

WESTERN RECORDER

Faith, Hope and Love, these three.

77th YEAR.

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WESTERN RECORDER.

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The secret of influence is will, whether good or bad.—F. W. Robertson.

Some one asked Gen. Miles as to his being a teetotaler. He replied that he was. He had not always been so, but he had a son, and knew his son would drink if he did. It is a pity all fathers do not feel as Gen. Miles did.

DR LORIMER, in speaking of the claim that Protestantism is a failure, said that authors pointed out its diminished congregations, its constant cry for money, &c. But he attributed the danger before us to the falling away from doctrinal preaching. He did not admit, of course, that Protestantism is a failure.

DR LORIMER added these strong, true words: "As a result of this neglect of doctrine, there can be no real conviction, and religion becomes a matter of sentiment; but sentiment never was able to withstand the forces of evil. Conviction is the very safeguard of religion; but if doctrine is belittled, on what subjects can you have convictions?"

A CORRESPONDENT of the *Herald and Presbyter* excuses England for refusing to allow the Christian missionaries in Khartoum on the ground that a terrible effort is going on in Europe and America to involve Britain in a world war over the Boers, and she cannot afford to anger the Mohammedans. But the trouble with that excuse is that England's prohibition of the missionaries antedates the Boer war!

We are afraid there is too much truth in this arraignment of Mr. G. M. Trevelyan, and that it applies on this side of the Atlantic also: "In all forms of English education of the present day we find the same neglect of the reflective, reasoning and productive powers of the mind; the same tendency to diffusion and superficial absorption. One of the most striking characteristics of the English boy is his distaste for consecutive thought or speech, his positive aversion to any mental process."

THREE sentences from Thomas B. Reed's tribute to William L. Wilson, are worthy a place in our memories: "Human life is too short for the vindiction of the wise man while yet alive. Many suns may set and many dark nights cover the earth with clouds before the truth is ripened into fruitage. He is happier who is wrong when others are wrong; but no Darwinian 'survival of the fittest to survive' will ever convince the manly man that there is not something higher than happiness. Doing your duty, and facing the consequences is success itself."

What Has the Death of Christ to Do With the Salvation of the Soul?

BY A NORTHERN PASTOR.

Can a man be saved apart from the redemptive work of Christ? If so, upon what basis is his salvation to be secured? It must be either upon the basis of personal merit, or upon the ground of God's mercy. Personal merit is so absolutely ruled out by experience, not to mention the Bible, that we find no lodgment for argument at this point. And have we any certain proof that God in the exercise of mercy has provided a way of salvation apart from the death of Christ? Is the Cross simply *one* way of salvation? Is the Gospel message burdened with the doctrine of the Cross, or is it burdened with the doctrine of the Cross, and with some other doctrine?

Are all men in a lost condition apart from Christ? By "lost condition" I mean such a condition that, if they should die in that condition, they would go to perdition. If all men apart from Christ—that is, without experience of his power to save—are not in a lost condition, just who are the saved apart from him? In answering this question, your proof must be well grounded. Do you find such men among the heathen? Do you find such men among the Jews? Do you find such men among the Unitarians? Do you find such men among the moralists, whoever they are? This generation needs to be run down with this question; for some very prominent men, with large following, are trying hard to get rid of the doctrine, "the offence of the Cross."

As a rule, it is never safe to conclude that a man is saved who never felt that he was lost. Experience bears out the truth of this statement. We must make a choice in the matter of religion. "Behold, I set before you this day a blessing and a curse," is an ancient word; and our probation is knotted in the obligation to make a choice. "If a man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." The extreme language is used by our Saviour, to set a final truth before men in clear relief: "You must make a choice, if you are going to be saved; and that choice must be uncompromising and exclusive." The man who wrote the following words had made this choice: "Yea, verily, and I count all things to be loss for the excellency of the knowledge of Jesus Christ my Lord." Can a man have religion without making a choice of it? If so, where is the proof that he can? Every man is on probation at this point. Will a man choose religion, will he choose to be saved, till he has felt himself lost? If he has not felt himself lost, how will he come to know himself saved? The more deeply a man realizes his lost condition, the more deeply does he realize his saved condition.

Can a man, conscious that he is lost, come into fellowship with God, and not come by the way of the Cross? Will God pass by his own method of saving men, and save such a person? If God has appointed the way of the Cross, and then discards that way, it is clear that the Cross is not a necessity in man's salvation. Hold to that. If a lost man can come to God without Christ as his Mediator, it was unnecessary for Christ to die. But how about those saved before Christ was born? Two answers: The religious Hebrew was essentially a Christian—he felt that he was lost; he offered sacrifice

to Jehovah, a sacrifice which was in broad essentials of the same meaning with the final sacrifice on the Cross. It was not salvation without mediation. My second answer is: Salvation is bestowed on lost men, who know themselves lost, when they cast themselves on God as he presents himself to them. And yet who can say that Christ has not always mediated in the salvation of every soul that has ever been saved? How could he have ever been inactive in such cases even prior to his death? Was not Christ the spiritual rock of which the Hebrews drank in the wilderness? Paul says he was. What does this mean? The plan of God is one; the burden of the Bible is one. The Bible is a history of salvation from lid to lid. Abraham was justified by faith; yet he saw Christ's day, and was glad. What does this mean? Was it a mediatorial conception that dawned on Abraham's soul in prophetic vision? Was it when he offered his own son, that he saw through the centuries a bloody cross? But Abraham was a man of sacrifice.

Can a man transport himself back to the time of preparation, before Christ died, and be saved through faith and sacrifice? Let him try it; and who can doubt he will find himself in a Christian attitude, that will embrace with thanks—giving the sacrifice of the Cross?

Has God changed his way of saving men? No; he has completed it in the death of his Son. Do men come to God now as of old? Yes; but the Cross has taken the place of the altar. Was there remission of sins without the shedding of blood in olden times? No; but the blood of beasts did not cleanse the souls of men; it published repentance of sins and surrender to God. The blood of Christ cleanses from all sin. He that would offer an animal to God, now that Christ has died, would belittle the idea of sacrifice, and choose the shadow for the substance.

Are we still dark on the point, that men are only saved through Christ? If any were saved apart from him, *absolutely apart from him*, why not now? Make out that they were. "My Father wrought hitherto, and I work," said Christ. Have you sounded the meaning of those words? Have you read of a Lamb slain from the foundation of the world? God has viewed this world from the very foundation of it in connection with that predestinated fact. And who can doubt that all souls who are saved will worship the Lamb slain for them, whether they lived prior to his death or after his death? This is deep water, I cannot sound it.

Jesus is King of this world. Mark that. Here is his exclusive claim: "All authority hath been given unto me in heaven and on earth," was his post-resurrection teaching. We are living under the Messianic reign. Jesus is supreme Ruler of this world. He planted his Kingdom on earth, and the forces by which that Kingdom is to grow proceed from him. There is nothing in the Kingdom independent of him; he has something to do with everything, and with every man in that Kingdom. Even angels are subject to his bidding in matters relating to his Kingdom. "He shall send forth his angels."

Is there salvation outside of the Kingdom of heaven? I mean do men now have the opportunity of being saved, otherwise than by entering into the Kingdom of heaven? If so, there is a gospel of the Kingdom, and a gospel which is not of the Kingdom. If there is, who is the author of it? Where is it recorded? Is it in the Old Testament? But God is dealing with men in the Person of his

Son. The Old Testament way of salvation is made luminous in the New; and in the New we reach the solid ground of fulfillment. The priest in the Old Testament mediated between God and the worshipper. But where is the priest to-day? The Priest Christ Jesus is on high mediating in a temple not made with hands.

But what has Christ to do with the salvation of the soul? Everything. Christ died to save the soul. That was his mission to this earth, to die for sinners. His self-examination, his servant form, his bloody death, were all for one object: to save men from spiritual ruin. The only thing that separates the soul from God is sin. Jesus came to handle the issues involved. Sin is the greatest difficulty in God's universe; it has straitened man, and the Son of Man. The King of heaven and earth went into the lowest depths of shame and suffering to master the situation. The doctrine of the Cross is as deep as human degradation and as high as the throne of God.

It was all well planned from the foundation of the world. Sin was no surprise to God. The redemption of man was to be accomplished by the Son, the Second Person of the Trinity. Sin is linked to death. The soul itself becomes dead to God and goodness through sin. Every fiber of man's being was involved in sin. It was a state of slavery. God's law was broken, and man was "sold under sin." The race was miserably bankrupt. Christ went to the utmost limit of our condition, of our misery, ruin and death. He was tempted in all points, as men are tempted; he died as men must die; he lay in the grave as men must lie in the grave. He wrought for us—this King of heaven and earth. He satisfied the law of God, his own law, for us. It was necessary to deal with sin, not ignore it. If God dealt with sin in man weakened by sin, dominated by sin, in love with sin, man would fall under the hand of a holy God. It called for one stronger than man to meet the issue involved. Jesus alone could do that. Jesus became Master of the forces of the spiritual world as perfect Man; he mastered the most adverse forces. "He blotted out the bond written in ordinances that was against us, which was contrary to us; and he hath taken it out of the way, nailing it to the cross; having put off from himself the principalities and the powers, he made a show of them openly, triumphing over them in it." There is theology for you. Note the triumphant ring of the words. The bond that was against us was settled on the Cross. The nail that went through Christ's hand went through our bond. He poured out his life unto death as the way to secure our liberation.

Did he die for sinners. Yes; he certainly did. Did he die in the place of sinners? Yes; he certainly did. How could he do that? He did it because he had taken the sinner's place, and bore our iniquities: that is to say, *he was a sacrifice, a sin-sacrifice*. Was he guilty? No. How could he die as a sinner, if he was innocent? He voluntarily took the sinner's place; his Father dealt with him as with a sinner. How was this? Jesus had made himself one with us. Humanity was knotted in him. God dealt with man in Christ, who achieved for man what man could not achieve. Is that plain? No? Mercy found an able Substitute for disabled man, and justice wrought with him for the sinner. Our penalty passed over to him. Salvation means a full reaping of the blessings of that death for sinners. It is the death of Jesus, the death of Jesus that atones for sin. That has everything to do with the salvation of the soul.

Is the Universal Church Invisible?

BY W. S. RYLAND, D.D.

The Philadelphia Baptist Confession of Faith, printed by Benjamin Franklin in 1748, is a valuable document. As a revision of the London Confession, dating back to the seventeenth century, it attracts our admiration and reverence. The discreet and humble believer rejoices in the full, yet concise and simple exhibition of those things which among Baptists are most surely believed. But creeds and confessions, like all human productions, are imperfect. Baptists have ever been chary of them and are by no means united on any one. The writer is conservative and reluctant to call in question any doctrine that has stood in this declaration, apparently unchallenged by Baptists for two centuries. But the subject of an Invisible Church has been a matter of recent attention, and, strange as it may seem, its discussion is supposed to "line up" all parties interested on opposing sides, the one alleged to be of a Romanist, the other of a Protestant tendency. Protesting against this division of Baptists, as at least premature, the writer desires to institute a candid and independent inquiry. Without any partisan interest in the question, he has serious doubts if there is such a thing as an Invisible Church, or can be. He submits a few reasons.

1. From the definitions presented in the Philadelphia Confession. Sections 1 and 2 of Article XXVII, entitled OF THE CHURCH, read as follows: "1. The Catholic, or Universal Church, which, with respect to the internal work of the Spirit and truth of grace, may be called invisible, consists of the whole number of the elect that have been, are, or shall be gathered into one under Christ, the head thereof, and is the spouse, the body, the fullness of him that filleth all in all. 2. All persons, throughout the world, professing the faith of the gospel and obedience unto God by Christ, according unto it, not destroying their own profession by any errors, overturning the foundations, or unholiness of conversation, are and may be called visible saints, and of such ought all particular congregations to be constituted." These two paragraphs would be quite objectionable were the word "invisible" in the first, changed to "universal," and the word "visible" in the second omitted. The types set forth in both are essentially the same, though described in different terms (italicized letters) and are called because of the first set of characteristic traits, "invisible," and because of the second, "visible."

