds and the waves, you prize him beyond all price, in the great depths of tribulation we find many a pearl of the knowledge of Christ. To us our Lord is as gold tried in the fire. Our knowledge is neither theoretical nor traditional; we have seen him ourselves, and he is precious to us.

Our sense of Christ's preciousness, as I have said before is a proof of our possessing the faith of God's elect; and this ought to be a great comfort to any of you who are in the habit of looking within. If you enquire within yourselves, "Is my faith wrought in my soul by the Holy Spirit?" you may have a sure test. Does it magnify Christ? If it makes Christ inexpressibly dear to you, it is the faith of God's elect. May God grant you to have more of it!

Christ becomes growingly precious to us as our faith grows. If you have faith in Christ, but do not exercise it every day, he will not be very precious to you. But if your faith keeps her eye fixed on him, she will more and more clearly perceive his beauties. If your soul is driven to Jesus again and again, if your faith anchors in him continually, then he will be indeed more and more precious to you. Everything depends upon faith. If thou doubtest Christ he has gone down fifty per cent. in thine esteem.

By faith, again, the Lord Jesus is more and more tasted and proved, and becomes more and more precious. In proportion as we test our Lord, he will rise in our esteem. If so be you have tasted that the Lord is gracious, he is precious to you; but if so be you have more than tasted, and have gone on to feed upon him, you have found him to be marrow and fatness to your soul, and he is more precious than ever to you. The more afflictions a believer endures, the more does he discover of the sustaining power of Christ, and therefore the more precious Christ becomes to

that live in the land of hesitation, he is without form or comeliness; but to you that believe without stint, he is precious beyond all price.

PARABLES ON THE LOST.

Lost money—the money was not responsible for being lost. Neither did the piece of silver lose its value by being lost—it was worth as much after it was found as it was before it was lost; the loss was wholly the owner's, and the find was only advantageous to the owner. The worry and search was all the owner's—all the joy of the find was the owner's.

The lost sheep—it has somehow been separated from the fold; it is useless to discuss the cause, of how or why the sheep was lost; let us find it first. If a man is drowning in the river, you have no time to discuss how he happened to fall in; get him out first, then you will have time to talk about how he got into the water.

The lost boy was responsible for going away from home. The father did not drive him off; the elder brother did not drive him off. He went of his own free will and accord. He took all his part of the estate with him; he uses his estate as he pleases; he spends all and no doubt he concluded, I am having a gay old time while his estate lasts. A change of occupation now follows. He hires himself to a citizen of a far-off country.

Moral of the three parables—(1) The owner of the lost piece of silver got a light and searched diligently for it until she found it; (2) the owner of the lost sheep goes out after it until he finds it; but (3), the lost boy, must now go back to his father's house of his own free will and accord. The father sees him a long way off. So God our Heavenly Father sees the very first emotions of those of his children who have wandered away.

Dear reader, if you are away from your Father's care, take a lesson from the lost boy and re-learn and prove how willing God is to forgive his wayward children. Yours in Christ, BENJ. URTON.

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All THREE

One Year \$2.60

Table listing subscription rates for various magazines like 'The Household', 'The Recorder', 'The Black Cat', etc. Includes a 'Success' section with rates for 'The Recorder' and 'The Black Cat'.

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OR WE WILL DUPLICATE ANY COMBINATION OFFER ADVERTISED. \$1.00 IN CASH to agents sending us most subscriptions. Write for particulars.

J. M. HANSON, MAGAZINE 5 HANSON BLOCK, LEXINGTON, KY.



Expectancy McDonald, Ga., July 18, 1900. I admire every suffering woman to take Wine of Cardui. At the birth of my other children I was compelled to stay in bed for days at a time.

WINE OF CARDUI There are thousands of women who shrink in terror at the thought of motherhood. But childbirth is one of the workings of Nature and it was not intended to imply torture and agony to the heroic mothers of the race.

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A Well-Equipped, Quiet, Restful Sanitarium and Hospital. Every appliance for the best treatment is found here. Large Grounds, Large Buildings, Every Comfort, Trained Nurses, Physicians of your own choosing.

from your Father's care, take a lesson from the lost boy and re-learn and prove how willing God is to forgive his wayward children. Yours in Christ, BENJ. URTON. Wilmore, Ky.

**EDITORIAL.**

**WHO IS HE?**

Last week we published the editorial of the New York Evening Post on "The Virtue in Majorities," with comments and with the opinions of a number of leading brethren. We publish more opinions this week, and will publish still others. The editor of the Post declared (and the statement had been published) that the information for that editorial came from a Trustee of the Seminary. We published a list of the Trustees, marking with a star the 55 (out of 62) who denied any responsibility for the article. We affirmed that we did not believe any Trustee to be guilty in this case, since a man who would make such false and malignant statements would not hesitate to claim to be a Trustee, though he were not one.

**TRUSTEES VINDICATED.**

We are very glad to announce that we have received a letter from the editor of the New York Evening Post in which he says that the name of his informant does not appear in that list. Since the list is complete, it follows that the guilty man is not a Trustee, and we are happy to be able thus to clear the members of the Board of all responsibility for that editorial. It was a serious reflection upon them to say that one of their number furnished such malignant and mendacious statements to the editor. No paper in the land outranks the New York Evening Post, and such a charge from such a source was not to be passed over in silence. We sought to vindicate the Trustees, and we are glad to have succeeded in doing so. Though we did not for a moment believe any one of them to be guilty, yet we rejoice to be able to exonerate them before the denomination and before the world.

**WHO IS HE?**

It is certain that the guilty man is not a Trustee, but the question remains—Who is he? That the Trustees are exonerated does not diminish the enormity of the wrong done, nor does it remove the necessity for making the performance so odious that it will not be repeated. The man who would do a thing of this sort once, would not hesitate to do the like again, if he thought his way clear. We do not wonder that he hides. The editor still refuses to give his name, and we must seek other means for finding him out. The editorial itself affords some arrow-heads that point toward the guilty man.

1st. He is quite familiar with the city of Richmond, for he gives the name of John Jasper's church—"Mount Calvary." While people generally knew that Jasper was pastor of a colored church in Richmond, those not specially familiar with the city did not know the name of the church. For example, though he has visited that church, and has heard Jasper preach there, yet the writer could not have told its name. We may put it down, therefore, that the guilty man is quite familiar with the city of Richmond.

2d. He also belongs to that small class who speak of Dr. Whitsett as "Wm. Heth Whitsett," for such is the designation in the article. Only a small number of people thus designate Dr. W., and the guilty man is one of these.

3d. During the late controversy it was charged that those who opposed Dr. W., were disciples of Dr. J. R. Graves. Later it was charged (and the charge overwhelmingly refuted) that Dr. Graves believed no one was saved without baptism. Now the guilty man charges the opponents of Dr. W. with believing this. It is natural to infer, therefore, that the author of that article was either a party to these charges, or was at least in full sympathy with them.

4th. The controversy left a few persons very bitter at Dr. Kerfoot and determined to pursue him. It is evident that the guilty man in this case is one of these, and, probably, the most malignant of them all, because he pursues Dr. K. into his new-made grave.

These are arrow-heads that point toward the author of the statements of that article, and they will help to settle the question of his identity. But whether we can ever find him out or not, we can at least make his condemnation so general and so severe that he will not continue his nefarious business of traducing the living and the dead, and of thus keeping up the strife of the controversy that ought to have ceased over two and a half years ago. And any who may sympathize with such a spirit will learn a wholesome lesson.

It can do no conceivable good to keep up the strife of the late controversy, and the man who seeks to do so, manifests sheer malignity.

It is a coincidence in regard to the controversy, that the first attack made on what was commonly believed among us, came in the guise of editorials in a New York paper; and now this attack comes in the guise of an editorial in a New York paper.

THREE-FOURTHS of the earth's surface is water and one-fourth land. Only one-fourth of the land is tillable, according to the methods of tillage now known. So mankind get their living out of one-sixteenth of the earth's surface.

But it does not follow that the fifteen-sixteenths are worthless. By no means. The ocean's evaporation furnishes the clouds and the rains, so that without the ocean all the world would be barren. The breeze from the ocean, too, including the trade winds, temper the climate and render much of the world habitable.

Then the mountains are of a practical value that is little understood. Their stores of mineral wealth are only a part of their value to mankind. They make the earth healthful and modify climatic conditions in most useful fashion. The Psalmist sang: "I will look unto the hills whence cometh my help."

Then there is more tillable land in the earth than is being used, so up to the present there is no scarcity. When the race increases so as to be crowded, then new methods will be devised so as to greatly enlarge the tillable area. God cares for us in every way, and there will never arise an emergency that He will not relieve.

In regard to our proposed trip to the West Indies, we are ready to report that the entire cost will be \$175.00. We sail from Miami, Fla., on Feb. 21st for Nassau, in the Bahamas, a most charming old English city of quaint and curious interest. Thence we sail to Santiago, Cuba, where we visit the land and sea battle fields, where Miles and

Shafter, Sampson and Schley, won their great victories. Thence we sail to Oienfuegos, a curious old Spanish town, and thence across the island of Cuba by rail to Havana, where we spend several days visiting all the points of interest. Thence we go to Key West, which is a delightful place to visit, and thence back to Miami, where we expect to arrive March 10th or 11th.

The price named covers all expenses, travel, hotel, carriage rides, &c., &c. The members of the party will not need to bother themselves at all about details; all arrangements will be made for them in advance. We have received letters from several who think of going, and would like to hear from all. The Charleston Exposition can be visited either going or coming. A more delightful trip could hardly be suggested.

The Chicago Tribune tells of a region of Kentucky given up to lawlessness. It is that strip of land lying off Hickman, and in the county of which that is the county seat. It is the Kentucky end of a Tennessee peninsula in the Mississippi river. It is very fertile, and very thickly inhabited, but has, according to the Tribune, no sheriff or constable and no representative of the law. In one fend there it is said already forty men have been killed. Escape is so easy for criminals that sheriffs seldom visit there.

Now we are unwilling to believe that any part of Kentucky is as bad as this Chicago paper represents. We hope, however, the matter will be looked into, and if the facts are anywhere in the neighborhood of the representations, our State Board should send a missionary there at once, and our State Government should take hold of the situation with a strong hand.

It is something unprecedented in American history, if not in the history of the world, that the highest officer in the Army (Gen. Miles) and the highest officer in the Navy (Admiral Dewey) are both under censure by the Government for expressing their opinion about a battle. Gen. Miles' rebuke was sharper, but no more real, than the rebuke of Admiral Dewey. The two junior members of the Court of Inquiry decided against Rear Admiral Schley on all the points except one. They agreed that he acted bravely in the battle. The senior member of the Court (Admiral Dewey) decided in favor of Rear Admiral Schley, and, moreover, ventured to answer the question the people most wanted answered, but which the Navy Department did not want answered by the Court, viz: who was in command in the battle? Dewey decided that Schley was in command, and that his are the honors of the glorious victory. For this opinion Dewey was sharply rebuked by the Navy Department. Gen. Miles ventured to say, where a reporter heard and published it, that Dewey was right and the junior members of the Court were wrong. This brought down on him a severe rebuke both from the President and from the War Department.

Just how far military and naval officers have a right to volunteer to express opinions about a battle fought years before, is a question on which we are not posted. It belongs to the red tape of the Army and Navy; and while, no doubt, some red tape is necessary, we think it is easy to have too much.