All the while they are to be regarded, whether individually, or collectively, as bearing the same identical marks of discipleship; what one has, the other does not lack. The real and only difference is that the first set of distinctive traits, being hidden, applies to the whole body of saints in heaven and on earth; while the second set, pertaining to an open profession, applies only to those in this present world. But, inasmuch as the whole body is probably visible to the saints in glory, and these latter are invisible only to mortal eyes, there is an evident impropriety in designating the whole body of the elect as invisible. "Now I know in part; but then shall I know, even as also I am known." This clearly implies that the denizens of that world where no shadow is, have no trouble to behold us, while we "see in a mirror darkly." It were nearer the truth, then, to say that the whole body is visible, than that it is invisible, since only to a lesser part is the greater part beyond sight. From their clearer point of view the formula of the disembodied saints might be supposed to read thus, "Because of the obvious and uniform work of the Spirit and truth of grace in every soul, the Universal Church may be called 'visible.'" Why should a truth so simple to them be less so to us?

2. The first definition fails in another sense. It alleges that the Catholic, or Universal Church, "with respect to the internal work of the Spirit and truth of grace may be called invisible." This implies, and no doubt it is the main intention of the word, that invisible

forces or principles, at work in God's saints, demand that we call them all invisible while yet reserving the right to call a portion visible. A strange perversion of rhetoric and fact! By what possible process of thought can we call the visible, invisible? All material objects owe their character to the energy of internal forces, as heat, electricity, magnetism and molecular attraction or repulsion, but we do not, rationally or scientifically, call them invisible because the forces actuating them are so. Even though some such bodies, as the atmosphere and other gases, the impalpable ether and the transparent solids and liquids may and do escape the vision of a perfect natural eye, it would be misuse of language to say that, on their account, all matter may be called invisible. There is, therefore, no good reason why influences to which flesh and sense are blind, should lead us to call the Universal Church, or any part of it, invisible.

3. Invisibility is not an essential quality or attribute of anything or person save of the Supreme Being. Of all others, it is an accident, a merely temporary state. What is invisible to us may be visible to others; what is now invisible may become visible. The term "invisible," as ordinarily used, being simply a negative, is incapable of defining or describing any real thing but God, and, save for certain abstractions, can have no positive meaning. In the case of the Deity, the exception is necessary from His nature. "God is a Spirit"; "No man hath seen God at any time"; and so the negative word, like many others, acquires a positive sense, a descriptive power, and the Holy Scriptures have made it intelligible and authoritative. Hence Christ is declared to be "the image of the invisible God"; Jehovah Himself is "The King immortal, invisible, the only wise God"; Moses "endured us seeing him who is invisible." But nowhere do the uses of language apply the term absolutely to any created thing. "God saw that it was good," means, of course, that He saw everything He had made and called it good, and that nothing is invisible in the sense that it cannot be seen. It is safe, then, to conclude that the attempt to define the Universal Church as invisible is unscientific and illogical.

4. The Scriptures do not authorize us to describe the church as either visible or invisible. "The general assembly and church of the first born, which are written in heaven" (Heb. 12:23), probably represents all the true Israel of God. His beloved, His first born (Ex. 4:22) appear to be gathered in the heavenly Jerusalem. But these are invisible only for a season, and so of the great body it were more aptly said in the words of the old hymn—

"One army of the living God
At His command we bow;
Part of the host have crossed the flood,
And part are crossing now."

5. Neither visibility nor invisibility seems to be a relevant or serviceable term, as applied, the one to the "Church Militant" or the other to the "Church Triumphant." As well call them "ponderable" and "imponderable," since neither word exhibits a proper difference nor an essential attribute. We do not so designate our divided families when some are at home and some far away. "We are seven," said Wordworth's little maiden.

In conclusion it is hardly fair to allege that because some "visible saints" stand for a visible institution, called in a generic sense, the Church, extending its record far back to the earliest century, they are therefore committed to the Romanist view. That depends on whether such a church is founded primarily on the doctrines of the New Testament, or on a purely historical basis. As such as some of our brethren value what they call Baptist History, we must not too hastily infer that they depend for the divine origin of Baptist churches upon a historical continuity, proven by human records. But they accept and maintain this continuity as real, because Christ promised it, and they feel assured they can find and have found proofs of an unbroken succession. Such traces, however obscure to the eyes of others, serve to confirm their faith in the "foundation of

the apostles and prophets," of which Jesus Christ Himself is the "chief corner stone" and on which all Baptists and Baptist churches are safely built. Those who think the latter secure enough do not care a fig for the historical argument. But why should we quarrel about it? If certain brethren, firmly planted on the sure foundation; desire to erect for themselves, upon the Solid Rock, a structure of some sort, and call it Baptist History, surely the foundation is able to sustain them both. But there is a final test. "The day shall declare it, because it is revealed in fire, and the fire shall try every man's work of what sort it is. If any man's work shall abide, which he hath built thereon he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire." If there should be found in all the centuries past any Baptist History to abide that test, who would not rejoice? Happy in the end will the historian be and rich his reward. But even if, during the ages, no faithful witnesses have kept account in parchment roll or graven stone, we can well afford to wait for that day when "the books" are opened before the throne. Then the true History of Baptists and their churches will be revealed to our admiring eyes. If we must needs glory, let us glory in that God Himself is keeping the records.

Russellville, Ky.

Pray for Your Minister.

BY REV. SMITH BAKER, D.D.

Why? Because he is your minister, chosen by you and the church to which you belong to minister to your spiritual needs, as your physician is your doctor to look after your physical wants. You have chosen your pastor as your helper to assist you in the development of your religious life, hence you have a personal interest in what he says and in his prayers. He is not and cannot be to you as other ministers are. He may not be so eloquent or so much of a man, but the fact that he is your pastor, chosen to be your teacher and leader in the spiritual life, places him in altogether a different relation to you than any other preacher can be. If you are a sincere Christian, you must be more interested in his whole life, in what he is as a man, in his teaching and in his spiritual power, for he is the messenger of God to your soul, God's means of grace to your life, the one man who, if you are right and he is right, is to have more to do with your conceptions of truth, with the direction of your religious activities and your growth in grace than any other man. You have chosen him as your spiritual adviser and the opener of the Word of God to your soul, therefore by all the interests of the spiritual life, you are to feel a special interest in him and pray for him as you desire and seek your own Christian development.

It is not a mere sentiment which has always made the good minister revered and loved as no other man is. It is a natural, honest and reasonable interest in respect for and devotion to one who stands as the messenger of God to the soul, the consecrated, spiritual pastor will always be thus honored. Sad the day for our churches when this interest in and love for the sincere pastor shall be no more. Not priest-feared but pastor-loved is one of the most sacred relations on earth and which should lead the Christian to daily pray for his minister because he is his minister.

Why? Because your minister is your servant. As a Christian and a church-member, you are interested in the advancement of Christ's kingdom and the growth of the church in the community in which you live. As a member of the church, you are responsible that the Gospel should be preached, the poor and the sick visited and Christ carried into the homes of the unawed. But you are a busy person and have neither the time nor the qualification for the work which needs to be done and you unite with others in pouring the services of one whom you believe to be a qualified, and good man to do this work for you.

Why? Because your minister is a man with like passions as other men. He needs grace and wisdom and faith and strength, that he may rise above the common temptations of life and above the peculiar social, mental and spiritual temptations of his callings, for while the ministry of the Gospel has many exaltations, advantages, strengths and joys which make it the highest of all callings, it also has its special temptations, against which the true minister struggles and in conquering of which he is made strong. He has a temptation of the intellectual over the spiritual, of the merely professional over the personal, of the formal over the intense, of the general over the definite. There may be no temptation to immorality, but there is a terrible temptation to professionalism. Therefore pray for him, that his heart may be kept warm and his consecration intense and his spirituality constantly on fire, that his example may be pure and his words have power and he ever rise to the spiritual dignity of the office.

Why? Because the more you pray for your minister, the more his words and prayers will bless you. A prayerful heart will be a sensitive heart and a receptive heart. These two things have more to do than anything else with the power of the means of grace upon our souls. When you have prayed for your pastor, then his common sermons will have uncommon power over you, and his common prayers will become uncommon inspirations to your lives. A man who prays most for his pastor gains most from his pastor. Pray for your minister because he is your minister, because he is your servant, because he needs your prayers and because it will bless your own life.—Zion's Advocate.

Completed Proverbs.

"Before you run in double harness, look well to the other horse," but see to it that the other horse doesn't have a chance to look well to you.

"Pity is akin to love," but kinship does not always signify friendship.

"It is hard to pay for bread that has been eaten," but not so hard as to get bread to eat that has not been paid for.

"Only that which is honestly got is gain"—the rest is velvet.

"Labor overcometh all things," even the laborer.

"Employment brings enjoyment," when it brings the means to enjoy.

"A wise man is moved from his course neither by force nor entreaty," but the same often applies to a mule.

"Possession is nine points of the law," and frequently all the profits.

"Every man for himself, and the devil take the hindmost," is the cry of those who are well in front.

"In matters of taste there can be no dispute," for every man is so firmly convinced that there is no standard by which his taste can be measured.

"Whatever is best administered is best" for the one who administers.

"Ignorance is the mother of impudence"; no father is named.

"A man who will not flee will make his foes flee," but what if his foes be made of the same metal?

"Let a child have its will and it will not cry," but its parents will.—L. DE V. MATTHEWMAN, in the JANUARY ERA.

SOME people have a great dread of contagious diseases of the body, and will almost break their necks in running to avoid an exposure to some dreadful disease; but they fear not contact with the soul-destroying disease of sin, and will seek opportunities to expose themselves to it, some even taking for life companions those inoculated in sin. Yes, it's catching." Look around you and you can find some of your own acquaintances who have caught the disease of sin from others. "Because iniquity abounds the love of many shall grow cold," said our Lord.—Gospel Missionary.

SUNDAY-SCHOOL LESSON.

SUNDAY, JAN. 18.

THE LAME MAN HEALED.

Acts 3:1-18.

MOTTO TEXT.—"The Lord is my strength and song, and he is become my salvation."—Exodus 15:2.

The apostles wrought many miracles. This one is given us as it was the occasion of the outbreak of the opposition which caused the church to be scattered.

Verse 2—This man was well known, having been lame all his life, and being laid daily at the gate of the temple that he might receive alms from those going by.

Who, seeing Peter and John about to go into the temple, asked an alms.—It was well for him that he spoke to the apostles.

It is probable that the man asked with scarcely a glance at the apostles. But Peter wishes his earnest attention.

"Silver and gold have I none; but such as I have give I thee." These words teach lessons which were never more needed than in this generation.

"In the name of Jesus Christ of Nazareth rise up and walk." The apostles performed miracles in the name of Jesus, thus making him equal with God.

"And he took him by the right hand and lifted him up."—As Elisha stretched himself on the dead child, and our Lord made clay and anointed the blind man's eyes.

"And he took him by the right hand and lifted him up."—As Elisha stretched himself on the dead child, and our Lord made clay and anointed the blind man's eyes.

Itching Skin

Distress by day and night—That's the complaint of those who are so unfortunate as to be afflicted with Eczema or Salt Rheum—and outward applications do not cure.

"I was taken with an itching on my arms which proved very disagreeable. I concluded it was salt rheum and bought a bottle of Hood's Sarsaparilla.

"I was taken with an itching on my arms which proved very disagreeable. I concluded it was salt rheum and bought a bottle of Hood's Sarsaparilla.

Hood's Sarsaparilla and Pills

rid the blood of all impurities and cure all eruptions.

"And all the people saw him walking and praising God."—Can this be said of us? As the worldlings watch our daily walk and conversation, can they see in all our words and actions that we are praising God?

"And as the lame man which was healed held Peter and John."

"He clung to them in his joy and gratitude and would not let them go. Hence those who came to see him saw those who had healed him. And the miracle was soon noised abroad through all the courts of the temple.

"To men of Israel, why marvel ye at this?"—Peter reproves them not simply for their astonishment, but for assuming that they had wrought this miracle in their own power.

"Why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk."—The earnest awe-struck gaze of the people showed they were attributing magical power or great holiness to these men.

"The God of Abraham, and of Isaac, and of Jacob, the God of our fathers."—The designation of God of which the Israelites were fond. Peter preaches to them no new religion, introduces no new God.

"Whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go."—The conduct of the Jews is contrasted, and to their dishonor and shame, with that of their heathen ruler.

dishonored by his professing people's behavior worse than worldlings and heathen. But God is not mocked. Those who know their Lord's will shall be beaten with many stripes.

Peter goes on holding up their infamy to their faces. They not only denied their Messiah in the presence of their heathen ruler, but they had chosen a murderer instead.

"The Holy One and the Just."—Not merely innocent of the charges brought against him, but the Holy. The enormity of their guilt is thus put upon them in plain brief words.

"And killed the Prince of life."—Another antithesis making their wickedness appear. They chose a murderer and killed the Prince of Life.

"And his name, through faith in his name," had given perfect soundness to the man born lame. And faith in that name shall give spiritual health to us, shall raise from the dead those dead in trespasses and in sins.

DEAR RECORDER—I have been a reader of your paper for a number of years (thirty odd); in fact, I have been reading it ever since I was a boy, more or less, and am now sixty-six years old, and I do not see how I can do without it.

Yours in Christ, W. H. SIDDEBOTTOM.

HILL BROOK FARM.

The Owner Commands no Grapes.

A farmer with his out of door work might have reason to expect more than the average of good health if he would use proper food and have it well cooked, but many of them, in middle age, suffer torments from dyspepsia, and following that a weakened nervous system.

To show the value of a change in food, we quote from a letter written by L. Flagler, owner of Hill Brook Farm, Charlottesville, Va.

"I have spent a very considerable amount of money in trying to cure my stomach trouble with medicines, and have changed climate several times. About two years ago I was taken worse. My heart and kidneys gave me much trouble. I could not sleep nights. Was very nervous, thin and discouraged.

I have made splendid progress in health and strength, sleep well and can now do a good day's work for a man of fifty years.

I know that Grape-Nuts caused the change, and although I am now able to use other food as I like, still I stick to Grape-Nuts because I know how it nourishes me, and besides, wife and I both like the food.

She says nothing has helped her nervous system like Grape-Nuts. We buy the food by the case and are very enthusiastic in regard to it."

It is plain that nervous, worn out people can be brought back to health by using Grape-Nuts.

MISSOURI LETTER.

Our State University at Columbia is said to be in better condition every way than for a long time, or, perhaps, during its successful history. Over 1,000 students matriculated last fall.

Stephen's College, under the Presidency of Dr. Sam Frank Taylor, is in a most flourishing condition, and the work being done becomes more and more thorough each year.

Our church at Columbia has been without a pastor for some time. However, Dr. Skillman and Taylor have been supplying since the resignation of Dr. Green W. Hatcher, whose health, being quite bad, occasioned his withdrawal from the arduousness of pastoral duties.

Unless a call has been recently extended, our church at Fayette is without pastoral care, Dr. McManaway having resigned some time ago.

The Baptist church at Caruthersville, extreme Southeast Missouri, are vigorously at work erecting a church edifice at a cost of \$8,000.

The lamented Vardeman's successor at Vandalia is doing well. Bro. Daw, State Evangelist, was holding a meeting with Bro. Vardeman's church at the time of his death, and it was indeed a precious meeting.

Dr. J. J. Porter's church at Mexico has just welcomed 23 new members. There was a roll-call on the first Sunday in the new year. Mexico is, by far, the strongest Baptist church in Central Missouri, and for that matter, the strongest of any denomination.

Hardin College, at Mexico, is in a high state of prosperity under the Presidency of John W. Million. This College has not only a State, but a national reputation.

Rev. O. M. Shelton has been recently engaged in some meetings with Pastor Weeks, of Palmyra, but I have not heard anything as to results. Palmyra is a difficult field, but Bro. Weeks is able to the occasion.

Pastor Fred D. Hale, of Bales' Chapel, Kansas City, is doing some needed spiritual cleaning up. Bro. Hale has made his mark in Kansas City already.

Your correspondent is under the impression, from what is seen and heard, that the collections for State Mission work, as well as for work outside, are a little slow, but the brethren in the field seem to be untiring and full of faith and hope.

I am around over the State a good deal, and, from my observation, the attendance at Sunday-school likes a good deal of being up to the standard, and in many places on Sunday morning the congregations are small, probably not half the membership.

No far-reaching revivals are being reported, or a deep work of grace in the churches, and

things are moving about on a spiritual average. More anon. Fraternally, J. N. BARRETT.

REVIVAL MEETINGS.

I have held five revival meetings this year. The first was with Epley Station, Logan county, Ky. Bro. O. L. Weir assisted me. He is an excellent good brother, and did good work for the Lord. The meeting lasted nine days, resulting in eight conversions, eight additions to the church and eight baptized.

The second was held with the new church at Lewisburg, Logan county. The meeting continued about one week. Bren. Oort Thompson and Banks assisted me. Both were with us part of the time in this meeting and did good work for the Master.

The third was a tent meeting, held for the Gasper River Association, near Brookland, Butler county, Ky. Bro. Granville Keith assisted me a few days, but was called home to the bedside of a sick child. He did earnest, good work the short time he was with me. This is truly missionary ground, and the saints are very few in that part of the country. We had eight conversions and baptisms and organized a church with eight members. The outlook is favorable.

The fourth meeting was held with Walnut Grove church, Logan county, Ky. Bro. G. W. Millam assisted me, who did most of the preaching, to the delight of our people. We had nine conversions, six additions and four baptized. This is an excellent church, where the writer has been preaching about ten years.

The fifth meeting was held with Bethel church, Butler county, Ky. Bro. T. W. Pritchett assisted and did most of the preaching, and did it well. This meeting resulted in fourteen conversions, eight additions and five baptized. This is the fourth year that the writer has been preaching here. The Lord has wonderfully blessed us. There have been 160 additions to the church during this time. To the Lord be all the praise.

Yours truly, J. E. GARDNER.

Mad River, Ky., Dec. 31.

Beware of Ointments for Catarrh that Contain Mercury

As mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces, such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is too great to be trifled with, and can possibly derive from them. Hall's Catarrh Cure, manufactured by J. C. Chamberlain & Co., Boston, contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure, be sure you get the genuine. It is taken internally, and made in France. Sold by Dr. J. C. Chamberlain & Co., Lowell, Mass.

"Baird's Gold Mine and Oil." Hunters are making the famous working with T. Gray & Co., Miami Building, Cincinnati. These articles should never be used except on prescriptions from reputable physicians. Omit nothing. They will result in a new business that is making people rich.

He who knows only his own side of the case, knows little of that.—John Stuart Mill.

NEW CURE FOR FITS

If you suffer from Epilepsy, Falling Sickness or St. Vitus' Dance, you have tried every other medicine that you can get, and you are still suffering, and all you are asked to do is to get my NEW CURE FOR FITS. It is a new business that is making people rich. Send immediately for your free trial. Do not lose this opportunity. Price five cents and full address. DR. W. H. HAY, 84 Pipe Street, New York City.



Letters from a Self-Made Merchant to His Son

They are from John Graham, an old Chicago pork packer, to his son Pierrepont, who has just left Harvard College, and is beginning work in earnest as an eight-dollar clerk in the old man's packing-house.

This series, recently published in THE SATURDAY EVENING POST, has been put into a little booklet, and a copy will be sent free of charge to any one sending one dollar for a year's subscription to THE SATURDAY EVENING POST. More of these letters are to appear in early numbers of THE POST.

Profitable Work

Offered agents in every town to secure subscriptions to THE LADIES' HOME JOURNAL and THE SATURDAY EVENING POST. We want agents who will work thoroughly and with business intent to cover each section with our illustrated little booklets and other advertising matter, and to look sharply after renewals from old subscribers. The pay is first rate, and at the end of the season \$20,000 will be given the best workers as extra prizes for good work. How well some of our agents have succeeded is told in a little booklet we would like to send you—portraits of some of our best agents, with the story of how they made it pay.



The Curtis Publishing Company Philadelphia, Pa.

CANADIAN LETTER.

A new chapel and library in connection with McMaster University, at Toronto, has lately been opened with great rejoicing. The building is a handsome structure of brown stone, well appointed in every respect, and eminently adapted to the purpose for which it will be used. The chapel, which occupies the upper story, will comfortably accommodate an audience of 750, and the library below, which is fireproof, will be capable of containing 5,000 volumes, and, with a gallery added, 50,000 volumes. This is an addition to the University buildings that has long been needed, and by it the usefulness of the institution will be considerably increased. The meetings in connection with the dedication occupied two days, the chief event being an address given by President W. H. B. Fawcett, of Brown University, Providence, R. I., on "The contributions of the schools to the church and state." The building is to be called "The Castle Memorial Hall," in memory of the late Dr. Castle, a former President.

The serious deficit in our Foreign Mission funds, which threatened a considerable retrenchment in the work, has been met by additional contributions from the churches, so that the cut in the estimate has been avoided. Our people are wonderfully good in meeting a difficulty of this sort, and seem always ready for an heroic effort. How much better would it be, however, if we could prevent deficits by increasing our regular gifts to the Lord's work abroad.

Good news reaches us from our

latest mission is Bolivia. Rev. A. J. Baker, our missionary in Oruro, has been holding special meetings in his small school-room, which has been packed nightly with attentive listeners. Three conversions are reported, and many anxious ones. Our missionary purposes putting up a tent in the yard of his house capable of holding about 150, which they will use until a permanent building can be erected. The Board has a little over \$1,000 in hand for this object, but double that amount is needed.

Supt. P. H. McEwen, of British Columbia, is making a tour of the churches in Ontario and Quebec on behalf of the work in the mountain province and general Northwest missions. The work in this part of our field is beset with many difficulties, one of the chief being the migratory character of the mining population. Nevertheless, the work shows many encouraging signs, the churches generally are prospering and new work is opening up in many places.

In the city of Montreal we have six flourishing churches, and three of these lately celebrated their anniversary. As early as 1820 a few Baptists met regularly for worship in a private house, and continued so for ten years. In 1831 these were organized into a regular Baptist church, and from that humble beginning has sprung all the other churches in Montreal with an aggregate membership of 1,200, with over 1,000 others in the congregations, and 1,350 teachers and scholars in the Sunday-schools.

Olivet church has lately sold its place of worship, which was inconveniently situated, to the

Canadian Pacific railway, and will erect a new house this year. The Baptist of Montreal have a hard time in this priest ridden city, but are made of good stuff, and go forward in spite of opposition.

A number of changes in the pastorates have lately taken place. Rev. R. B. McKay, of First church, Woodstock, has moved to Brandon. Rev. T. M. Fothergill, Ph.D., from Strathroy to Ovilla. Rev. D. Dack, from Simcoe to Strathroy. Rev. J. J. Wallace, from St. Thomas to Stonyville. Bloor-street, Toronto, and James-street, Hamilton, are still vacant, but Hamilton has a pastor in view.