But here we have the head of floor of the Army and the head officer of the Navy both, at the same time and practically for the same offense, resting under the sharp rebukes of the Government; and all over the country are people—the real sovereigns—rebuking the Government. It is a remarkable situation.

Our government came out of the Chinese trouble with distinguished honor, and the contrast between it and the European powers is very complimentary to us. Our representatives tried to get the amount of indemnity down one-half from the figure finally determined, and they did prevent its being as large as it would have been but for them. And now after paying all the American claims and paying all the expenses of our troops in China, our government has left nearly three-fourths of the amount of the indemnity paid over to us. We hope this amount will be formally turned over to the Chinese government, and that the other powers will learn the lesson. We think this course will strengthen the hands of our missionaries in China; and it is manifestly the right thing to do.

Dr. J. A. HACKETT grows eloquent over the WESTERN RECORD as at the close of the year, as follows: "The WESTERN RECORD is always on the up-grade and full of surprises and delights. May its age never grow green, nor its youth senile, but, like the tree planted by the rivers of water, may its roots ever be taking firmer hold on the sure foundation, its crown reaching higher toward the heavenly altitudes, its branches spreading out farther and wider, and its fruit ever on the increase, both in quantity and quality."

The Baptist Advance is to be the name of the new paper started at Little Rock, Ark., under the leadership of Drs. M. L. Thomas and R. N. Pittman. It is to be a Baptist newspaper devoted to the interests of our work in Arkansas. These are good brethren, and they are sure to make a good paper. The paper is to support the State Convention and its Board and Secretary.

TAUS to the agreement made by Seth Low, Judge Jerome and the rest, with the saloon men, the Judge is vigorously arguing in favor of the open Sunday saloon "with restrictions." When once the open Sunday saloon is legalized, it will be easy for the saloon men to handle those "restrictions." They are simply a bait to catch suckers who oppose the Sunday saloon.

It is stated that Miss Stone is to be released, and that a ransom of \$70,000 is to be paid to the bandits who captured her. We shall be glad to have her released, of course, but we will be sorry for the bandits to get the idea that they can make \$70,000 by capturing and holding a missionary.

We have received a copy of the first issue of The Southern Advance. It is a Baptist monthly, edited by Dr. H. R. Bernard, at Athens, Georgia. It is a bright and vigorous number, with 48 pages. There are articles by Drs. J. B. Gambrell, O. K. Henderson and H. R. Bernard, by Laura Speer and others. It is \$1.00 a year, or 15 cts. a copy.

No cloud can overshadow a true Christian, but his faith will discern a rainbow in it.—Horne.

**Editorial Varieties**

The Jews are to have a theological seminary in New York.

Colonel Harris has associated with him the Rev. S. M. Provenzo on the staff of the Alabama Baptist.

The Baptist Outlook blossomed out last week with twelve pictures of brethren, all of them good looking.

Dr. and Mrs. Lemuel Moss last week celebrated the 25th anniversary of their wedding in New York City. We extend congratulations.

Dr. J. E. Hutson, of Richmond, Va., writes: "I wish you a happy Christmas, and rejoice more and more in the true gold of the staunch old KNOXIAN."

They have a paper in Arkansas (Paragould) called the *Solphons*. That is a euphonic name. We wonder if it was chosen because deemed to be etymologically appropriate? We hear it is a good paper. Each day of the week in or has been named after somebody. With the Christians it is Sunday; the Greeks, Monday; the Persians, Tuesday; the Assyrians, Wednesday; the Egyptians, Thursday; the Mohammedans, Friday, and the Jews, Saturday.

Dr. Russell H. Conwell, of Philadelphia, has lost his daughter, Mrs. Barker, who was a woman of lovely character. The funeral was from the Temple and it was a tenderly solemn and impressive occasion. Associate Pastors Peltz and Gross, assisted by Dr. Gordon, conducted the funeral. We tender our condolences to the bereaved.

Mother (does says:—

"Needles and pins; needles and pins. When a man marries, his trouble begins."

We would revise the last line to read—

When a man marries his mother-in-law begins.

The admirable address of Dr. Mullins—"The Task of the Theologian of Today"—is in such demand that the first edition has been exhausted, and a second edition has been found necessary. It can be had without charge by applying to Dr. E. Y. Mullins, at North Hall, this city. This address merits the widest circulation.

The *West Texas Baptist* says: "Knoxallid. Williams 'used to be a nickel man, but he is a hundred dollar man now,' has helped Pastor King," &c. That is an increase of 90,000 per cent, and is a most remarkable thing. Yet the old *West Texas* is a remarkable man and *West* is a remarkable state.

The Broadway Tabernacle in New York has been sold. Business absorbed the neighborhood more and more and the church felt constrained to sell out and move. They got a fine price, \$100,000, and now they may erect a better tabernacle at some other point. Yet the old Tabernacle was famous and there are many who are saddened that it is to be moved. But the move has for years been inevitable.

"The *Recorders* looks last paper in the world in my opinion, but it would add something even to it if you would occasionally suggest the best books on theology and kindred subjects."—C. W. Tomkins. We do occasionally suggest commendable particular books, but we accept the suggestion of Dr. Tomkins and we will from time to time mention what we regard as the best books on special topics.

We are indebted to Dr. Henry McDonald for the following brilliant piece of philology:—

"Matrimony is property a man gets from his father, it is not!"

"Certainly."

"Then does it not follow that matrimony is property a man gets from his mother?"

"Of course. Nothing could be plainer."

"To what are you Great is philology; and Dr. McDonald is its prophet!"

Admiral Schley is criticized because he did not attempt to destroy the Colon as it lay near the mouth of San Pedro Harbor. Admiral Sampson too had a good chance at the Colon, and made no effort to destroy it. And both these officers were right, for, had they destroyed the Colon, the other Spanish ships would have been afraid to venture, and there would have been no fighting in the land battle, and their batteries would have made victory much more difficult, if not impossible, to our troops. Both Schley and Sampson acted wisely in not destroying the Colon.

A friend has given us a calendar of the First Presbyterian church of Birmingham, Ala. Under "Conditions of Membership" comes the following: "We have no ruling other than the Bible. What makes one a Christian is deemed enough to make him a church-member." Now are these statements true? Have the Presbyterians "no ruling other than the Bible"? Is not their God, as the Bible would have been, their admit that a man can be a Christian without anything they call baptism. Yet they would not allow a man to be a member of a Presbyterian church without what they consider baptism. In putting forth statements from a calendar, were they to be taken to have them conform to the facts.

Dedicated to Miss Camilla Heideron, Covington, Ky., died Dec. 25, 1900, aged 17 years. Loved ones had gathered at her bedside, Christmas Day, and the presents she had received were mentioned. She realized what heaven was and knowing that she would never be there said, "Heaven will be the best of all." In a little while she was there.

1. Heaven will be the best of all. For we'll meet our Saviour there,
2. Heaven will be the best of all. Of our loved ones there, we think,
3. Heaven will be the best of all. There we're free from guilt of sin,
4. Heaven will be the best of all. Come O come, O grace to test.

We shall hear His welcome call. To that land so bright and fair,
And we know they can not fall. When they at the fountain drink,
Hear His gentle, loving call. By His grace we'll on our way,
Now He longs to take you all. In to His celestial rest.

Heavy - on - best of all, - best of all, - best of all,
Bare - will be - the - best of all - best of all, best of all.

Yes, heaven will be the best of all, - best of all, - best of all,
Will be the best of all, - best of all, - best of all.

Van Buren-street - Pastor Ray preached on "Retrospect," and on "Faithfulness." One joined by letter.

Tabernacle (New Albany, Ind.) - Bro. David Foust preached. Pastor Martin preached in Rochester, N. Y.

Glensview and Eight Mile - Bro. Easton preached. Bro. E. K. George accepted the work and begins next Sunday.

Lebanon - Pastor Graves preached on "The life adorning the doctrine," and on "Forgetting God."

Hope Rescue Mission - Pastor Bruce reports the largest attendance yet. Great time, Christmas. Dinner and impromptu entertainment, including an original poem by one of the converts. Nineteen professions during the week.

Jeffersonville, Ind. - Pastor McFarland preached on "Feeding the soul," and "Reflection." One joined by letter.

Bre'n A. C. Graves, W. B. McGarrity, D. E. Fogle, R. L. Baker and W. C. Dale were present at the Pastors' Conference and made pleasant remarks.

Bro. McGarrity spoke of the next meeting of the General Association, which will be held with his church. He would have more devotional exercises, and give the first day to the State work, and half a day to each meeting of the Convention Boards. He also told of the mountain school work, especially at London. Brethren Weaver, Eaton, Trullie, Baker and Fogle spoke, the last making an earnest appeal for an educational advance.

W. A. Burns is recovering from the measles.

Chas. Powell, of Missouri, is back with us again.

Pastor C. D. Graves, of Franklin, Ohio, and wife, with their little son Clarence, spent the holidays with Miss Taylor.

Thos. Browne has taken charge of the music in one of the churches in Indianapolis, Ind.

Pastor W. B. McGarrity, of London, Ky., took supper with us recently, and gave an earnest plea for the mountainous section of our state.

The mid-week prayer-meeting was led by G. N. Cowan, of North Carolina; subject, "Feeding upon the Word of God."

The Virginia Seminary Quartette sang for Pastor G. W. Clarke at Songster's last Friday night, and Ed. D. B. Rickard, of New Albany fame, acted as Santa Claus.

At last! The fire escapes being completed, the hammering has ceased and they are ready to be used.

The members of the faculty, married students and the business manager and their wives (not the business manager of the Seminary Magazine, however,) took dinner with us Christmas day.

Quite a number of boxes containing presents, chicken, turkey, &c., &c., were received last week. Old Santa left us some red table cloths, and Larson says he believes they taste better. He was quite good to the boys in the "Cemetery."

The melancholy days have come, the saddest of the year. The intermediate "sams" are pressing on, and the holidays passed with dear.

HENRY C. MCGILL. Pastor E. W. Coakly writes: "In spite of the cold weather, our meeting was a great success. Those who could come were much helped. Fourteen united with the church - 12 of them for baptism. Bro. Moutgomery is a good preacher and a successful soul-winner."

Pastor A. S. Petrey writes: "On November 27 we closed a good meeting with the Hazard chapel. The meeting began November 17, and continued 10 days. There were five (Continued on 15th page.)

AMONG THE CHURCHES

LOUISVILLE.

Walnut-street - Bro. W. P. Harvey preached on "Elijah," and Pastor Eaton preached on "Faithfulness." One joined by letter. Sunday-school entertainment Friday night.

Broadway - Pastor Jones preached on "Mighty to save," and on "The passing year."

Chestnut-street - Pastor Weaver preached on "The wonderful birth," and on "Shining." One received for baptism and one baptized. Sunday-school entertainment Friday night.

East - Pastor Felix preached on "Wisdom's ways," and on "Pray for us."

McFerran Memorial - Pastor Hamilton preached on "The Gospel," and on "Resolutions."

Twenty-second and Walnut - Padedment preached on "Elihu," and on "The call to holiness." Two received for baptism, three by letter and eleven baptized. Sunday-school entertainment Monday night. Watch meeting Tuesday night.