Allow me, Mr. Editor, to congratulate you on the increasing prosperity of your deservedly popular paper, and to wish you and your readers a happy and prosperous New Year.

THOS. W. CHARLESWORTH. Arkona, Ont.

A TALK ABOUT MANUSCRIPTS.

BY THE MANAGING EDITOR.

Not about the hoary Sinitic, Vatican and other priceless Biblical codices, but concerning the stream of manuscripts constantly flowing into a newspaper office, do I venture a word. During the year The Congregationalist received and recorded in its manuscript book not less than 1,292 contributions, of which all but sixty-two were returned to their authors. This fact alone makes manifest the excess of supply over demand as well as the nature of the editorial problem. It may conduce to a better understanding between this office and would-be contributors to the paper and may also be of general interest, if some idea is given of the character of the material submitted, our methods of handling it and the principles on which decisions are made.

After a manuscript has been duly recorded it is assigned to a reader, usually a member of the editorial staff. When it relates to a technical subject, the advice of an expert is sometimes sought.

BUILT A MONUMENT.

The Best Sort is the Worst.

"A monument built by and from Postum," is the way Mr. J. G. Cassey, of Ayers, Ill., describes himself. He says: "For years I was a coffee drinker until at last I became a terrible sufferer from dyspepsia, constipation, headaches and indigestion, and was a physical wreck.

The different kinds of medicines I tried did not cure me, but finally some one told me I must leave off coffee and take up Postum Food Coffee. I was fortunate in having the new coffee made strictly according to directions, so that, from the start, I liked it. It has a rich flavor and I made the change from coffee to Postum without any trouble.

Gradually my condition changed. The old troubles disappeared and I began to get well again. My appetite became good and I could digest food. Now I have been restored to strength and health. Can sleep sound all night and awake with a fresh and rested body. Everyone who meets me comments on my "getting so fat and rosy."

I am really a monument built by Postum, for I was a physical wreck, distressed in body and mind, and am now a strong, healthy man. I know exactly what made the change, it was leaving off coffee and using Postum."

We are frequently asked if every manuscript submitted receives a fair consideration and, after fourteen years' experience of the methods of this office, I can unhesitatingly answer, "yes." It is true after a time a reader acquires a certain "sixth sense" by which he can quickly discern whether a manuscript is available or not. Fortunately it is that he does, otherwise he would be completely swamped, for manuscript reading is only one part of the editor's vocation. And when he sits down, as he frequently does, with a pile of twenty-five manuscripts, he speedily finds that it is possible to dispose of some of them with brief attention; but if there is the slightest indication that the manuscript may be available, it has a careful reading.

Contributions naturally divide themselves into three classes: (1) the good, or the ones we must have; (2) the bad, or the ones we won't have; (3) the middle grade, in regard to which a first reading is not decisive. Our uniform practice in the last case is to lay the articles or poems aside for a second reading, or to submit them to some other member of the staff. Not infrequently half a dozen minds pass judgment and the final conclusion represents the assembled wisdom of the staff.

It is frequently intimated that a "big name" is always the determining factor with reference to a manuscript. That is one of the numerous false notions regarding journalism that prevail in circles where no real knowledge of the facts obtains. We are constantly returning articles and poems submitted to doctors of divinity, professors of colleges, authors of no small reputation. Again and again material emanating from writers of high rank has been put one side, not because it was defective intrinsically, but because it did not suit immediate uses, and even if it could be had gratuitously we should not have surrendered our pages to it. On the other hand, an editor is constantly on the lookout for new writers, and the hope that he may the next moment discover an incipient Mary Wilkins or J. M. Barrie cheers him as he wades through reams of dreary manuscript.

It is equally a mistake to think that a personal "pull" on the editor counts in his decision regarding a manuscript. We are every week returning articles to friends, not to mention kindred. If an editor once allows himself to be governed by personal bias, the outcome would be a sorry one for the readers of his paper, and I am inclined to think that in the long run his own suffering would be as keen as it is now when he returns an article to the man who sat next to him in college halls.

As for the accepted manuscript, the next ordeal is the blue pencil. We use this instrument in our office with considerable freedom and vigor. Sometimes it is a greater temptation to return a middle grade manuscript to the author than to take the trouble to put it into proper form for use, but if it is in the main acceptable we do not begrudge the time needed, perhaps in condensation, perhaps in rearrangement of paragraphs, perhaps in thinking out a more effective title. Indeed, hours of time are taken every week simply in preparing for the printer accepted manuscripts. Now and then we are approached by a would-be contributor, who wants every word to go in just as he or she has written it, and

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When writing, mention that you read this generous offer in the WESTERN RECORDER.

We have reached the conclusion that it does not pay to even examine that man's (or woman's) work. We have almost always, however, found writers not only ready to avail themselves of the editor's suggestion, but grateful for the greater effectiveness of the final revision.

What has been written may perhaps indicate the large and increasing number of would-be contributors to this paper and perhaps create a little more sympathy with the editors in their not easy task of discriminating between the good and the better and the best. We would not discourage the sending of manuscript, only it should be understood that there never was a time when so much excellent material has to be put one side for reasons known only to the editor and which, do his best, he cannot always explain. He may have just had an article on the same subject, or may have recently ordered one. More-over, a newspaper has a certain number of pages, and it cannot condense whole libraries into a hundred columns.—Congregationalist.

DEAR RECORDER—Will you please announce through the columns of your paper that the committee appointed by Immanuel Baptist church, of Little Rock, Ark., to raise funds to erect a suitable double monument over the graves of Dr. A. B. Miller and wife, is now ready to receive any amount that the good people may send us for this noble work, and any kind word you may see fit to say of this will be thankfully received by the church and committee.—\$125 have already been pledged.

Respectfully yours, J. H. REYNOLDS, Sec. and Treas. Committee, Little Rock, Ark.

PRAYER continues in the desire of the heart, though the understanding be employed on outward things.—John Wesley.

LADIES WANTED to work on Soda Pillows. Material furnished. Steady work guaranteed, experience unnecessary. Send stamped envelope to Miss O'Casey, Needle Work Dept., Ideal Co., Chicago, Illinois.

A CHILD'S PRAYER.

BY GEO. BUNDLE PRYNNR.

The day is done, O God the Son, Look down upon thy little one. O Light of Light, Keep me this night, And shed round thy presence bright. I need not fear, If thou art near, Thou art my Saviour, kind and dear. Thy gentle eye Is ever nigh, It watches me when none is nigh. Thy loving ear Is ever near, Thy little children's prayer to hear. So happily And peacefully I lay me down to rest in thee. To Father, Son, And Spirit, One, In heaven and earth all praise be done.

OUR PULPIT.

"THIS YEAR ALSO."

BY C. H. SPURGEON.

FROM THE SICK CHAMBER.

"This year also."—Luke 13:8.

At the opening of another year, and at the commencement of another volume of sermons, we earnestly desire to utter the word of exhortation: but alas, at this present, the preacher is a prisoner, and must speak from his pillow instead of his pulpit. Let not the few words which we can put together come with diminished power from a sick man, for the musket fired by a wounded soldier sends forth the bullet with none the less force. Our desire is to speak with living words or not at all. He who enables us to sit up and compose these trembling sentences is entrusted to clothe them with his Spirit, that they may be according to his own mind.

The interceding vine-dresser pleaded for the fruitless fig-tree, "let it alone this year also," dating as it were a year from the time he spoke. Trees and fruit-bearing plants have a natural measurement for their lives: evidently a year came to its close when it was time to seek fruit on a fig-tree, and another year commenced when the vine-dresser began again his digging and pruning work. Men are such barren things that their fruitage marks no certain periods, and it becomes needful to make artificial divisions of time for them; there seems to be no set period for man's spiritual harvest or vintage, or if there be, the sheaves and the clusters come not in their season, and hence we have to say one to another—"This shall be the beginning of a new year." Be it so, then. Let us congratulate each other upon seeing the dawn of "this year also," and let us unitedly pray that we may enter upon it, continue in it, and come to its close under the unfailing blessing of the Lord to whom all years belong.

I. The beginning of a new year suggests a retrospect. Let us take it deliberately and honestly. "This year also;" then there had been former years of grace. The dresser of the vineyard was not for the first time aware of the fig-tree's failure, neither had the owner come for the first time seeking fig in vain. God, who gives us "this year also," has given us others before it; his sparing-mercy is no novelty, his patience has al-

ready been taxed by our provocations. First came our youthful years, when even a little fruit unto God is peculiarly sweet to him. How did we spend them? Did our strength run all into the wild wood and wanton branch? If so, we may well bewail that wasted vigor, that life misspent, that sin exceedingly multiplied. He who saw us misuse those golden moments of youth nevertheless affords us "this year also," and we should enter upon it with a holy jealousy, lest what of strength and ardor may be left to us should be allowed to run away into the same wasteful courses as aforetime. Upon the heels of our youthful years came those of early manhood, when we began to muster a household, and to become as a tree fixed in its place; then also fruit would have been precious. Did we bear any? Did we present unto the Lord a basket of summer fruit? Did we offer him the firstling of our strength? If we did so, we may well adore the grace which so early saved us; but if not, the past chides us, and, lifting an admonitory finger, it warns us not to let "this year also" follow the way of the rest of our lives. He who has wasted youth and the morning of manhood has surely had enough of fooling: the time past may well suffice him to have wrought the will of the flesh: it will be a superfluity of naughtiness to suffer "this year also" to be trodden down in the service of sin. Many of us are now in the prime of life, and our years already spent are not few. Have we still need to confess that our years are eaten up by the grasshopper and the canker-worm? Have we reached the half-way house, and still know not whither we are going? Are we fools at forty? Are we half a century old by the calendar and yet far off from years of discretion? Alas, great God, that there should be men past this age who are still without knowledge! Unsaved at sixty, unregenerate at seventy, unawakened at eighty, unrenewed at ninety! These are each and all startling. Yet, peradventure, they will each one fall upon ears which they should make to tingle, but they will hear them as though they heard them not. Continuance in evil breeds callousness of heart, and when the soul has long been sleeping in indifference it is hard to arouse it from the deadly slumber.

The sound of the words, "this year also," makes some of us remember years of great mercy, sparkling and flashing with delight. Were those years laid at the Lord's feet? They were comparable to the silver bells upon the horses—were they "holiness unto the Lord?" If not, how shall we answer for it if "this year also" should be musical with merry mercy, and yet be spent in the ways of carelessness? The same words recall to some of us our years of sharp affliction when we were, indeed, digged about and dunged. How went those years? God was doing great things for us, exercising careful, expensive husbandry, caring for us with exceeding great and wise care—did we render according to the benefit received? Did we rise from the bed more patient and gentle, weaned from the world, and welded to Christ? Did we bring forth clusters to reward the dresser of the vineyard? Let us not refuse these questions of self-examination, for it may be this is to be another of these years of captivity, another sea-

son of the furnace and the fining-pot. The Lord grant that the coming tribulation may take more chaff out of us than any of its predecessors, and leave the wheat cleaner and better.

The new year also reminds us of opportunities for usefulness, which have come and gone, and of unfulfilled resolutions which have blossomed only to fade; shall "this year also" be as those which have gone before? May we not hope for grace to advance upon grace already gained, and should we not seek for power to turn our poor sickly promises into robust action?

Looking back on the past we lament the follies by which we would not willingly be held captive "this year also," and we adore the forgiving mercy, the preserving providence, the boundless liberality, the divine love, of which we hope to be partakers "this year also."

II. If the preacher could think freely he could wherry the text at his pleasure in many directions, but he is feeble, and so must let it drive with the current which bears it on to a second consideration; the text mentions a mercy. It was in great goodness that the tree which cumbered the soil was allowed to stand for another year, and prolonged life should always be regarded as a boon of mercy. We must view "this year also" as a grant from infinite grace. It is wrong to speak as if we cared nothing for life, and looked upon our being here as an evil or a punishment; we are here "this year also" as the result of love's pleadings, and in pursuance of love's designs.

The wicked man should count that the Lord's longsuffering points to his salvation, and he should permit the cords of love to draw him to it. O that the Holy Spirit would make the blasphemer, the Sabbath-breaker and the openly vicious to feel what a wonder it is that their lives are prolonged "this year also!" Are they spared to curse, and riot, and defy their Maker? Shall this be the only fruit of patient mercy? The procrastinator who has put off the messenger of heaven with his delays and half promises, ought he not to wonder that he is allowed to see "this year also?" How is it that the Lord has borne with him and put up with his vacillations and hesitations? Is this year of grace to be spent in the same manner? Transient impressions, hasty resolves, and speedy apostasies—are these to be the weary story over and over again? The startled conscience, the tyrant passion, the smothered emotion! Are these to be the tokens of yet another year? May God forbid that any one of us should hesitate and delay through "this year also." Infinite pity holds back the axe of justice, shall it be insulted by the repetition of the sins which caused the uplifting of the instrument of wrath? What can be more tantalizing to the heart of goodness than indecision? Well might the Lord's prophet become impatient and cry, "How long halt ye between two opinions?" Well may God himself push for a decision and demand an immediate reply. O undecided soul, wilt thou swing much longer between heaven and hell, and act as if it were hard to choose between the slavery of Satan and the liberty of the Great Father's home of love? "This year also" wilt thou sport in defiance of justice, and pervert the generosity of mercy into a license for still further rebellion? "This year also" must di-

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vine love be made an occasion for continued sin? O do not act so basely, so contrary to every noble instinct, so injuriously to thine own best interests.

The believer is kept out of heaven "this year also" in love, and not in anger. There are some for whose sake it is needful he should abide in the flesh, some to be helped by him on their heavenward way, and others to be led to the Redeemer's feet by his instruction. The heaven of many saints is not yet prepared for them because their nearest companions have not yet arrived, and their spiritual children have not yet gathered in glory in sufficient number to give them a thoroughly heavenly welcome: they must wait "this year also" that their rest may be the more glorious, and that the sheaves which they will bring with them may afford them greater joy. Surely, for the sake of souls, for the delight of glorifying our Lord, and for the increase of the jewels of our crown, we may be glad to wait below "this year also." This is a wide field, but we may not linger in it, for our space is little, and our strength is even less.

III. Our last feeble utterance shall remind you that the expression, "This year also" implies a limit. The vine-dresser asked no longer a reprieve than one year. If his digging and manuring should not then prove successful he would plead no more, but the tree should fall. Even when Jesus is the pleader, the request of mercy has its bounds and times. It is not for ever that we shall be left alone and allowed to cumber the ground: if we will not repent we must perish, if we will not be benefited by the spade we must fall by the axe.

There will come a last year to each one of us: therefore let each one of us say to himself—"Is this my last?" If it should be the last with the preacher, he would gird up his loins to deliver the Lord's message with all his son, and bid his fellow-men be reconciled to God. Dear friend, is "this year also" to be your last? Are you ready to see the curtain rise upon eternity? Are you now prepared to hear the mid night cry, and to enter into the marriage-supper? The judgment and all that will follow upon it are most surely the heritage of every living man. Blessed are they who by faith in Jesus are able to face the bar of God without a thought of terror.

If we live to be counted among the oldest inhabitants, we must depart at last: there must be an end, and the voice must be heard—"Thus saith the Lord, this year shalt thou die." So many have gone before us, and are going every hour, that no man

should need any other *momento mori*, and yet man is so eager to forget his own mortality, and thereby to forfeit his hopes of bliss, that we cannot too often bring it before the mind's eye. O mortal man, bethink thee! Prepare to meet thy God; for thou must meet him. Seek the Saviour, yea, seek him ere another sun sinks in his rest.

Once more, "this year also," and it may be for this year only, the cross is uplifted as the *paros* of the world, the one light to which no eye can look in vain. Oh that millions would look that way and live. Soon the Lord Jesus will come a second time, and then the blaze of his throne will supplant the mild radiance of his cross; the Judge will be seen rather than the Redeemer. Now he saves, but then he will destroy. Let us hear his voice at this moment. He hath limited a day, let us be eager to avail ourselves of the gracious season. Let us believe in Jesus this day, seeing it may be our last. These are the pleadings of one who now falls back on his pillow in very weakness. Hear them for your souls' sakes and live.

JESUS IN THE HOME.

A Study in the Gospels.

BY REV. ALBERT R. BOND, A.M., TH. M.

Jesus was not an ascetic. He came into close touch with men in their daily lives. That he might be the pre-eminent religious teacher, he entered the home life of his fellows. While much of his public ministry was in the open air, amid the busy streets as well as in the country, he did not neglect the social habitats of men. The gospels do not record every instance of his entrance into the sacredness of the home life. But we know enough cases where he blessed the home to give us a glimpse into his relation to this holy place—the home. Let us study

I.—SOME PECULIARITIES.

1. A catalogue of the cases, where Jesus is mentioned as in a home, may be made thus: The first miracle (John 2:1-11), the healing of Peter's mother-in-law (Matt. 8:14-17; Mark 1:30-34; Luke 4:38-41), healing the paralytic lowered through the roof (Matt. 9:1-8; Mark 2:1-12; Luke 5:17-26), Matthew's entertainment of Jesus (Matt. 9:9-17; Mark 2:13-22; Luke 5:27-30), the raising of Jairus' daughter (Matt. 8:18-26; Mark 5:22-43; Luke 8:41-56), the Saviour's feet anointed by a woman who was a sinner (Luke 7:36-50), a blasphemous accusation, demand for a sign, Christ's mother and brothers (Matt. 12:46-50; Mark 3:19-35; Luke 8:19-21), healing of the Syro Phoenician woman's daugh-

ter (Matt. 15:21-28; Mark 7:24-30), payment of temple money, discipler's contention for pre-eminence, treatment of sinning one (Matt. 17:24-18:35; Mark 9:33-50; Luke 9:46-50), renunciation of everything for Jesus' service (Matt. 8:19-22; Luke 9:52-62), Jesus the guest of Martha and Mary (Luke 10:38-42), breakfasting with a Pharisee (Luke 11:37-54), dining with a chief Pharisee on the Sabbath (Luke 14:1-24), visit of Zaccheus (Luke 19:1-10), dining with Simon, the leper (Matt. 26:6-13; Mark 14:3-9; John 12:2-8), the paschal feast (Matt. 26:17-29, 31-35; Mark 14:12-25, 27-31; Luke 22:7-38; John 13:1-14:31), Jesus appears to disciples except Thomas (Mark 16:14; Luke 24:36-43; John 20:19-25), Jesus appears to disciples including Thomas (John 20:26-31).

2. In this study we see Jesus once at Cana, five times at Capernaum, twice in Galilee without more definite information, once in the region of Tyre and Sidon, twice at Bethany, once in Judea, without specific knowledge as to location, once at Jericho, once in Perea and four times at Jerusalem. He is entertained by Simon Peter, Matthew the tax collector, Jairus, Zaccheus, Simon the leper, Martha and Mary and three Pharisees whose names have not been recorded for us. Unknown persons open their homes to Jesus nine times, and he enters with his blessing. Varied in social position and individual culture, all these persons find a common source of attraction in the wonderfully versatile Jesus. Place and person do not obstruct the mission of the Son of Man, for he converts both to his service.

The occasions calling him into these homes, differ. He answers the earnest request of Jairus to restore the sick daughter, the invitation of a Pharisee to dine in haste that his house might furnish accommodation. Including the passover feast with its accompanying institution of the Lord's Supper, we have the record of Jesus dining nine times in these homes, at which times he gives much valuable teaching. He goes to the marriage at Cana, dines with Matthew, a Pharisee in Galilee, a Pharisee in Judea, a chief Pharisee in Perea, Simon, the leper at Bethany, and ob serves the passover at Jerusalem. Incidents of occasions serve as the basis for illustrative teaching, as Jesus calls attention to them.

3. We see miracles and hear parables in these homes as Jesus responds to the calls of the needy both for the cure of the body and the soul. It is in a home in Cana, when the failure of the marriage feast is impending, that Jesus begins the working of "his signs" by turning water into wine. Jesus enters the home of Simon Peter to find the mother-in-law ill with fever, but she soon ministers in perfect health to the needs of the Saviour. Possibly in his own home in Capernaum, at least in a home, Jesus gives new strength to the paralytic that could be brought to him only through an opening in the roof. He finds the daughter of Jairus dead upon his arrival at the home, but his power recalls the banished vitality. The blind and dumb demoniac feels the departure of the demon and rejoices in the restoration of sight and speech. The mission of the Son of Man was especially to the Jews, but the prayer of faith and humility brings to the Syro Phoenician woman the daughter's freedom from a de-

mon. Into the room during the meal a man with dropsy comes and Jesus heals him, and defends himself before his host, a chief Pharisee, for it was the Sabbath. He restores from fever, paralysis, dropsy, demoniacal possession and death.

Jesus gives the parables of the new cloth and old garment, the new wine and old bottles, two debtors, the unmerciful servant and the great supper. Each parable has its special teaching and relation to our Lord's work.

1.—JESUS' TEACHING IN THE HOMES.

A complete view of the teachings of Jesus, that are here suggested, would require a study in the gospels as a whole, but true phases, as far as they go, may be had.

1.—THE GIVING OF ALMS

The Pharisees receive the rebuke of Jesus for their attention solely to the appearance of the outside of the cup, when the inside deserves notice. "Howbeit give for alms those things which are within; and behold, all things are clean unto you" (Luke 11:41). "Benevolence is a better way of keeping meals free from defilement than scrupulous cleansing of vessels" (Plummer, Com. on Luke, in loco). The alms thus given should seek to do good. Jesus nowhere forbids by command or implication wisdom in giving. The beggarly spirit is often cultivated by lack of wisdom in charity. The enthusiasm of Zaccheus—"the half of my goods I give to the poor" (Luke 19:8)—evinces the converted heart as it yields to the cry of needy men and women. The poor always constitute an object of pity and helpfulness (Mark 14:7).

2.—THE POSITION OF WOMAN.

The teaching of Jesus in regard to the position of woman is gathered from his attitude toward them, rather than from direct words. It is significant of his treatment of them that, in the eighteen instances that we study, mention is made eight times of a woman being present as at least one prominent actor. They are the mother of Jesus, Peter's mother-in-law, Jairus' daughter, the woman who was a sinner who anoints Jesus' feet, the Syro Phoenician woman and her daughter, Martha and Mary. Jesus manifests great respect for them. Unlike the Pharisees, he did not think it beneath him to notice for a blessing a poor fallen woman (Luke 7:38-50). The Oriental custom to degrade woman is foreign to the religion of Jesus. He transgresses the special limits of his Messiahship, as being to the Jews, in order that the faith and humility of a heathen woman might be rewarded. The home of Martha and Mary furnishes Jesus a sweet refuge for quiet and rest. Wherever the news of salvation goes, the memorial of faith and love will be carried in honor of Mary, who anoints Jesus for burial (Mark 14:9). The uplifting power of Christianity has sought to place woman in positions of honor and influence. Contrast this habit with the heathen religions and find the beauty in the religion of Jesus.

3.—THE USE OF WEALTH.