Clifton - Bro. D. E. Fogle preached on "Seeing God," and Pastor Foster preached on "The person of Christ." One joined by letter.

East Mead - Pastor J. E. Johnson preached on "The Palm," and on "Glorifying in the Cross." Two received for baptism. Sunday-school entertainment Thursday night.

Franklin-street - Pastor Jenkins preached on "Retrospect," and "Outlook." Two received by letter and one restored. This closed the third year of the pastor. Sunday-school entertainment Monday night.

German - Pastor Jansen preached on "The door closed," and on "Love's request." Two baptized.

Highland - Pastor Dawes preached on "Ephesians I.," and on "Character as capital." Sunday-school entertainment Saturday night.

Logan-st. - Pastor Trullie preached on "All things favorable to the Christian," and on "The first thing." Sunday-school entertainment Friday night.

Parkland - Pastor Taylor preached on "Friends of Jesus," and on "Serving two masters." One received for baptism and ten baptized. Sunday-school entertainment Monday night of last week.

Sontheater-street - Pastor Clarke preached on "Every man at work," and on "The Lamb of God." Two received for baptism. Sunday-school entertainment Friday-night. Children recited memorized by lines.

Third-ave. - Pastor Allen preached on "Consecration," and on "The power of sin." One received under watchcare.

Twenty-sixth and Market - Pastor Reed preached on "Freedom from sin," and on "The self-giving Christ." One received by letter and one baptized. Sunday-school Christmas entertainment Friday night.

Oakdale - Pastor Hill preached on "The wonderful Christ," and Bro. John Waken spoke on "Syria."



Cured - 32 Years of Awful Pile Agency.

Bloux Falls, S. D., Feb. 18, 1901. "For 32 years I suffered constantly from protruding piles and finally had to abandon my trade of stone-mason. Four months ago I began using Pyramid Pile Cure, and before I had used up one box the disease had entirely disappeared and there is no sign of its ever returning. I am completely cured. F. Capps, 216 N. Minnesota Ave." Sold by all druggists, 50c. a box. Book, "Piles, Cause and Cure," mailed free. Pyramid Drug Co., Marshall, Mich.

Opinions of that New York Evening Post Article.

(Republished in the Western Recorder of December 26th.)

"SHOULD BE FORCED TO STEP DOWN AND OUT."

I cannot conceive how any one calling himself a Baptist could have written the article in the New York Evening Post, on "The Virtue in Majorities," in which the Baptist denomination is charged with believing that all who are not immersed go to hell; the Baptists in the South charged with "Hardbellism," and of being as ignorant as John Jasper and his adherents; and in which a learned and distinguished professor is accused of teaching that "innate ideas" are not "born in us but derived from experience." If a Baptist did write it, he out Herods Herod in "writing from a Pedobaptist standpoint."

If he holds a position of honor and trust among us, he should be forced to step down and out; and any man who seeks to keep alive the fires of the recent controversy should in every way possible receive the rebuke of the denomination.

M. B. WHARTON.

Eufaula, Ala.

"UNCOVER HIM."

In regard to the article in the New York Evening Post, it appears to be the work of some smart Aleck without brains or morals. I hope you will uncover him and hold him up to the scorn which his course so richly merits. The editor of the New York Evening Post should, in the interests of decency, divulge the name of the scape grace who resorts to slander, and has not the courtesy to father his lies.

C. G. JONES.

Covington, Ky.

"A SLANDER."

It seems to me that the New York Editor should give his author to charges which are such a slander on many of our people, and are hardly worthy of denial by sensible people. Alas, that any one should bring such charges as in this article against the lamented and noble Kerfoot, and that, even after his death. Some of us will be very slow to believe that any member of our excellent and esteemed Board of Trustees had anything to do with this article.

R. J. WILLINGHAM.

Richmond, Va.

"OUTRAGEOUS."

The article "Virtue in Majorities," appearing recently as an editorial in the New York Evening Post, has reached me. The comparison instituted between the Rev. John Jasper's theory on the motion of the sun and the question of the historical accuracy of Dr. Whitist's article is an extreme degree. Whatever position honored brethren may have occupied in the Whitist controversy, to one of them could afford to be found in company with the author of the said editorial. The disloyal in the article purporting to have taken place between a professor in the Seminary and one of the students, is outrageous. The effort to reflect on the good name of a brother who sleeps in his grave is one of such a nature as will not admit of comment. I do not believe that any trustee of the Seminary furnished the data for such an article.

F. C. MCCONNELL.

Atlanta, Ga.

"UNMANLY LIE."

The article in the New York Evening Post in reference to the historic question raised by Dr. Whitist and the discussion of it by Baptists South and West, I know to be false in almost every particular. It was not Dr. Whitist's conclusions about Williams' baptism or of the English Baptists, but his perversion and garbling of historic documents, and his unwarranted conclusions and assertions that caused the Baptists to demand his resignation. I have been a Baptist preacher for sixty years, most of the time editor of Baptist journals, and have had an acquaintance with Baptists all over the Union; but have never known or heard of a Baptist asserting that his salvation depended in any way on his baptism. It is an unfounded calumny, and the contemptible, unmanly lie about Dr. Kerfoot in sleeping with it.

S. E. FORD.

St. Louis, Mo.

"VITUPERATION."

Having myself been the author of the first paper submitted in the Southern Baptist Convention proposing to inquire into the teaching of Dr. Whitist, it related to his new discoveries, and having been in constant touch with that controversy from start to finish, I do not see how it could have been possible for any one human brain to have pressed into space so small, more or greater ignorance of facts, or more bitterness, vituperation, misrepresentation, falsehood and slander of both the living and the dead, than is found in said statement. Having no words with which I can express my unmitigated contempt for such an attempt to injure, misrepresent, traduce and slander the great Baptist brotherhood of the South, I decline to give it any respectful reply, notwithstanding the publisher may have derived his information from never so many of the "Trustees" of the Seminary.

J. S. COLEMAN.

Beaver Dam, Ky.

"COWARDLY ATTACK."

I was deeply grieved when I read the attack on Dr. Kerfoot in the Post editorial. I believe the scene depicted in the class-room a pure fiction and a slander upon the noble man with the living is sometimes enlivening and helpful, but how anybody could ever be willing to make a cowardly attack on the dead, is a problem that lies beyond me. I am frank, however, to say that I do not believe that any member of the Board of Trustees of the Seminary furnished the data for that editorial. I think the Evening Post has been duped.

J. J. TAYLOR.

Norfolk, Va.

"CARICATURE."

I cannot conceive that any Baptist could be in any way responsible for the article in the New York Evening Post on "The Virtue in Majorities." The representation that is given of the tenets of Southern Baptists and the cause of the opposition to Dr. Whitist, is a caricature of the most kind and a slander upon the Seminary. I know of no Baptist anywhere who hold that baptism saves, or that all who pass into eternity unbaptized are damned. There are Southern Baptists who, in my opinion, lay undue stress on the maintenance of an unbroken succession of churches of the Apostolic type, but none, so far as I know, that would make the salvation of believers to-day dependent on the fact or the proof of such succession.

ALBERT HENRY NEWMAN.

Waco, Texas.

"CONCEIVED IN SIN."

The article on "The Virtue in Majorities" seems to have been "conceived in sin" and "born in iniquity." The editor who exposes Southern Baptists to ridicule by the grossest misrepresentations of fact. Southern Baptists do not look to Roger Williams as their ecclesiastical father, nor have they ever held that salvation depended on baptism, whether regular or irregular. Nor is it true that Dr. Whitist lost favor with Southern Baptists because of his opinions as to the English Baptists and Roger Williams. The whole article is filled with venom, and seems to have been written for the purpose of striking a cruel blow at a dead man's reputation. With ghoul-like glee the writer tells the story which he claims to have received from a Southern student, who seems not to have perceived that this story, if true, was a reflection upon the class, as well as upon the professor, seeing that all of the class, save one, agreed with him.

C. F. JAMES.

Danville, Va.

"LIE - GIGANTIC - SERIOUS."

It is a lie too gigantic to be believed, yet so serious to be treated lightly. Surely no trustee of the Seminary could be so ignorant or vile. I hope the matter will be sifted to the bottom, and the guilty one or ones punished. Such base slander should be resented.

JNO. D. JORDAN.

Savannah, Ga.

[We will publish other opinions next week. - Ed.]

FAMILY CIRCLE

STORIES FOR YOUNG AND OLD

WHAT IS IT?

BY MRS. J. M. HUNTER.

There is a simple little rule, Worth more than tongue can tell; At work or play, at home or school, Its useful jays are well. It changes gloomy days to bright, And gives some pain, Makes aunts and aunts come out right, And difficulties plain. Tell drive away the crooked frowns, On making friends of foes; The weary task I've seen it crown With patience and repose. It makes the foot look smooth and fair, Though plain the features be, The hardest aches it helps to bear With sweet humility. In rain or shine, in hot or cold, 'Tis just the rule to mind; The rich or poor, the young or old, Its helpfulness may find. What is it—would you like to know? With meaning 'tis replied, 'Tis just the rule, wherever you go, Why, simply this, "Keep Sweet." —Herald and Preceptor.

A HASTY CONCLUSION.

BY LOUISE J. STRONG.

"Why my dear, did I think you must be mistaken," Mrs. Grey smiled kindly at the young girl sitting opposite, who answered eagerly. "Oh, no, Auntie, I couldn't be mistaken. I heard her as plainly as I hear you this minute." "And she spoke as if Marguerite was in very poor health," Mrs. Grey said inquiringly. "Yes'm," Mabel answered. "As if she were in a dangerous condition, for she said, 'I guess I am going to lose my Marguerite.' She was talking to old Peddler Joe, and just as it passed she made that remark; and then she went on to say something about Marguerite's having been so sickly and welling lately. I don't understand that remark, but she talked so carelessly about the poor girl that I felt quite shocked." "Mrs. Grey looked concerned as she said, 'I guess I am going to lose my Marguerite has been over working; she is so ambitious, and anxious to stand high in her class. I saw Mrs. Butler a few weeks ago, and she said that Marguerite was getting very finely then. But perhaps she did not know anything to the contrary.' "Or perhaps she did not care," supplemented Mabel. "I mean," she added hastily, "perhaps she did not think it of importance, even if Marguerite had complained. It isn't as if Marguerite were her own daughter." "We must be careful in our judgment of others," Mrs. Grey replied gravely. "Mrs. Butler has been a mother to Marguerite always. She is not rich, and has had to sacrifice a good deal to give her niece a chance to attend for teaching. What a disappointment to her when both Marguerite's health fails just as she is through school. And she has her school here engaged too." "Well, Mrs. Butler may be disappointed, but I can't think she cares very much for Marguerite, or she could not speak of her serious condition in the way she did," Mabel insisted oratorically, rising to go. "I pity Marguerite so much; if only she were in such poor health, if she had a mother she would be at home having something done for her." "I cannot help thinking there is some mistake," Mrs. Grey reiterated. "And I would not speak as if Mrs. Butler were careless and unkind in her treatment of Marguerite, my dear. You cannot be sure, not knowing the circumstances." "Oh, I am quite sure," Mabel asserted with the persistence of self-satisfied youth. "She had no doubt in the world that her opinion was entirely correct; she had a great deal of confidence in her own judgment and goodness, and she dealt upon the matter, turning over in her mind what she had overheard, and pitying Marguerite until she had made out quite a comfortable neglect against Mrs. Butler." "Have you heard about Marguerite Willis, girl?" she asked as she joined a group that afternoon at the house of a friend. "What about Marguerite?"