In the home of Martha and Mary Jesus suggests that the care for temporal things is not of most concern. "Martha, Martha, thou art anxious and troubled about many things; but one thing is needful; for Mary hath chosen the good part, which shall not be taken away from her" (Luke 10:42). Correct estimates

of values must be had. The right accent is needed. But many regard the household duties, the banking, the farming, the merchandising as of the first importance. The care of the soul is far more valuable. With the parable of the Great Supper, Jesus teaches the relation of wealth to poverty (Luke 14:12-24). The query is sometimes raised, "Is the ethics of Jesus practicable?" Invitations to dine are usually extended with the hope of a return of the hospitality. But many workers for social betterment through the influence of religion embody the teaching of Jesus as to wealth. The poor and needy around me call for my help. The social settlement idea to-day illustrates this parable. The parable of the pounds teaches the right use of money (Luke 19:12-28). The stewardship of wealth is taught by Jesus.

4.—THE PLACE OF FASTING.

The disciples of Jesus did not help all the custom of fasting while Jesus was with them (Mark 2:18-22). Fasting expresses sorrow, and they rejoice in the Saviour's presence. He prophesied of the coming time when they would need fasting, but he did not intend to fasten this custom onto his disciples as a part of their religious duties.

5.—THE SOCIAL LIFE.

Jesus enters into the social life of his day. He attends a wedding, accepts an invitation to dine, enters into homes upon easy terms of friendship. The later heresies of an ascetic nature did not find in the life of Jesus just ground for their departure from social intercourse.

6.—FORGIVENESS.

The palsied man, whose friends lowered him through the roof, hears Jesus say, "Son, thy sins are forgiven" (Mark 2:6). Jesus demonstrates by an argument of works the right of the Son of Man to forgive sins. The poor outcast receives pardon (Luke 7:38-50). In connection with her, it might not be out of place to suggest that she must not be confused with Mary Magdalene. This identification has called for centuries the spotless character of Mary Magdalene, of whom we have no evidence that she was a fallen woman. Every sin against the Father and the Son may be forgiven, but the sin against the Holy Spirit is unpardonable (Matt. 12:32-37).

In the homes Jesus touches upon a few of his profound truths. A symmetrical view of them would carry us afield now. The study of Jesus in the homes of Palestine suggests a larger place for him in our homes.

A WORD FROM AN OLD GUARD.

DEAR RECORDER:—Enclosed you will find post office order for \$2, for which you will please extend my subscription from Jan. 1st, 1902 to Jan. 1st, 1903. I cannot get along without the dear old paper, after more than fifty years' reading it. I am more anxious to see it than ever before. It does me so much good to get it and read the defence of the old faith that I embraced nearly sixty years ago. May the Lord bless you and spare you to contend for the truth many years yet, is the prayer of one whose race is nearly run.

Your brother in Christ,
J. H. CRADDOCK.
McLoud, O. T., Jan. 7, 1903.

We believe that the Gospel needs to be declared far more than it needs to be defended.—James Wiley.

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SAVES LIFE

Willard, Ill., August 1, 1899.

I was in bad health this spring and could not get on my feet for four weeks. When I was cured my child died. When I began to sit up I felt weak and had such terrible pains in my back and hips. I had kidney trouble and was tormented. I also had hysterical spells. I was in a bad condition when I received your "Bible of Health" and read the advertisement of Wine of Cardui and Theodor's Blood-Draught. Since April 20th, I have taken four bottles of Wine of Cardui and three packages of Theodor's Blood-Draught. I feel like a new person now. I can do all my work and can walk out to see any of my neighbors. I believe I would have been in the grave had I not taken Wine of Cardui. IT SAVED MY LIFE.

Mrs. ALICE DAVIS.

It is well that women or more patient than men. Few men could bear the bitter pangs, the agony and distress that women endure. Thousands of women have come to look upon suffering as a duty of their sex. But there are many instances of this heroic fortitude which

WINE OF CARDUI

now renders unnecessary. Women need no longer suffer for modesty's sake. Wine of Cardui brings relief to modest women in the privacy of their homes. Many of the best homes in this city are never without this great medicine. It cures of female troubles and completely eradicates these dragging periodical pains. Mrs. Davis' case shows you conclusively what you may expect if you follow her example and take Wine of Cardui. Theodor's Blood-Draught aids Wine of Cardui by regulating the stomach and bowels. When you ask your druggist for these medicines, be sure you get them. It was Wine of Cardui and Theodor's Blood-Draught that saved Mrs. Davis' life. Never take a substitute.

For advice, please address, giving symptoms. "The Ladies' Advertiser," The Chattanooga Medicine Company, Chattanooga, Tenn.

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EDITORIAL.

Editor of the Western Recorder. DEAR BROTHERS—The church of which the late Rev John Jasper was pastor is known here as "Sixth Mount Zion Baptist church." I do not know of a church in this vicinity called Mount Calvary.

Yours faithfully, JOHN C. WILLIAMS. Richmond, Va., Jan. 7, 1903.

Too late for insertion in last week's issue, we received the above note, which we are glad to publish. Having access to the last city directory of Richmond, we noted Mount Calvary church in the list of colored Baptist churches, and it is located on Nicholson St.

So it seems there is a colored Baptist church in Richmond called Mount Calvary. The author of that shameful article in the New York Evening Post, called Jasper's church "Mount Calvary" in incidentally referring to it; showing he was not quite so familiar with Richmond as he thought. He may have known of Mount Calvary church, and knowing that Jasper's church was Mount something, he got it down Mount Calvary.

RELIGIOUS HERALD'S COMMENTS.

The Religious Herald makes some comments on this affair, indicating that it is in a decided frame of mind on the subject. Among other delightful things it says: "The WESTERN RECORDER'S zeal for 'peace' in the old Seminary controversy is the zeal of a man with his tongue in his cheek." We respectfully ask our contemporary to explain what it means by that statement.

THE FAMILY.

After a number of sneers at this paper, the Herald says:

Of course, the family and friends of the lamented Dr. Kerfoot will be overwhelmed with gratitude to the WESTERN RECORDER for preventing the circulation of a story which was intended to belittle him. It is probable that, but for the RECORDER'S strenuous and unselfish efforts, the "innate" story might have reached at least ten of our Southern Baptists; and it is possible one of them might have been fool enough to swallow it. We congratulate our Louisville contemporary on the admirable taste it has shown in its reticence on a matter so delicate and involving the feelings of a large circle of kindred and devoted friends.

We had no idea the Herald would take this matter so to heart. Why should our esteemed contemporary seek to protect a man who has done one of the most dastardly things on record? So far as the feelings of the loved and lamented Dr. Kerfoot's "kindred and devoted friends" are concerned, it is enough to say those feelings should have been taken into account when that dastardly article was prepared. To protect those feelings and to vindicate a beloved friend, whose new-made grave was basely fouled, was one of our objects in taking hold of this matter. And we are glad to say what we have done is appreciated by those who have a far better right to speak for Dr. Kerfoot than has the Herald. We have received letters from Mrs. F. H. Kerfoot and from Dr. Henry Kerfoot (the widow and the brother of the deceased) warmly thanking us for what we have done in the case. Similar letters of thanks have been received from a number of Dr. Kerfoot's special friends and admirers, notably Dr. Henry McDonald. The Herald's speaking up for Dr. Kerfoot's "kindred and devoted friends," therefore, is entirely gratuitous.

TWO QUESTIONS.

If an article so dastardly as this one, should not be noticed, will not some one tell us how dastardly an article must be to require notice? If a charge coming as an editorial in the New York Evening Post, is not from a source worth noticing, will not some one name a source whence a charge would be worth noticing? A man of such malignant mendacity, who is able to strike such a blow, in cold blood and without the slightest occasion, from such a high source, should be stopped. And we know of but two ways of stopping him—1st to uncover him and let him receive the scorn he deserves, and 2nd by severe and general condemnation, to make his act so odious that he, and his ilk, will not dare to repeat it. A man who is morally and mentally capable of delivering such a blow, would repeat it, if let alone. And after a while when he did do something that required notice, it would be said: "Aha! this is no worse than that New York Evening Post article. Why did you pass over that in silence and now take up this? Then was the time you should have spoken."

Now is the time to speak, and if any notice is to be taken at all, it should be done as effectively as possible; and that has been our aim. Either no notice should ever be taken of any charge, no matter what its character or what its source or at whom it is aimed; or else vigorous notice should be taken of this dastardly charge from a high source against the Baptists of the South, and against our noble and beloved brother so recently deceased.

We recently asked The Independent (N. Y.) the same question we asked Dr. Harper, viz.: "Do you hold that we are under obligation to believe whatever the Bible, fairly interpreted, teaches; and to do whatever the Bible, fairly interpreted, enjoins?" It will be remembered that Dr. Harper answered "yes," thus recognizing the authority of Scripture; although the expression "fairly interpreted" can be made to cover great divergence of opinion.

The Independent, however, (Jan. 9th) answers flatly "no." It compliments us by saying: "The WESTERN RECORDER, of which Dr. Eaton has long been the editor, is well known for its firm advocacy of the stiffest Baptist theological conservatism." Our contemporary continues:

Dr. Eaton asks two questions. The first is whether we are under obligation to believe whatever the Bible, fairly interpreted, teaches. To this we give a "clear cut" answer, No. For example, to our literary sense the Bible, fairly interpreted, declares in its first chapter that the world was made in six days of the usual sort, with mornings and evenings. We have no doubt the writer of Genesis so meant his language to be understood, and it was, in fact, generally so understood until the days of geology.

This is a "clear cut" repudiation of the Bible as authority in matters of fact and of doctrine. The Independent says the Bible, fairly interpreted, says the world was made in a certain way, while it was not made in that way at all. Another illustration is taken from Matt. 24, and the editor says: "We could add a goodly number of other similar illustrations." That the Bible clearly declares that a given event did take place, or prophesy that it shall take place, does not convince The Independent that such an event has been or shall be.

The Independent is as badly mistaken in its view of the history of interpretation as in its view of the authority of Scripture. The view that those "days" in the first chapter of Genesis were long periods of time, is certainly as old as Eusebius, who gave that interpretation. Hence that view was not the result of geological study. Then, too, it is not what the "writh of Genesis" meant, but what the Holy Spirit meant. Inspired writers did not always understand what they wrote (1 Peter 1:10, 11). The Independent adds:

Dr. Eaton's other question is whether "we are under obligation to do whatever the Bible, fairly interpreted, enjoins?" Again we answer, No.

The Bible, "fairly interpreted," seems to "enjoin" women to keep silence in the churches. We can get no other fair interpretation out of Paul's language. To our mind it is clear that women now have a right to speak and teach, and that the Holy Spirit in the Church has reversed what the Holy Spirit said through Paul. That is, if Dr. Eaton prefers, we set up our own private judgment against Paul's inspiration; but "we think we have the Holy Spirit" with us.

This takes one's breath. There is no mistaking it. That the Bible clearly commands us to do something, does not, according to The Independent, put us under obligation to do it. So the Bible is not authoritative in matters either of fact or of doctrine or of duty. Scripture, therefore, can be useful only as literature, containing incidents and suggestions. The Independent boldly says, "we set up our own private judgment against Paul's inspiration." That is certainly bald and bold enough.

In its issue of December 26th The Independent said: "We must judge for ourselves whether statements in the Bible are true or are right. We cannot do otherwise." This puts the Bible on a level with other books, whose statements are to be treated in just that way.

But in the same issue The Independent went still farther and said:

When we stand before the great white throne, and hear the judgment of God, we shall believe and accept that judgment, and believe it is infallible goodness that is sitting on the throne, only because our own consciences approve the award.

Not only does The Independent repudiate the authority of the Bible, but it repudiates also the authority of God Himself. If the editor heard God speak, and knew the utterance came from God, he would not believe that utterance unless his own conscience approved it. If Tom Faine ever went beyond that in repudiating the authority of God and of the Bible, we wish some one would cite us the passage in his books. The Independent goes to the limit. But we would not, of course, rank its editor with Faine.