"Has anything happened to her?" said Kitty Clark and Lizzie Bell in a breath. "I don't know that anything can be her," happened to her," Mabel answered slowly while they all waited in silence. "But she is sick, in fact I suppose she will never get well." "There were many exclamations of surprise and regret for Marguerite was well liked by all. "How did you hear it?" asked some one. "From Mrs. Butler herself," Mabel replied. "And hasn't Mrs. Butler gone to her?" exclaimed Annie Lee. "No, she hasn't," said Mabel. "And I don't believe she cares enough to go either." "Why, I always thought Mrs. Butler seemed so fond of Marguerite!" exclaimed Kittie. "She is fond of her," said Annie. "I've been there a great deal you know," said Mrs. Butler in just as good and kind to Marguerite as any mother could be, and I know she thinks as much of her as if she were her own." "You don't know everything," said Mabel, nodding her head mysteriously. "She is so proud of the way Marguerite has gone ahead in her studies too." Kitty went on. "And can't you see that she is just as good as getting the school, when there were so many other applicants." "Marguerite could provide for herself if she were teaching," Mabel insisted. "I presume Mrs. Butler has pushed her a long time, and now she has broken down." "She will not be able to teach then I suppose," said Lizzie, meditatively. "Perhaps Alice can get the school," said Mabel. "Mabel felt a trifle uncomfortable perhaps—but no, there could be no mistake, she was sure. There was no formality attending an application for the village school, though it was a very good position. The directors left the business of selecting a teacher pretty much in the hands of Mr. Hardy, having confidence in his ability, and finding his decision usually satisfactory. They and the public generally, were well pleased that Marguerite should have the school; and as the matter was considered settled and school to begin in a few weeks, Mr. Hardy was busy with the matter of selecting an applicant. "You know, of course, that Marguerite Willis is expected to teach the school," said Mabel. "Yes," Alice replied. "But Marguerite is sick, and will not be able to do so." "Why," he exclaimed, "I have heard nothing of it; are you not mistaken?" "I think not. Mabel White told us, and she had it direct from Mrs. Butler herself," Alice explained. "Well," he remarked, with dissatisfaction, "I think they ought to have let me know of it. But if that is the case, and Miss Marguerite cannot take the school, there is no objection to your having it." Mrs. Butler was tying up the vines over the kitchen window next morning when Mr. Hardy walked leisurely across the front of the house with a "good morning," Mrs. Butler. "She started, and dropped her ball of string. "Why, good morning Mr. Hardy," and she looked at him expectantly. "I called to ask after Miss Marguerite," he said. "She paused, her hand on the door, and asked, with a puzzled air. "Marguerite! Why should you ask about her?" "I have been told that she is very sick," he replied. "An expression of alarm fitted across her face, followed by a look of relief. "You startled me at first," she said. "I'll remember that I had a letter from her this morning, and she said, 'I am going this minute. How came you to hear such a thing?'" "Alice Bell brought me the news, with an application for the school in Miss Marguerite's place," he answered. Mrs. Butler looked vexed. "I suppose they are trying to oust Marguerite." "Oh no," Mr. Hardy said. "Alice was honest about it; she had the news from Mabel White, who professed to have heard it from you." "I don't know when I've seen Mabel White to speak to," declared Mrs. Butler. "She certainly never heard it from me. I am going this minute and find out what it means. It will not be much out of your way to go along. So is at her Aunt's a great deal practicing, we'll maybe find her there." "Mrs. Grey was an invalid, and rarely left her home; she was sitting on the porch when they drew near,

and the sound of the piano gave evidence of Mabel's presence. "I am glad to find Mabel here," Mrs. Butler began after a few preliminary remarks. "I came purposely to see her." In answer to her Aunt's call Mabel presently appeared, much surprised to find the setting on the porch occupied by visitors so early on a beautiful day. "Well, Miss Mabel," said Mr. Hardy, genially, "we are running down a false report, and want you to help us." Before Mabel could answer, Mrs. Butler interposed. "Mr. Hardy tells me that Alice Bell told him that you told her, that I told you that my Marguerite is very sick." Mabel answered calmly, "I told her I heard you say so." "But she as well as can be, and I never said anything to the contrary," Mrs. Butler said with emphasis. "I heard you," Mabel insisted, but she was beginning to feel nervous. "Where?" demanded Mrs. Butler. "And where? For I haven't seen you to speak to for weeks." "Just the other day," Mabel explained, with a red face. "I was passing, and you were out talking to

old Joe, and I heard you say, 'I guess I am going to lose my Marguerite,' and of course she must be very sick, or you would not think you were going to lose her. And I thought it strange you did not go to her," Mabel finished with regained confidence. Mrs. Butler looked bewildered for a moment and then she began to laugh. "I remember now," she chuckled. "I did say it, and I was right. I have lost her. She is dead, and she laughed hysterically, while the rest looked their astonishment. "The idea of any one taking it that way! I was talking about my plan—my Marguerite Begonia—old Joe brought to me," and then suddenly sobbing, she added, "I did not suppose that anybody would think me so heartless as to speak like that of Marguerite. And I should have gone to her instantly if she had been at all illing. Old Joe loves plants as well as I do, and he always had them on the porch. I might have overheard us speaking of Mabel, and Freddie, our Palagoniums, if you had listened long enough," she said to Mabel, who was covered with confusion. "I thought there was some mistake," murmured Mrs. Grey gently. "Mistake!" said Mr. Hardy, somewhat angrily. "It is always a mistake to repeat as facts things that are covered with confusion." Mabel fled away in haste to hide her tears of mortification and shame.

Heart Disease

Ninety Per Cent of It Really Caused From Poor Digestion.

Real organic heart trouble is incurable, but scarcely one case in a hundred is organic. The action of the heart and stomach are both controlled by the same nerves, the sympathetic and pneumogastric, and when the stomach



fails to properly digest the food and it lies in the stomach fermenting, gases are formed which distend the organ causing pressure on the heart and lungs causing palpitation, irregularity and shortness of breath.

The danger from this condition is that, the continued disturbance of the heart motor or later may cause real organic heart trouble and in fact frequently does so.

Furthermore, poor digestion makes the blood thin and watery and deficient in red corpuscles, and this further irritates and weakens the heart.

The most sensible thing to do for heart trouble is to insure the digestion and assimilation of the food.

This can be done by the regular use after meals of some safe, pleasant and effective digestive preparation, like Stuart's Dyspepsia Tablets which may be found at most drug stores and which contain the necessary digestive elements in a pleasant, convenient form.

Thousands of people keep well and vigorous by keeping their digestion perfect by observing the rule of taking one or two of these tablets after each meal, or at least after each hearty meal.

Stuart's Dyspepsia Tablets contain U. S. P. pepsin, diastase from malt and other natural digestives which serve only to break down the food perfectly and preventing acidity, gases, and the many diseased conditions which accompany a weak stomach.

When Stuart's Dyspepsia Tablets are used you may find you are not taking into the system any strong medicine or powerful drug but simply the natural digestive elements which every weak stomach lacks.

So widely known and popular have these tablets become that they are now sold by every druggist in the United States, Canada and Great Britain.

TOO MANY PLAYTHINGS.

BY EMILIE POULSSON.

Little Ois, aged four, was suddenly missed from the gay crowd assembled around mamma's fireplace, where a profusion of toys and gifts and goodies had mysteriously appeared, of which mamma's collection had been presented to the little fellow. Nowhere in the room, not in the hall, not in the day-nursery, was Ois to be found; but, after much looking and searching, his golden head was discovered in the corner of the night-nursery.

There sat the child on the floor, his back turned to the room; and in his arms was the old rag doll that had been his, "for better or worse," ever since he could remember. The new toys had overwhelmed him. He had fled from the bewildering confusion of all the new and strange wonders in mamma's transformed room up to the quiet night-nursery, where everything was as it always had been, and he had sought out his dear, familiar, old, old doll, evidently as an antidote to the distraction into which so many new things had thrown him. His mother, looking at him, had a flash of illumination as to Christmas joy for a little child.

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To be sure, a Kemple says, "Nature loveth to have things private and apart; but grace would have all things common." But who will demand this? Finished work of grace from four-year-olds?

No, let each child have his own few things—let too many for him to know, to use, and to enjoy. Too many gifts divide a child's attention; natural joy in possession into a sordid desire for accumulation. Too many gifts swamp the child or scatter his interest, so that less pleasure is the result, rather than an extravagant amount as the loving friends wished.

Hang up the child's own little stocking, rather than borrow grandma's long one for Santa Claus to fill. Let the number of his Christmas presents be in some proportion to the number of his years, even if we cannot bring ourselves to limit it to exact correspondence, as we do the candles on his birthday cake, or, as some mothers do, the guests at his birthday party. In a play with a new toy a little child will use his own ingenuity and imagination more than with many playthings, and according to the degree in which his powers are called forth by his toys will his joy abound in interior.

Every fruitless in other ways. It is the soil in which crimes flourish.

Retrospect.

It is an evil day for the wife and mother when she scans her worn face in the mirror, and asks the question, "Does it pay? Does it pay to sacrifice



health and happiness to wedded love?" But there is another question which rightly takes precedence of Does it pay? It is this: "Is it necessary to sacrifice health and happiness to wedded love?" Half a million women answer, "No." They have been weak and have been made strong by Dr. Pierce's Favorite Prescription. They were sick and their Favorite Prescription made them well. It will do the same for almost every woman who gives it a fair and faithful trial. It stops weakening drains, heals inflammation and ulceration and cures female weakness. It tranquilizes the nerves and encourages the appetite. A threatened miscarriage greatly weakened me," writes Mrs. E. A. Nations, of Wits Springs, Beatty Co., Ark. "and my old disease returned. My husband got another doctor for me but I seemed to just drag along and get no better. At last I told the doctor that if his medicine did not help me I would go back to Dr. Pierce's medicine. 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Children's Corner.

HOW SNIIPPY LOST HIS TAIL.

Snippy had a long and tender tail, of a beautiful mouse color, shaded light toward the tip. It was all right that it should be a mouse color, for Snippy was a soft little mouse.

But it was not all right that Snippy should be so proud of his fine tail, and Mother Mouse, who was very old and wise, often told him that something would happen to him because he thought himself handsomer than any other of the mouse children. She wished him also to know that it was dangerous to go about in places where those great long-legged giants, called men, could see him. His tail was long, it was true, said Mother Mouse, but for that very reason he should keep himself hidden, as it could be easily seen, when he waved it about as he did, just to show it off.

But, dear me, what was the use of her talking to Snippy. He did as he pleased, and waved his long and pretty tail about as impudently as ever, as if to say he would like anybody to try to do what they liked to him. So there.

One day, Mother Mouse having gone to visit a neighbor, Snippy determined to take a stroll around the dining-room pantry. It was quite a distance from the mouse-hole, and Snippy had often been told not to go there. But there were lovely crumbs of cake and pie often to be found on the floor, and Snippy had been before and got back safely. So why not now?

He found several crumbs of rich cake that morning, and after making a hearty breakfast, he decided to explore the upper shelves. Now, although Snippy did not know it, this is just what the cook would have liked him to do, for, on the upper shelf, there was a nice little trap put, for the cook meant to find out who had been nibbling the pie and cakes on the pantry shelves.

Snippy saw the trap, and, being a young and foolish mouse, he thought he would find out what that strange thing was. Mother Mouse had told him never to try to find out what strange things were, but what did Snippy care? Flirting his long tail around, he smelled of the mouse trap, this side and that. Something inside smelled very good Snippy would like to try it, but he hesitated to do so, and yet it did smell so good that he somehow could not keep away. He went round and round the trap, until in giving one very great flourish of his tail, he caught it in the spring.

Poor Snippy, he gave a great jerk to his tail, but that only caught it tighter in the terribly tight place, and pull as he might, he could not get it out again.

FOUNDED IN 1824.

# THE WESTERN RECORDER.

BEGINNING OF ITS 77th Yr.

## The Leading Baptist Weekly.

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

SAMPLE COPIES SENT ON APPLICATION.

TESTIMONIALS.

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

Your excellent RECORDER.—T. L. Olyner.

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.—O. A. G. Thomas.

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

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

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

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

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

## Take Advantage of these Offers

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

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OUR OFFERS ARE TO BOTH NEW AND OLD SUBSCRIBERS.

In connection with the WESTERN RECORDER, we have arranged with the Funk & Wagnall Company, of New York, to furnish with it *The Literary Digest* (a weekly publication, \$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**

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

WHAT READERS OF THE ABOVE PUBLICATIONS SAY:

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

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

THE MISSIONARY REVIEW.

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

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

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

# Western Recorder, 642 Fourth Avenue, LOUISVILLE, KY.

Then he thought he heard the cook coming, and giving, in his fear, one last desperate jerk, he did finally get away, but alas, he left behind one-half of his beautiful long tail!

It was a very hard case indeed, but Mother Mouse told him that he should be thankful that it was not his head that was caught in the trap, instead of his tail.—Brooklyn Eagle.

SUBSCRIBE FOR THE RECORDER.

NEVER—FOR BOYS.

Never make fun of old age; no matter how decrepit, or unfortunate, or evil it may be. God's hand rests lovingly on the aged head.

Never use intoxicating liquors as a beverage. You might never become a drunkard; but beer, wine and whiskey will do you no good and may wreck your life. Better be on the safe side. Make your influence count for sobriety.

Never make sport of one of those miserable creatures, a drunken man or woman. They are wrecks; but God alone knows the stress of the storms which drove them upon the breakers. Weep rather than laugh.

Never tell nor listen to the telling of filthy stories. Cleanliness in word and act is the sign-manual of a true gentleman.—Selected.

"What is your husband's fav-

orite fiction?" asked the inquisitive person. "I can hardly say at a moment's notice," said the patient wife, "whether he prefers the sick friend story, or the detained at the office on business narrative."—Indianapolis Press.

The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of the Spirit of God.—O. H. Spurgeon.

PROVIDENCE CHURCH, SIMPSON COUNTY, KY.

Owing to the inclemency of the weather our pastor could not be with us at our last meeting, though we had an interesting service. Our beloved pastor, W. W. Payne, who has served our church so faithfully for the last five or six years, has resigned, going to other fields. We regret that the connection that has so long existed between us as pastor and people has been severed, but we rejoice to know that the cord of love that has bound us together, and that may ever bind us closer, has not been severed. We invoke the Lord's richest blessings upon him. May his efforts in the future, in leading souls to Christ, be crowned with success as in the past. May he ever have the guidance of the Holy Spirit in his work for the Master.

Rev. J. E. Burnett, of Glasgow, has been called to take charge of the church for the year 1902. Bro. Burnett comes to us highly recommended, not only as an able divine, but as a model pastor and devout Christian. May he ever have that hearty co-operation of the church that should ever characterize pastor and people, for without this no pastor can accomplish but little, but by having this he may accomplish much.

We would not forget our esteemed friend and brother, Mr. J. Wes. McClannahan, of Franklin, Ky., who, while he is not a member of any church, has stood by us in bearing the financial burden of the church. He is the one who gave most to have our house of worship erected. He also paid for the lot on which it stands, and has been very liberal in giving toward other expenses of the church. I believe I voice the sentiment of our church when I say that we pray that he may enjoy the Lord's richest blessings and choicest benedictions so long as he may live, and, when he comes to die, may he hear the welcome applause, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord."

W. F. MCGUIRE.

OFFITS TO BAPTIST INTERESTS NORTH AND SOUTH.

Mrs. Elizabeth Simmons, of East Aurora, N. Y., died last spring, leaving most of her modest estate to Baptist interests North and South. Her will was made during the pastorate of Robert Morris Rabb. Mrs. Simmons invited Mr. Rabb to talk over with her the interests of the Baptist denomination, saying that most of her property was to be given to Baptists: "I want to put it where it will do the most good," she said.

One thousand dollars went toward placing a memorial pipe organ in the East Aurora, N. Y., Baptist church; one thousand will be paid the Foreign Missionary Union at Boston; one thousand to the Home Missionary Society at New York; one thousand to the Woman's Missionary Society at Chicago; one thousand to the Morgan Park, Ill., Home for Missionaries' Children; one thousand to the Southern Baptist Home Mission Board at Atlanta; one thousand to the Foreign Mission Board at Richmond; seven hundred and fifty dollars to the Southern Baptist Theological Seminary at Louisville for training a minister of Christ.

Mrs. Simmons felt that she had ten thousand dollars to dis-

pose of. Is there not a lesson here for some Southern Baptists? R. M. R.

HOTEL ALBERT, NEW YORK.

Corner of Eleventh Street and University Place.

Hotel Albert needs no higher commendation than a few names of the leading citizens of Louisville who stop there in preference to any other hotel in New York: John C. Lewis, Lee Lewis, Benjamin Gerst, Julius Winter, T. Grant Slaughter, Frank Von Borries, Wm. Von Borries, W. T. Knox, Otto Dolfinger, Edward Dolfinger, Edward John Obeck, John W. Green, Samuel Graham and Gus Hyman, of Carter Dry Goods Co.; E. W. Ambrose, of Stewart Dry Goods Co., and W. P. Harvey, of the Baptist Book Concern. The hotel is conducted on the European plan. The rooms are elegant, and range from \$1 to \$2 per day. The restaurant is one of the best in the city, and the rates are reasonable. It is homelike, and many ladies are in the habit of stopping there when shopping in New York. The proprietors, Messrs. L. and E. Frankel, are men of taste and experience, and Mr. John D. Slater, the business manager, is so polite and accommodating that he is in great favor with all guests. I take pleasure in recommending Hotel Albert as one of the nicest places in New York. W. P. HARVEY.

"SMOKING AND SWEARING."

The other Sunday we happened into the infant class-room, and found the teacher of the little ones diligently putting the lesson for the day upon the board. The Bible passage from which the lesson was supposed to be drawn was that which narrates the determination of Daniel not to do anything which would identify him with the worship of idols. The lesson actually taught was the duty of avoiding "sins against the body," and the conclusion of the syllogistic process was found in the third term: Therefore, don't swear and don't smoke.

Somewhat dazed by the trapeze-like character of these premises and deductions, we turned to the teacher's monthly, and sure enough it was all there. We remembered that St. Paul had something to say about this making the "traditions of men," prohibitions of touch and taste and handling, to stand for the simplicity and freedom of the Gospel, and that was there, too; only the course to which Paul objected was quoted in *The Teacher* as Paul's own injunction. Lost in this crazy-quilt exegesis, we simply gave it up and went on to church wondering whether the command not to "add to the things written in this Book" had ever been by divine authority repeated.

Years ago, when the writer was a student, preaching during his summer vacation among the hill farms of Vermont, he met a good mother in Israel who objected to the pulpit ministrations of a certain neighboring minister on the ground that he used too much "home-made Scripture." But he has since found that home-made Scripture is considered by most as good as any, if it only accomplishes the desired result. He has found that there is in every church a kind of "free river" party, to whom all is of equal value if it only "goes." But the result is invariably the same; the cheaper currency drives out the better. In course of time the tradition always forces out the

commandment, or at least usurps its place. Some years since the writer was in receipt of a letter from a young man to whom we had sent pastoral advice about his course in college. The young man replied as one brought up in the school of the fathers, or perhaps we should say mothers, that he "had never tasted a glass of wine, and he didn't often swear." But we have gone a step further now, and that cigar which the misguided ex-moderator of the church somewhat fondly cherishes, puts him, it seems—in the infant class—in the same category with the carter who curses his over-loaded team. The lad's own father, it may be, who led the family in prayer Sunday morning, and passed communion bread Sunday afternoon, and then took an after-dinner cigar Sunday evening, is no better than the hoodlum who goes by the house reading out blasphemy of that holy name of God protected in Third Commandment.

We could not help feeling sorry for the tens of thousands of little children to whom these problems came that Sunday with grave distress, all because of this commingling of the law of Sinai with home-made Scripture. Daniel would not defile his soul with aught pertaining to idolatrous rites, therefore you must not sin against your body, therefore smoking and swearing belong to the same category of sins. This is the "authorized version" of the Gospel in our Sunday-schools, and the brethren of the Temperance Committee in the last General Assembly came pretty near putting it into one of those precious deliverances which of late years seem to be added on as an appendix to the New Testament. And the man who protests against this ill-assorted team, this yoking of the ox and ass together, is set down as no better himself than the ungodly. The "hodge" which the rabbis put around the law became more sacred than the law; and we have never found in all history "mint and anise and cummin" placed side by side with "judgment, mercy, faith," when they did not at first share the honors of their betters and at last usurp their place.—Evangelist.

ELD. L. JOHNSON, of Walton, Ky., while in Louisville last week visiting his daughter and grandchildren, frequently called in our office. We were delighted to have him, and to recount with him events that occurred forty years ago, when we were students at Georgetown College. Bro. Johnson has devoted his life to the preaching of the Word, and his ministry has been greatly blessed in winning souls to Christ. H.

We call special attention to the advertisement on the ninth page of Lee & Porter's Hymn Book. The book is adapted to Sunday-schools, prayer-meetings and public worship. Judges of music books have pronounced it a fine selection. We are filling many orders for it.

BAPTIST BOOK CONCERN, Louisville, Ky.

EDITOR JOHN T. BROWN, of the *Christian Guide*, will soon issue a book he has written—"Bruce Norman." It is a religious story of the success in life of a boy. We have not seen any part of the book, but we wish our neighbor success in his literary venture.

A Pale-Face Girl may be almost safely set down as wanting red in her blood. If subject to dizziness, fainting, shortness of breath on slight exertion, no doubt remains. To want red in the blood is to fail of the good of cod-liver-oil. Her food is not nourishing, she does not eat. The easiest change she can get, and one of the best, is Scott's emulsion of cod-liver oil. It gives her the upper hand in the contest her food has the upper hand now—the oil is paid no more. We'll send you a little to try, if you like. Address Scott & Bowne, 40 Pearl Street, New York.

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LITERARY.

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

BOOKS.

CRANKISMS. Lisle de Vanx. Matthewman. Pictured by Claire Victor Dwiggins. Price \$1.00. Henry T. Coates, Philadelphia.

A very bright book, of sharp sayings, illustrated so as to add keenness to them. Take a few: "Life is full of golden opportunities for doing what we do not want to do."