The position of The Independent is a needed warning against any departure from "the stiffest Baptist theological conservatism." When once a man departs from "the faith once for all delivered to the saints," if he be logical, as is The Independent, he will land where that paper has landed. Chillingworth's famous dictum "The Bible and the Bible alone, the religion of Protestants," sets forth the only position for those who deny the authority of the Roman Catholic church. Once let go the Bible, as the "only and all-sufficient rule of faith and practice;" and we have only "our own private judgment" to guide us, and that will land us on a barren shore.

It is curious how reformers often have to antagonize prominent preachers. For example, the opponents of open Sunday saloons in New York had arrayed against them some of the leading preachers of the metropolis. Bishop Potter, for example, publicly denounced prohibition, saying: "The whole theory of John B. Gough's teaching, to my mind, was false and rotten." He declared prohibition a "fraud and failure." Dr. Rainsford, a leading Episcopalian preacher, under Bishop Potter, sharply assailed the Woman's Christian Temperance Union, saying: "They are good women, yet doing the devil's work." He actually praised the saloons; saying that the saloon is "not conducted by bad men, nor used by bad men. It is a social institution where you can get mighty good food and get it mighty cheap."

Comment on such utterances is needless. People will care little what men say about right and duty who talk in such fashion. But it is a matter for general rejoicing that, despite the pledge made by Seth Low and his reformers (?) to give the saloons open Sunday, and despite the influence of Bishop Potter, Dr. Rainsford and other "liberal" preachers, the effort to secure open Sunday saloons has failed. The failure is due to the moral backbone in the rural districts; though there were not wanting, even in New York, men to stand up for righteousness. Gov. Odell, in his message to the New York legislature, took strong ground against Sunday opening.

The most, therefore, that Mr. Low and his reformers (?) can do in delivering the promised goods to the saloons, is to wink at their violation of the laws these officials have sworn to execute. How far they will go in that line remains to be seen. All friends of temperance will rejoice over the defeat of the Sunday opening movement in the metropolis. "There's life in the old land yet," and truth and righteousness still have faithful advocates.

We hope all those who wish to go on the trip to the West Indies will send in their names at the earliest moment practicable, so we can know definitely how many will go. There are other excursions offered, but none like this. Our party alone will visit the Santiago battle fields and see the hulks of the Spanish war ships stranded on the shore. It will not be long till those hulks will fall to pieces and disappear. Hence it is important to go there while they are still visible. Our route is: Miami, Nassau, Santiago, Oienfuegos, across Cuba, Havana, Key West, Miami. The whole cost is \$175.

It is to be set down to President Roosevelt's credit that he insists on having carriage horses with long tails. The cutting off of the horses' tails is a cruel torture to these noble animals, all because it happens to be "the style" to drive bob-tail horses. No Christian ought to drive such a horse. We hope the President's action will have weight in changing the style.

The Sultan of Turkey has prohibited the circulation of American comic papers in his dominions. That is about the best thing the Sultan has yet done.

The World's Fair in St. Louis in 1903 is not to have any "Midway" abominations. Amen!

The memory of the just is blessed.—The Bible.

Editorial Varieties

The cricket players in England and the football players in this country resent Mr. Kipling's slur at them when he speaks of "The flannelled fools at the wicket and the muddled oak at the goal."

Dr. Koldewey announces that in his excavations at Babylon he has discovered Nebuchadnezzar's throne. It is made of many many clay tablets have been found, and when they are translated, no doubt, interesting information will be given to the world.

A private letter from Dr. Arthur Yager informs us that Mrs. Yager presented him with a Christmas gift of a tiny and bright daughter. We are glad to hear of a daughter to a daughter, all the days of her life. There is no happier home than that Georgetown home.

"Mr. and Mrs. Noah Knowles Davis announce the marriage of their daughter Marie and Mr. Walter Agerton, Brooklyn, W. Va., on Tuesday, January 13th, at 10 o'clock. The happy pair will be at home on Wednesdays in January and February in Myria, Ohio. We extend heartiest congratulations.

The January Christian Repository has a fine picture of Dr. A. C. Dixon, and a fine array of articles—Three Blessed Negatives, The Welcome, The Spirit Before Pentecost, Faith and Truth, Conviction, Faith Before Faith, Notes on Texas, &c., &c. This sterling monthly "Dr. and Mrs. Ford editors, St. Louis, Mo., (2 a year) was never better than it is now.

The Rev. F. W. Barnst, instead of starting a new Baptist paper at Birmingham, Ala., has bought from Colonel Harris the Alabama Baptist at Montgomery. We gladly welcome him to the editorial fraternity and wish him the best success. Col. Harris has rendered good service to the cause and we hope he will be abundantly prepared in whatever new work may engage his heart and hand.

Dr. A. J. Huntington, of Washington, D. C. in renewing his subscription, says: "I send enclosed two dollars for the Recorder for the coming year of 1903, together with the best wishes for your individual happiness and for the success of our country. Excellent paper for the coming year. There is no name on our list which we appreciate more than that of Dr. Huntington.

Thomas P. Moore, Esq. renewed his subscription to the Recorder for the 50th time. What a noble record, and what a glad story it tells! We most highly appreciate such faithful devotion to the cause of souls as well as to the cause of the cause and stands for the same "faith once for all delivered to the saints" it stood for then. That faith does not change, but we should each year be more faithful and aggressive in preaching it all over the world.

It is stated that Dr. H. H. Carroll is to be in the faculty of Baylor University after January 20th. We congratulate the University and especially the students who will study under him. We take it Dr. Carroll will be one of the theological faculty. His teaching will be sound to the core and mastery as well. Happy the students who have H. H. Carroll and A. H. Newman to teach them, to say nothing of the other able members of the faculty at Waco.

The death of Rabbi A. Moses last week removed a prominent figure and a highly honored and respected man from our city. His command of the respect and admiration of men of all creeds. For twenty years he had charge of the largest and strongest Jewish congregation in Louisville, and he took a deep interest in the welfare of the whole population. He was a man of warm heart and of noble mind, and he would have been a marked man in any assembly. The immense and solemn throng at his funeral contained many of our leading citizens, including prominent ministers, and bore witness to the high esteem in which he was held.

We were pained to hear of the death of Dr. James Bodman, who was well known and admired for over thirty years. He was in charge of the lunatic asylum at Hopkinsville and the institution was admirably managed by him. He was one of the highest authorities on the subject of the treatment of the insane, and he had a national reputation. He was a devoted husband and father, and an active, generous Baptist, taking an intelligent interest in all denominational affairs. He was every inch a gentleman and a Christian. We tender our condolences to the bereaved.

One feature of the good work Evangelist T. T. Martin is doing is in the free distribution of tracts. He has issued Dr. McArthur's "Why I am a Baptist," "The Conversion of Ruth Wray," and "How to be Saved." These are stirring tracts, and they should be widely circulated. They are issued by the Ruth Martin Missionary Tract Fund, for free distribution. But contributions are gladly received for the fund. There is no charge for the tracts. Send and get what you want, but be sure also to send a contribution for the fund. The last named tract, "How to be Saved," is one of the strongest, clearest and simplest tracts we ever saw. Evangelist Martin will be in Rochester, Ky., till January 21, and then he goes to Hopkinsville, Miss.

Opinions of that New York Evening Post Article.

(Re-published in the Western Recorder of December 26th.)

"NOT A FRIEND TO THE BAPTISTS."

The article which recently appeared in the New York Evening Post, "The Virtue in Majorities," is a bundle of misrepresentations. It places the Baptists of the South in a false light, and holds them up to ridicule. It also attempts to defame one of the pure and best men I have ever known. The enemies of that noble brother pursued him until he, for the sake of peace, resigned his professorship in the Southern Baptist Theological Seminary. Now they come to disturb his ashes and quicken the step of his heart-broken wife to her grave. A brother who was disposed to treat his brethren of the South with any sort of show of fairness, could not have furnished the data for such an article. The fact that he makes his revelation through the secular press in a clandestine way, is the strongest evidence that he is not a friend of the Baptists of the South. Neither is he a friend of the Seminary. If he were, he would not attempt to stir up strife among our brethren, over a question which gave so much trouble a few years ago, when the President of the Seminary, it is said, in the interest of peace, withdrew from the institution. JAMES P. EAGLE, Little Rock, Ark.

"MALICIOUS THRUST."

Concerning that New York Evening Post article, it is a gross misrepresentation of what Baptists believe, and a low, malicious thrust at the dead. J. S. CAMPBELL, Evergreen, La.

"ITS MEANNESS."

Had the article, "The Virtue in Majorities," appeared in some papers, I would not have been surprised, but I am amazed that it comes from the editor of the New York Evening Post. The sense of its meanness grows on me. Even in his effort to shield Northern Baptists, the editor's contempt for imputation is ill-concealed, but by his deliberate, malicious misrepresentations he gets in his thrust at immersion, and at the Baptists of the South. The editor's position forbids his pleading ignorance of our beliefs and teachings. And then the unblushing attack on the noble dead! T. T. MARTIN, Liberty, Mo.

"FIENDISHNESS."

Your efforts to discover the author of the infamous article in the New York Evening Post entitles you to the gratitude of every true Baptist. Many may seek to deliver tracts to hundreds of thousands who stand by you. The article evinces, on the part of its author, dense ignorance of our faith, contemptible bitterness and meanness of spirit, base cowardice in avoiding responsibility, and selfishness in his attack upon our beloved and heroic dead. Those who murder and steal character are our basest felons, and should be treated as such. W. E. ATKINSON, Little Rock, Ark.

"UNCOVER THE RASCAL."

The conduct of the RECORDER in the effort to uncover the rascal who would traduce the Southern Baptists and the lamented Kerfoot, is worthy of all praise. The remaining seven of the Seminary Trustees owe to themselves and to their brethren to declare themselves. Let them altogether never stop to deliver tracts, and the traducer of their brethren is exposed. Such a character is unworthy a place among decent people. A TRUSTEE OF MEMPHIS UNIV.

"VITUPERATION."

I fear that your efforts to get up with the hiding man will cause some of the sensitive brethren to renew the charge of heavy-hunting-against-us. However, I trust that success may crown your efforts. I think that the author of the slanderous article, "The Virtue in Majorities," deserves to be removed from his position by a pious assembly, and promoted as Fast Great in the arts of slander and vituperation. JNO. T. ALABARRON, Olaysee, N. C.

"INFAMOUS PRODUCTION."

I am shocked and astonished at the revelation made by the RECORDER concerning the clandestine letter published in the New York Evening Post. The purpose of the expression is manifest—it is malicious, pure and simple. During the unfortunate Whitlitt controversy no one sought to defend the right and liberty of Dr. Whitlitt to give full expression to his views more than I; but when the agitation was brought to an end by his resignation, with thousands of others I rejoiced that the tumult had passed. In seasons of sober reflection, when the agitation ended and the dust was cleared away, many felt that they had gone too far, on both sides of the controversy, and after regrets were indulged in. But our cause was injured and hindered by the unfortunate strife. To seek now to revive it, and especially in a craven manner, is unworthy of any one bearing the name of Baptist. It would be difficult to compress within a more narrow compass more malignity, ignorance and falsehood than is found in the article quoted. If the author supposes that he can rally to his support his friends of Dr. Whitlitt, it proves that he is devoid of ordinary judgment as he seems to be of Christian principles. In seeking to cast aspersions on the memory of Dr. Kerfoot, the writer of this infamous production will find that he only contributes to the enhancement of the popularity of the noble brother—now dead. It is difficult to abstain from violence of expression in view of the spirit that evidently animated the author of so dastardly a production. In the name of God, let us have peace. B. F. RILEY, Houston, Texas.

"A JUDAS."