THE CHEER BOOK. Amos R. Wells. Price \$1.00, net. Fleming H. Revell Company, Chicago and New York.

Our editor's doctrine is that we can control our feelings and so should "let not our hearts be troubled."

THE TEACHERS' COMMENTARY ON THE ACTS. F. N. Peloubet, D.D. Price \$1.50. Oxford University Press, American Branch, New York.

A bright, practical, up-to-date commentary on the Acts of the Apostles. Since the Sunday-school lessons for the next six months are on this book...

BACK TO BETHLE. F. B. Meyer. Price 30 cents. Fleming H. Revell Company, New York and Chicago.

Here is the cream of the series of sermons Dr. Meyer preached in our leading cities on his last visit to this country.

THE SUNNY SIDE OF CHRISTIANITY. Charles E. Parkhurst, D.D. Price 60 cents, net. Fleming H. Revell Company, Chicago and New York.

Dr. Parkhurst is here at his best. The theme is love; I. Love in the heart versus phosphorus in the brain; II. Love as a theory and love as an experience; III. Acquiring the love lesson; IV. Love considered as a lubricant; V. Loving a means of knowing.

RELIGION AND MORALITY. Daniel Carey. Price 60 cents. Jennings & Fye, Cincinnati.

Our author defines religion as the adjustment of our relations to God, and morality as the adjustment of our relations to our fellowmen.

strictly true, serves very well as a working hypothesis. A man could be moral were he the only man in existence.

LABORATORY AND PULPIT. Gay Lectures, 1900. William I. Poteat, M.A. Griffith & Rowland Press, Philadelphia.

We spoke of these lectures when they were delivered here before our Seminary. Professor Poteat holds to theistic evolution and he makes demands of the pulpit which we cannot for a moment concede.

Will the story of the troubles in China ever be fully told? Books without number have been published about it.

The latest story of the imbrolio which we have seen is Arthur H. Smith's "Ohina in Convulsion," published by the Fleming H. Revell Company.

MINETTE. A Story of the First Crusade. By George F. Oram. 13mo. pp. 397. Price \$1.50. John W. Bliff & Co., Chicago.

of present day adventure of war and intrigue, are the tales of the crusades, when the spirit that animated the leaders was a holy one, and they were sincere in believing that they were performing a religious duty.

It was in the summer of 1090, that the armies were gathered for the First Crusade. At Nancy and Verdun, Godfrey de Bouillon marshalled his forces; in Flanders Count Robert, and in Normandy, Duke Robert, son of William the Conqueror, gathered large armies.

In this story of "Minette," the reader is carried through the whole history of this crusade. In the opening chapters the tale drags a little, but the excitement begins when the armies arrive on Turkish soil.

The story is vivid and full of local color; the noble knights and their brave deeds and the lovely women, so pure and true, fill us with admiration—but alas, we are left in tears by the sad conclusion.

A KING'S RUBICS. By Adelaide Fuller Bell. Cloth. 12mo. Price \$1. Henry T. Coates & Co., Philadelphia.

This is a well-written story for boys and girls. There is a sort of mystery running through the story, attaching itself to the two jewels which had become separated as had the members of the family.

THE CROWN OF THORNS. A Story of the Time of Christ. By Paul Carns. Illustrations by Edward Biederman. Published by The Open Court Publishing Co., Chicago.

This booklet is written something after the style and spirit of "Onesimus" and other recent books of that ilk. The author introduces Ben-Midraah, a Galilean gardener, who becomes a believer in Christ; also Zebedee, with James and John, the two malefactors who were crucified with Jesus, as well as the Apostle Paul and others.

MAGAZINES. The following is the contents of The "New" Lippincott Magazine for January, 1902: Naughty Nan, John L. Long; Doubt, the Revealer, William R. Thayer; The Passing of the Pope, Mrs. Bellou-Lowndes; Rowen: in the Prison of Joan of Arc, Florence E. Coates; The Mother, Louis Zangwill; The Tempter, Edmund V. Cooke; Music of Shakspere's Time, Sidney Lanier; Outlines, John B. Tabb; A Roadway, P. L. Dunbar; A Fair Exchange, Will N. Harben; The Seal of Silence, Albert P. Terhune; The New Year's Books; Walnuts and Wine.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words, and not more than 500 words.

Mrs. Sophia (Barry) Weir was born November 4, 1833. Her young womanhood was spent near Orinda, Robertson county Tenn. She married Mr. John Weir December 21, 1854. Her married life was brief, but full of domestic peace and joy.

THE REV. I. M. WISE, of Stuttgart, Ky., has been called on to bury his mother, to whom he has ever been a most dutiful son.

BEWARE OF OINTMENTS FOR CATARRH THAT CONTAIN MERCURY.

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Burpee's Farm Annual for 1902.

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THE MARKETS. LIVE STOCK. Report for week ending Dec. 28. CATTLE. Native good export steers, 1,200 lbs and up - 10 00/60. Light shipping, 1,200 to 1,200 lbs. - 4 00/30. Best butchers - 3 00/30. Fair to good butchers - 2 50/20. Common to medium butchers - 2 00/10. Thin, rough steers, poor cows and small calves - 1 00/20. Good to extra oxen - 2 00/20. Common to medium oxen - 1 50/10. Feeders - 1 00/20. Stealers - 2 00/20. Hogs - 3 00/50. Fat calves - 4 00/40. Fat cows - Chease - 2 00/20. Fat to good - 15 00/27.50. HOGS. Choice packing and butchers, 200 to 300 lbs. - 6 00. No 300 lbs. - 5 00. Good to extra light, 120 to 150 lbs. - 5 00. Fat hogs, 120 to 150 lbs. - 4 00/20. Fat hogs, 80 to 120 lbs. - 3 00/20. Fat, 50 to 75 lbs. - 2 00/20. Sows, 120 to 200 lbs. - 4 00/20. SHEEP AND LAMBS. Good to extra shipping sheep - 1 00/20. Fair to good - 1 00/20. Common to medium - 1 00/20. Wethers - 1 00/20. Wethers and lambs, per head - 1 00/20. Best butcher lambs - 1 00/20. Fair to good butcher lambs - 1 00/20. Tail-ends - 1 00/20. LEAF TORACOS. [Owing to the holidays taken each year on the brakes, no report is given.]

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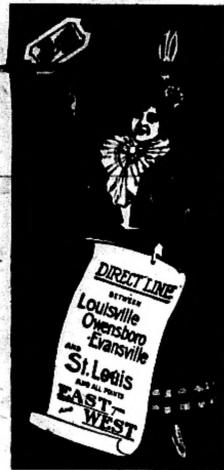
TRAINS NORTH. Leave Louisville. 6:15 a.m., 11:30 a.m., 5:30 p.m. Arrive Louisville. 1:00 a.m., 7:15 p.m., 11:30 p.m.

TRAINS, ILLINOIS AND SOUTHEAST. Leave Louisville. 8:00 a.m. and 9:30 p.m. Arrive Louisville. 1:00 a.m. and 1:15 p.m.

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THE FARM

KENTUCKY TRADE ITEMS.

A large number of cattle have died from black leg in Grant county.

The Jessamine Journal reports sales of corn at \$8 and hemp at \$5.50.

Lutes & Co. sold to Boyle county parties 82 head of yearlings at \$7.50.

J. M. Oress bought of John Rigby 25 barrels of corn at \$3.—Interior Journal.

Fox & McDowell, of Boyle, bought 46 head of 1,400-pound cattle of Springfield parties at 5 cts.

Jas. Bales, of Madison, bought of J. P. Riffe, of the West End, a carload of 1,450-pound cattle at 5 1/2 cts.

Corn is selling at \$1 a bushel in several counties in the Blue Grass Region.

Nine hogheads of Mercer Co. burley sold in Louisville last week at \$4.15 to \$8.00.

W. O. Brook bought at Mt. Sterling court, 12 steers, wt. 900 lbs., at 8 1/2 cts.

John Smith sold to O. B. Steuart 6,500 pounds of tobacco at 7c and 500 pounds at 8c.—Harrodsburg Democrat.

Total sales of tobacco in this market last week were 2,084 hds., against 4,269 hds., the corresponding week of last year.

Several crops of Robertson county tobacco were bought by a Bracken county dealer at eight cts last week.

L. D. Carpenter sold Oscar Bros. 12 late lambs at 85 per lb., also 8 head 1,075-lb. cattle to Jonas Weill at 4 cts.—Woodford Sun.

The Paris Kentuckian notes the sale of a large crop of tobacco at 8c straight, another at 7c, and several others at 8 and 4c.

O. A. Robinson, of Garrard, sold to Straus & Stern one hundred head of 925-lb. slop cattle at \$3 to \$3.40, and to Manning Bros., of Clark, a bunch of 1,100-pounders at 4c.

Ball Bros. of Woodford county, sold to Maj. Hugh Gwynn, of San Diego, Cal., the noted premium saddle mare, Della Fox, for \$1,200.

At Georgetown court calves brought \$15 per head; yearling cattle, \$32.50 per head, about 4c; sheep, \$3.05 per head; work mules, \$42 to \$65; plug horses, \$20 to \$40.

Brother Anthony, manager of the St. Rose Farm, sold a fine lot of heavy cattle last week to Monte Fox. There were 20 head, and they averaged 1,400 lbs. The price was \$4.90 per hundred lbs.—Springfield Leader.

Joshua Ritter bought from Wm. Logan last week a fat hog weighing 610 pounds on foot and 504 pounds net. He made 150 pounds of lard from this "porker," and the hams weighed 37 pounds each.—Falmouth Pender-tonian.

At the sale of the personal property of Bryant Strange at Oakland last week corn sold at from \$2.90 a barrel to \$4 a barrel for choice shucked and picked corn; oats in the sheaf brought \$3.25 per hundred for big weight bundles of 54 pounds each. Mr. Strange sold his farm some time ago.—Glasgow Times.

TOBACCO-GROWING UNDER COVER.

During a recent brief visit to Quincy, Fla., I inspected several fields of Sumatra tobacco which were entirely covered with cheese-cloth.

The cloth is not supported by lath; the stringers are about fourteen feet apart, but there are galvanized wires about three feet apart, which take off the strain from the cloth. Some people can look through the cheese-cloth straight up at the sun, but I could not. Yet this slight shade has a very perceptible effect on the plants in making them grow spindling and thin-leaved.

To further promote this thinness, the plants are set about ten inches apart; rows about three feet apart. Horse cultivation is used until the plants grow tall enough so that the singletree would lacerate the leaves; after that only hand cultivation is allowed. The planters are very conservative in reference to commercial fertilizers; they use only cottonseed meal and cattle manure. They used to think tobacco had to be rotated to a new field each year, but these sheds compel them to remain on one spot longer, and they find that by high manuring they can use the same field during the life of the shed, four or five years.

The insects which are a terror to tobacco-growers are conspicuous by their absence. It is only here and there, where the wind tears a hole in the cloth, that a moth gets in and lays a few eggs. The leaves are as clean and sound as on any other plant. But the worry over insects is replaced by the worry over the cloth; the tender stuff is constantly receiving rents which have to be mended. Toward fall the planter is in daily expectation of a wind which will rend it into strips and strip the frames bare; but it generally does not come until he has the crop about all harvested. In the spring he spreads a new cloth on. They do not purchase the best quality of cheesecloth; they claim that the quality they get stands the wind better. In vast quantities as they buy it, they obtain it for about 1 1/2 a yard.

All these immense crops are picked leaf by leaf, "primed," as they call it. They take off four or five leaves from the bottom first, then about as many next time, so going over the plants about four or five times to secure all the leaves at the proper stage of ripeness. These leaves are carefully laid in large, flat, cloth-lined baskets by boys who follow up the pickers, then are hauled to a curing-barn. Under a shed or a tent outside they are laid on a long table and negro women and girls string them with thread and needles. They have a strange, fantastic swaying of the body, forward and back, at each leaf picked up, sometimes crooning an accompaniment.

One string contains about forty leaves, each two leaves separated by the thickness of a finger. The string is attached to a lath at each end, sagging down in the middle; the lath is attached for the purpose of convenience in handling and hanging up the leaves in the barn.

The curing process occupies about three weeks, though varying somewhat according to the humidity or dryness of the weather. The leaves wilt quickly or continue to "strut" longer according to their season; the coarser ones "strut" longer. They are watched with the greatest care; if there is the slightest indication of mold (as this is the "rainy season" of Florida) the charcoal pits are started at once.

The chlorophyll is expelled from the butt of the stem last; sometimes there is a slight greenish tinge remaining here when the leaves are taken down, but not often.

It was stated to me by General Manager W. M. Corry, that the expense of cultivating this tobacco under cover is about \$600 per acre every year. This provides for a new cloth cover every year, and a new wood frame about every five years.

The yield of Sumatra tobacco per acre runs up to 1,200 pounds of green leaves—average 900 or 1,000—and cures down to 500 or 600 pounds. This sells for prices ranging, according to quality, from 50c up to \$5 a pound. The second or sucker crop is grown, though the superintendent said he generally preferred to set out new plants. He was even experimenting with a small third crop, but was expecting the wind to tear down the cloth over his head and reduce it to the quality of an out-door crop.

The fitness of these shade-grown leaves may be inferred when I state that it takes from 200 to 350 sweated leaves, according to their size, to weigh a pound.—S. POWERS, in Country Gentleman.

Driving about eight miles through the country a few days ago, just as the snow was going off, I made a few observations as I passed farmyard after farmyard. Here is the result: Standing in various fence corners and against the sides of barns, were one reaper, a mowing machine, several wagons, a road machine belonging to the taxpayers of the township, a number of plows and some harrows. These will all be handy to hitch to when next they are needed. So far the owners consulted their convenience when they left those tools where they have been all winter, but will they hold together, and, if they will, what kind of work will they do? Are they worth as much by a good many dollars as they would be if they had been properly sheltered? Few farmers are rich enough to stand the losses which must come from so reckless an exposure of their tools to the action of the wind and weather.

What shall we do about the fruit trees we bought a few years ago, now just coming into bearing but not at all the kind of fruit we ordered and expected? The agent is gone, our money ditto. It seems to me the proper thing to do is to enter into a solemn compact with ourselves not to buy again of any man whom we do not know, but rather order direct from some reliable house, of whom we can demand and reasonably expect any and all mistakes to be rectified.—EX.

KEEP HOGS OFF THE FARMER.

We know that hogs do good work in mixing the manure, working it over and keeping it from fermenting, but they do cost their owner a pound of pork for what a man would do at the price of half a pound. And if they root in it during the day they must be driven off at night, or they will not make any growth at all, and perhaps die from foul air and the heat below them with a colder air on the other side. We once bought a lot of forty shoats that had been in a barn cellar on manure all winter, though well fed, they were but little larger in the spring than they were the fall before. When we gave them dry beds in a clean place they gained so that in less than two weeks they sold for nearly double the price we paid for them.—American Cultivator.

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**Items of Interest.**

**NEWS THE WORLD OVER.**

The mosquito has risen from its lowly position as a nuisance into that of a powerful enemy of man, and, to whom we owe malaria in its forms, yellow fever and small-pox. But if Prof. Löffler is right, he may yet take his place as a benefactor. For the professor thinks that the position of the mosquito may have changed. He has learned that in Brazil, where mosquito and malaria abound, there has been no cancer known in ten years. Let us hope the professor is right.

Some French physicians have been utilizing a business to study the effects of a high altitude on the heart and lungs, and now make the claim that they can tell in advance and with certainty whether a patient would be benefited or harmed by certain climates. Perhaps by and by France's locality will provide us with a cure that can be kept at any prescribed altitude for patients who need an atmosphere of a certain density.

Mr Thomas Burton, in a lecture before the medico-physiological Association of London, stated that he had not only ridiculed the divining rod as an agent in discovering the presence of water underground. Because the fact was well established, that in the hands of some persons the witch-hazel did discover the water.

It is well known that the Sultan of Turkey, when he goes to the mosque to worship his gods, and his eyes are painted to prevent its being seen how white they are from fear. There seems some excuse for his fear in view of the fact, that of the 25 Sultans who have reigned Turkey, 21 have met violent deaths.

A giant crustacean of unknown species, but which from its appearance was thought to be the father of all lobsters from the beginning of time, was found in a scupperlin at a spot at the excavation at the big Washburn dam at Clinton recently. It is 3 1/2 inches long, and nobody in Clinton has ever seen any fresh water creature like it.

The patent for a novel railroad tie has recently been secured. It is composed entirely of sheet iron, and is made of sheet iron, chemically to make it impenetrable by water. It is then cut into strips and pressed together under an immense pressure, which makes the tie a perfectly solid mass of metal. It is to be made of waste leather, old shoes and the like, making the expense but a trifle larger than for a wooden tie. The average wooden railroad tie costs about 10 cents, and its durability is about eight years. It is said that the tie will stand the weather and wear for from 20 to 30 years.

Sir James Laing has died, aged 75. He was a famous ship builder and a great authority on all questions of commercial and naval architecture. Gov. Gregory, of Rhode Island, died suddenly, greatly lamented. His race from working at the loom to be Governor of the State, and had been elected a second term. He was a man of great ability, as well as of great popularity.

An earthquake which lasted sixty-five seconds shook up a wide territory in the island of Sicily. In Catania the terrified people left their homes for safety in the streets. Gen. Fanston rushed to the hospital, where Judge Taft lies after an operation, in order to remove him, but he decided it was best to stay in the hospital. He lives now as he used to live.

Col. John C. Noble died on the first at his home in Paducah. He was 81 years old on December 1 and on the 12 celebrated the 50th anniversary of his marriage. He was the oldest newspaper man probably in the State. He made a fine record for himself in the Southern army during the war. Col. Noble was a vigorous writer till his death.

There have been a number of disasters in the last few days—several of them railroad collisions. In a collision on the Erie, near Middletown, one man was killed and several wounded. On the Illinois Central, a collision near Ferrville killed eight and injured 11. Dr. F. M. Hanson was on the train, but escaped with a few bruises. A freight train on the Pennsylvania went through a bridge and killed three. A collision on the Great Western killed one man and seriously injured another.

Marconi, the Italian inventor of wireless telegraphy, claims to have signalled across the Atlantic ocean. The Manila Times says of Gen. Smith, who is undertaking to play Weyler in the island of Samar: "Gen. Smith's fire and sword policy in Samar is unopposed in the minds of the American Army, and considerable doubt exists in military circles here concerning the attitude which the Washington Government will assume." It adds that Roosevelt is not likely to countenance Weyler in Samar if unopposed in the minds of the American Army, and considerable doubt exists in military circles here concerning the attitude which the Washington Government will assume. We cannot see any room to doubt that the Washington Government will recall his imitator.

**CHARACTERS MUST stand behind and back up everything.**

**DEATHS.**

Our actual subscribers who insert an obituary notice of 100 words free. We charge only 50 cents for all over 100 words. Invariably advance payment. We will not print unless you know as to what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

**WIFE.**  
Mrs. Mahanah O'Hannon was departed this life December 1, 1901, at her late residence, Sharon, Claiborne parish, La. She was the second daughter of Dawson Burgess and Frances Harris O'Hannon, and was born in Pike county, Miss., November 21, 1818, and was 82 years and 11 days old. She professed faith in Christ at an early age, and was baptized into the fellowship of a Baptist church in Pike county, Miss., by Eld. Zachariah Reeves. When a young lady she married with her married sister, Mrs. Wm. Nolan, and other members of the family, to North Louisiana in 1838. She married Mr. Ambrose Wise in Claiborne parish, La., September 8, 1841. Almost in the same community, and on the same plantation since 1844, she lived, loved and reared her dear family of 8 sons and 3 daughters. Four of her sons and her husband went on before her to the better land. Some years before her death she became almost blind, and was deprived of the delightful of reading the Bible and WATSON'S MAGAZINE.

Hardly too much can be said of the virtues and excellent qualities of this true mother of Israel. In many respects she was a great woman. She was a child of the Christian faith, devoted to her church, loyal to Baptist principles and institutions, one well informed in general and denominational history. She left many descendants, and many friends. She was a devoted wife and her husband, lived with her at the old homestead, to a son, a stockman in New Mexico, another son, a Baptist minister in Kentucky, and a grandson in the Philippines. All these she was obliged to mourn her departure, and are obliged to believe that she is now at rest in glory. Her children now living are Mrs. E. C. Walker, Mrs. John T. Nolan, Mrs. Geo. Green, Mr. A. J. and Hon. G. B. Wise, all of Louisiana; Mr. W. Wise of New Mexico, and her youngest son, Mr. W. Wise, President of Ohio Valley College, Ky. The Rev. J. L. Wise, of Natchitoches, La., is a grandson.

She was buried at Sharon Baptist church, December 9, 1901, by the side of her husband, who died nearly six years ago. Funeral was conducted by her beloved pastor, Eld. I. N. Holmes.

**BOINAM.**  
Mrs. Mary Boinam, a faithful servant of God, entered into rest on the morning of November 4, 1891, at her home in Dover, Ky. Mrs. Boinam was born in Ulm county, W. Va., July 11, 1817. While still young she moved to Kentucky, and early in her young womanhood she was married to the late John Boinam. The union was a happy one, and her loving ministrations to her husband did much to lighten his burden of his last days. Mrs. Boinam was possessed of unusual decision and force of character. The will power which gave to her character its positiveness did much towards overcoming her bodily weakness, and helped to lengthen her life. Constant as she was in her attendance upon the ministrations of her church, her absence will be realized by her surviving fellow-soldiers of the cross in increased measure. She was a valiant soldier in the Christian Army. She fought the good fight, she kept the faith and she received the bright crown of everlasting rest in heaven's courts. Upon the bed of death, with a devotion that grew stronger and a hope that grew brighter day by day, in loving, loving farewell words she proclaimed the love of Christ. To her pastors she was a devoted friend, and the announcement of her death will come to them all as a personal bereavement. She is dead, but her life yet speaks. Verily it can be said of her, "she hath done what she could."  
ROBT. H. TOLLIE.

**ROBINSON.**  
Entered into rest, December 3, at her late home near Colville, Ky., Sister Mary J. Robinson. This sister was one of the most faithful and helpful of the members of the Indian Creek Baptist church. She lived to the good old age of 70 years, and her last days in church and service for the Master were, in many respects, the best. Her sister, Nellie A. Howard, who for many years had lived with her, had not long to mourn the death of the sister whom she so sincerely loved. For she was called to her long home on December 11, aged 67 years. The sisters, for many years widowed, lived alone near the church, and were always a help and inspiration to the pastor. Their memory is fragrant where they are best known, and they will be missed by many loyal friends from both their church and their community. Their former pastor,  
J. A. TAYLOR.

A GRIEFFUL, tottering, poor old man of 81 said, "Thank God, I have my wife and my limbs. I never will be in prison, and I am not going to hell. I am the Lord's. So, while I see everybody in this busy world looking better as they do, after they do, the night helps me to believe, and I am comforted in the faith, that Jesus is looking after me, and he will take me soon."  
—T. Collins.

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  - "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 element in the progress of the entire race."—Springfield (Mass.)
  - "It will be surprising to the average reader to learn, as he may do abundantly from this carefully elaborated book, how large a part the Jew has had in the advancement of the world's civilization."—The Watchman, Boston.
  - "A timely book, which will furnish whoever wants to sum up the immensity of anti-Semitism with plenty of respectable documents. One can find here stated, intellectually enough, the achievements of Jews in the different careers."—Fall Mail Gazette.

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### Items of Interest

NEWS FROM THE WORLD OVER.

The fighting in the Philippines has been general. Several islands are engaged. The insular forces have had six fights recently and the twenty-seventh infantry recently were killed on the American side. No developments in the disturbances that cannon were mounted in various parts of the city of Manila. General Davis reports that the "civil government" set up by the Taft Commission are all hostile and send their salutes to the Filipino soldiers in the field.

General Botha and Delany called their burghers together for a consultation on Dec. 1, saying they had the opinions of DeWet and Steyn to lay before them. Some British papers jumped at the conclusion that they were going to surrender. But it seems it was the plan of campaign they were arranging. On December 15th, Botha and DeWet attacked the British. DeWet winning quite a victory according to the censor's admission of losses. Evidently the Boers have no thought of peace without independence.

Mr Joseph Henry Gilbert has died in London, aged 71 years. He was a famous authority in arthritology, chemistry and physiology, and had received many honors from learned societies. Justice David McAdams of the New York Supreme Court died of cancer, aged 61 years. He had been on the bench twenty-seven years. Mrs. Jennie C. O'roy known as "Jennie June," died in New York City, aged 72 years. For forty years she had been prominent as writer and editor. Edward Onslow Ford, the English sculptor, died, aged 47 years.

Here is rather an unexpected return to the ways of our fathers. The English people sent tons of tobacco for pipes and cigars by the million to their soldiers in South Africa. But in certain seasons of the year members will not light the pipe. Therefore their friends at home will look upon the old flint and steel of our grandfathers. Tons of the flint have been sent to the army and Tommy Atkins is enjoying his pipe.

A gentleman of New York City, who is very liberal with his family, was out of the city. His wife wished to buy loose all the price of \$100, but as it was a large amount telegraphed him what the loose were, the price and asked permission to buy. She received the reply: "No price too high," and in delight not only bought the loose, but other goods. When he returned the

cheered him her purchases and his telegrams. He was surprised but kept silent. The message he had sent was "No. Price over \$100."

The Baltimore Sun is responsible for this strange, if true, story. Martin Hennessy, who served on the Oregon during the famous "Cass" campaign, and has been on it since then, was discharged last week at San Francisco and started home. On the train he was told that there was a sailor also discharged from the Oregon in the next car. He went in to see him and found it was his brother Patrick, whom he had not seen in ten years. Patrick had been on the Oregon all the time as a carpenter, but being in different departments the brothers had never happened to meet.

The Boston Record refuses to believe that any American officer is so lost to self-respect as to try the concentration camp penalty in the Philippines, and gives these reasons: "We have denounced it as unworthy of civilization, and made war with Spain because she employed it in Cuba. It is 'war' against little children and women, and not against men, and is therefore unworthy of any man, or any nation, which claims to be better than savage."

Governor John H. Rogers, of Washington, died on Dec. 21 of an aneurism. He was taken sick with a cold on Friday, but pneumonia soon set in. He is the second governor who died during December. Senator W. J. Sewell, of New Jersey, died at his home in Camden on the 17th. He was born in Ireland in 1825 and came to the country a poor boy. He distinguished himself during the war by great courage, coolness and ability, especially in the battles of Chancellorsville and Gettysburg. He was the Republican leader in New Jersey, and was sent to the Senate whenever his party was in the majority.

When Dewey destroyed the Spanish fleet in Manila Bay, Senator Sewell went to the President and urged him with the greatest earnestness to telegraph to Dewey to leave the country in some way have the Philippine insurrection, which had been going on for one hundred years, settled on her. He insisted that holding the islands meant war for years. Sewell was personally popular in the Senate and was recognized as a strong man.

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

### CHURCH NEWS.

(Continued from 9th page.)

additions. The brethren were greatly revived in the Lord. Bro. J. G. Parsons, of Burning Springs, did the preaching. He is a consecrated servant of the Lord, an able, earnest preacher of the Word of God. He relied in his message upon the truth used by the Holy Spirit. The meeting was a great help to all our town. We hope to have Bro. Parsons with us again soon."

Pastor E. D. Maddox writes: "On December 1 I closed a glorious meeting with my Station church. I had the able and efficient assistance of Bro. J. A. Bennett, of Fairview, a part of the time. The remainder of the meeting I was alone as to ministerial aid. Bro. B. did the preaching to the satisfaction of all who heard him, and, as a result, the 'Spirit of God' moved upon the hearts of the people and great good was accomplished in the conviction and conversion of sinners. There were 13 added by baptism, one by letter and two yet stand approved, and a large number of backsliders re-estimated. This old church has been on the back track for some time, but I am happy to say she is on the up-grade now, and I believe there are brighter days yet for his people. To God be all the praise."

Pastor John S. Cheek writes from Russellville under date of December 21: "Our church this night last licensed Bro. Eben G. Vink, one of our deacons, to preach the Gospel. He is a successful young lawyer. He has been County Attorney for several years and has just been elected for another term. He was in the line of going into the ministry for a long time, but could not get his own consent until now. He has fine prospects ahead in the work to which he has been called. He is a graduate of Bethel College. He wants to enter the Seminary soon. We are expecting the Lord to honor his work."

Pastor E. C. Davis writes: "Two weeks ago we closed a meeting of 14 days' continuance with the Bloomfield church, resulting in 11 additions—six baptisms. All the membership greatly revived. I had the assistance of Bro. Dawes, pastor of Highland church, and by his able presentation of Gospel truth made a deep impression upon his hearers."

Pastor B. J. Davis writes from Clay Village: "Looking back over the year now drawing to a close, I see much for which to be thankful. I have baptized 40 persons into the fellowship of my churches, and have one approved for the ordinance. Have received 30 by letter and relation. Have had uninterrupted good health both for myself and my family. I enter upon my eighth year as pastor of this church with the first of January. I go right on with my work as for the past without change. The prospects for the next year are fairly good. My church people have been very kind to me and family, supplying us with a most beautiful Christmas dinner, besides much other provisions, and presents for all, and other expressions of kindness. I greatly appreciate my people. The Lord help me to be more worthy of them."

### OTHER STATES.

Pastor B. A. Coppas writes from Waxahatchie, Texas: "Our work here is getting along very well indeed. God is blessing. Texas Baptists are moving."

Pastor W. G. Inman has resigned the care of the Second church, Jackson, Tenn., and has accepted the care of Whiteville, Mt. Moriah and Harmony churches. He is a "good minister of Jesus Christ."

Pastor L. E. Barton writes from Suffolk, Va.: "My work here is progressing. I had about 40 accessions during my first year, which closed with November—12 additions by baptism and 28 by letter. I recently had a meeting, with Dr. J. J. Taylor to do the preaching, which resulted in ten or twelve professions and eight additions."

Pastor W. W. Laughlin writes from Rock Port, Mo.: "The Lord is graciously blessing my labors on this difficult field. I accepted this pastorate three years ago. The church then had a membership of 21. The

church was practically dead—no Sunday-school, no prayer-meeting and preaching only once a month—but, seeing the importance of the field, the Mission Board of this association ('Northwest Missouri') urged my acceptance of the call to this pastorate. Believing the call to be of God, I came here under his guidance and blessing. The church now numbers 61 members, having doubled its membership this year. We have the best Sunday-school in the town of six Sunday-schools, and a good prayer-meeting. We have recently closed a series of meetings in which Eld. J. E. Peaty, a neighbor pastor, did the preaching. The church is greatly revived, and eight added to our membership. To God be the praise! We have strong opposition from 'Christian (?) Science,' ('?)' Methodism, Campbellism, German Lutherans and Presbyterians, besides that curse of American civilization, viz.: the saloon element. Thank God we have gained the victory over the saloons. We now have a dry town for the first time in the history of the place."

Pastor Hackett was recently aided in a meeting at Foust, Miss., by Bro. C. G. Elliott, resulting in 14 additions, of whom 9 were by experience and baptism.

Pastor Hackett was also aided at Enterprise, Miss., by Bro. E. A. Venable. There were 21 additions, of whom 10 were by experience and baptism.

Bro. Lee Ola Price writes: "We have had a gracious meeting with Pleasant Grove Baptist church, Lenoir county, September 1, 1901, by Pastor C. M. Johnson, of Bardstow Junction. The visible results were 9 by restoration and 7 by baptism. In November the pastor held a meeting at Wilkins' school-house, in which there were 12 happy conversions and baptisms into Pleasant Grove church. In December the pastor held a meeting with the good people of Athertonville, in which there were 8 added to the church. This is a whisky town, but the good people having put their trust in the Lord and gone to work, have stopped the dreaded saloon. Bro. Johnson is a man of untiring energy, great faith and pulpit power. He has endeared himself very much to our people, and the Lord has blessed him greatly. Pray for us."

Bro. Theo. N. Compton writes: "On December 6, Bro. John S. Cheek closed a fine meeting in his church at Russellville. Bro. Francis W. Taylor, of Henderson, did the preaching. During nineteen days he preached from twice to four times a day, and all who heard him believe him the man

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sent of God to do the work which he did in Russellville. Work mixed with patience and waiting has brought Bro. Cheek, at least, a partial reward. His many friends will rejoice to know that his success in Russellville is now secured, and that the work in that important field promises to go grandly forward. Seventeen were added to the church during the meeting, 15 by baptism, 2 by letter, 4 by baptism and 2 by letter since the meetings."

Pastor James E. Wolford writes from Lancaster: "Our church has enjoyed a genuine revival. Bro. O. M. Huey, of Carrollton, was with us ten days. The pastor preached five days prior to his coming and two after. Bro. Huey preached the old Gospel in a strong, clear, tender way and won the hearts of our entire people. There were 24 accessions during his stay. Four others joined during the special effort. In all there were 17 by baptism and 11 by letter. We have received during my pastorate of a year and three months over 60 accessions. The church is in a better way for work now than for some time."

Dr. A. C. Graves, D.D., pastor at Lebanon, paid us a visit last week. We are always glad to welcome him in our office. He was pastor at Lebanon for thirteen years. He moved and remained away a short while, when the church called him back, and for nine years he has been pastor the second time, making in all a twenty-two years' pastorate in the same church. This speaks volumes of praise for pastor and church.

Dr. Dean James E. Pentuff, formerly a student of the Southern Baptist Theological Seminary, is winning laurels as a preacher and in the lecture field. The testimonials are highly complimentary.

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