That article in the New York Evening Post on "The Virtue in Majorities" is not only a misrepresentation, but a gross insult to all Southern Baptists. The man who wrote the article is a Judas, and, like Judas, will go to his own place, and his reptile. I suggest that all Christians pray for him, that he may repent of this wicked act, and pray God if perhaps the thoughts of his heart may be forgiven, for I perceive that he is in the gall of bitterness and in the bond of iniquity. May God forgive him. T. H. FLEMING, Lexington, Ky.

I very much appreciate your response to the piece in the New York Evening Post. J. D. FULFON, Copwood, Miss.

"WHY? WHY? WHY?"

The spirit of the article of the New York Evening Post is very much to be deplored. Does any one claim that majorities settle principles or place words? Here is the question involved in the memorable controversy, good and able man differed widely. Of course, such a question as accepting or rejecting the offered resignation must be decided by a majority vote. It was so decided, and the action was accepted in good faith by all concerned. Why should any one seek to re-open this settled question or to stir up needless bitterness? Then as to the cruel allusion to the dead; why should any one needlessly place words in his mouth? Has the writer of the article under question a wife or children? Can he imagine them widowed and orphaned? Would he want them to be so cruelly, needlessly wounded? Did he consider what would be the effect before he inked his pen and launched forth this anonymous thrust? Why? Why? Why? Will not the brethren let the bitterness of such things die? May God have mercy on all or any who can find it in the heart to thus cruelly attempt to stir up bitterness. May He strengthen and bless all who are doing what they can to advance the cause of peace and good will. May He comfort and guide the widow and orphan, and put it into the hearts of others to help and cheer, rather than smile and crowd them. J. W. LOVING, Glasgow, Ky.

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

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached on "Deacons," and on "The divinity of Christ." Bro. J. M. Waegener was ordained. Bro. E. C. Dargan offering the ordaining prayer. One received by letter and two under watchcare.

Broadway.—Bro. Payton H. Hoge preached in the morning and Pastor Jones preached at night on "The face of Jesus Christ."

Chestnut-st.—Bro. U. B. Foote preached, and at night the State Board Institute. Bro. J. B. Samsky spoke on "Christ in Isaiah." One baptized.

East.—Brother W. F. Sheridan preached in the morning and Pastor Felix preached at night on "Servants of God." One joined by letter.

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 great nerves, the sympathetic and pneumogastric, and when the stomach



fails to properly digest the food and it lies in the stomach undigested, 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 sooner 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 act only on the food, digesting it perfectly and preventing acidity, gases, and the many diseased conditions which accompany a weak stomach.

When Stuart's Dyspepsia Tablets are used you may know 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.

SENT ON THREE DAY'S TRIAL



FREE! The Co-ro-na Medicator.

Cures Catarrh, Head-colds, Pains and Roaring in the Head, Partial Deafness, Sore Throat, Headache, LaGrippe, and all diseases of the air passages, by inhalation. The most perfect appliance ever offered.

SPECIAL OFFER.

For a short time I will mail to any reader naming this paper one of my new improved Co-ro-na Medicators, with medicine for one year, on three days' trial FREE. If it gives perfect satisfaction, send me \$1.00; if not, return it at the expired time, which will only cost you three cents postage. Could any proposition be fairer? Address

E. J. WORST, 345 Elmora Block, Ashland, Ohio.
AGENTS WANTED.

McFerran Memorial.—Pastor Hamilton preached on "Providence," and on "Civil reforms."

Twenty-second and Walnut.—Bro. D. F. Stafford preached on "Sanctification," and Pastor Dement preached on "Souland body." Two baptised.

Clifton.—Pastor Foster preached on "The heathen world," and on "The need of the Gospel." One baptised.

East Mead.—Pastor J. E. Johnson preached on "Boast of faith," and "Regeneration." One received by letter, one for baptism and six baptised.

Franklin-street.—Pastor Jenkins preached on "One accord in one place," and on "Looking to Christ." One received for baptism. Church in fine condition. There were 220 in Sunday-school.

German.—Pastor Jansen preached on "This year also," and on "Choose ye this day whom you will serve."

Highland.—Brother T. M. Hawes preached at 11 a. m. At night Pastor Dawes preached on "This year's business."

Logan-st.—Pastor Tralle preached on "Defending the faith," and on "Lessons for young men." \$2300 raised and 100 additions during the year.

Parkland.—Pastor Taylor preached on "Receiving power," and Bro. I. M. Wise preached on "The church, its origin and mission." Two received by letter and one for baptism.

Third-ave.—Brother A. J. Arrich preached in the morning, and Pastor Allen preached on "Man's dignity and his failure to seize it."

Twenty-sixth and Market.—Pastor Reed preached on "Freedom by the truth," and on "Christ lifted up." Van Buren-st.—Bro. W. L. Head preached on "The waters of Marah," and Pastor Ray preached on "The dangers of worldliness." 207 in Sunday-school.

Oakdale.—Pastor Hill preached on "The fruits of the Spirit," and on "The suffering Saviour."

Jeffersonville, Ind.—Pastor McFerran preached on "A Christian converted," and on "Going after the lost jewel."

Hope Rescue Mission.—Pastor Bruce reported a good week. Bro. R. M. Honeyman, of New York, preached Saturday and Sunday, and he preaches through the week. Large attendance.

SEMINARY NOTES.

Dr. Mullins was in Owensboro the first of the week.

We regret very much to lose from our ranks W. W. Horner, who is going to take charge of the work at Shrapburn, Ky. Bye-bye "Jack."

H. W. Ferguson entertained us with some music from his phonograph last Saturday. He can give a high class entertainment with his readings, phonograph and moving pictures. Just try him.

Dr. Eager was unable to meet his classes a few days last week on account of the fever.

Nathan Maynard, returned missionary from Japan, led the missionary meeting Monday night and held us something of the gross immorality of Japan.

Quite a number of the boys have been sick the past week—D. L. Leach, A. M. Ross, Bowers and T. L. Smith.

The mid-week prayer-meeting was led by Thos. Rodman, of Hopkinsville. It being the anniversary of his conversion at Hope Rescue Mission, he gave us a striking illustration of what Christianity will do for

a man. He was also called home last week on account of the sudden death of his father.

Supplies last Sunday: J. L. Adkins, at Halls, Tenn.; Z. J. Edge and T. O. Reese, at Seymour, Ind.; C. J. Bolton, at Meadow Lawn; W. T. Amlis, at Lawrenceburg; J. C. Havens, at Washington, Ind.

HENRY C. McGILL.

THE STATE.

Pastor J. B. Ferrell writes: "I preached at both hours Sunday, January 5, at Rocky Ford. One received for baptism. Full house at both hours. Reorganized Sunday-school with an increase in numbers in nearly all the classes."

Bro. John B. Kitzey, of the Seminary, has accepted the care of Cedar Creek church. He also is pastor at Hatton and at Clearmont. He is doing good and satisfactory work in all his churches.

OTHER STATES.

Pastor John E. Briggs is enthusiastic over his field in Greensboro, Ga. Last year he welcomed 90 new members into his church and raised \$4,500 towards the new \$10,000 church edifice he hopes soon to build.

Bro. W. L. Pickard, pastor of the First church, Cleveland, O., and before that, pastor of Broadway church, Louisville, accepts the call to the First church, Lynchburg, Va. We are glad to have him back in the Southern Baptist Convention.

President Wilson, of Baylor Female College, Belton, Texas, contemplates having "a bond fire" on the college campus at an early day, when all the bonds which have been hanging over that institution so long will be burned. It is contemplated that the event shall be made memorable in the history of the college by having appropriate exercises for the occasion.

Beginning January 6, there was held a Mid-winter Ministers' Institute in Green-ville, Texas, for the special benefit of preachers of Hunt County Association. Dr. B. R. Womack is the moving spirit in the enterprise. He was assisted by some of the leading preachers in the State, who lectured upon important subjects.

Arrangements have been perfected by which Dr. B. H. Carroll will be placed as teacher of the theological department of Baylor University.

Pastor Chas. L. Anderson writes: "Enclosed you will find \$2 for the renewal of my subscription to your paper. Please change the address of my paper from Brownsville, Tenn., to Knoxville, New M.-xico. I am on my way to Rawell to assume the pastorate of the First Baptist church there."

Pastor Z. Ferrell writes: "Hawesville, Ky., was where my paper was sent. Please send to Aurora, Mo. I have one of the best churches in Missouri."

Bro. L. S. Sanders has just closed a
(Continued on 10th page.)

FAMILY CIRCLE.

A NEW YEAR SONG. When the year is new, my dear, When the year is new, my dear, Let us make a promise here, Little I and you, Not to fall a-quarreling Over every thing, But sing and smile, smile and sing, All the glad year through.

THE MIND OF A DOG.

He came to us in a crate, a gift from Omaha, valued as to contents at fifty dollars. He was principally kept when we first met him. Earlier it may be that these were not so out of proportion with his body, and that he could play without getting them tangled; but this was impossible now. The last six weeks had gone to legs. His long nose was chafed through his arbor in seeking acquaintance in the express car and on express track. This arbor diminished as he grew older, reaching such pass finally that he recognized no one outside the family without permission. This was not to say ingrained aristocratic feeling, but to a sense of his duty to the members of the family, and to the fact that what strength he had must be reserved for their use. He was a thick-necked greyhound, slate colored, with all the regulation white points, a star on his breast, and the tip of his tail white also. There was no doubt great promise in his ancestry, and promise in his simple and unassuming exterior. The overgrowth of his legs he was awkward as a cow. Yet from the first day he had that noble, stately way of sitting peculiar to his kind, the forepaws extending before him, his hind legs close to his side, and his whip of a tail carefully aligned.

society, I was no sooner ready for sleep than his loneliness overcame him and he lifted up his voice in lamentation. The volume of this wail suggested that his throat had grown to the length of his legs. Phoebe has a faculty for sleep to the measure of genius. She has denied thunder-storms in the night, because she did not bear them. But God was for her. Her impatience for sleep was unexampled. After lights appeared in neighboring houses, and I thought I saw the railroad president loading his gun, I brought him into the house. Human society was all craved. On a rug in the corner, after turning round three times, as is the habit of prairie wolves in treading down grass for a bed, he stretched himself on his side and was quiet until morning with one slight exception: Doubt as to whether we were still in the house led him about midnight to put his cold nose on Phoebe's head. The observations which followed, though entirely lady like, had the element of freedom, which she was well aware of. In my mind whether God had not better have been left in the barn. Yet he won his way to her heart so fully the day after that always, until we lost him, he slept in the house, free to wander, which he seldom did, and then only when some noise required investigation.

I write of him as "Gentleman God" because from his puppyhood he had the manners of a gentleman. Little training was necessary to his behavior. He certainly understood as much that we said, and knew when we were talking of him, though his name was not mentioned. That season at Granite Bay brought him to eight months of age, not yet mature, but well grown and as beautiful and graceful as a dog can be. His nose elongated, his chest deepened, the muscles of his mighty thighs stood out, his tail grew in length, curvate as to the whole, and with a richly preppy curve at the tip. His mouthful of teeth. Not once did he snap them or growl at any member of the family. All the neighbors and the little children came to love him. With strangers he permitted himself familiarity, keeping himself chiefly for us.

Never but once did he harm any live thing except intruding cats and impertinent dogs. He killed a nestling which had fallen from a tree to the grass. He was then very young, and a mouse. The mouse, however, he found another, which he fancied in with his paws until it was restored to its clamorous mother. It was highly necessary to train him to distinguish between the cats of our immediate neighbors and distinguish the vagrant of the neighborhood as well as to the distinction, but developing a compensating intensity of pursuit as to all of unknown ownership. As I was not fond of seeing these manifestations of his nature, I commonly screamed them from vision by going into the house when I saw that he was bent on the banishment, if not worse, of unknown cats. Hence I am not in a position to state what happened.

His bearing toward lesser dogs at this time was rich in patience and dignity. He paid little attention to them unless I invited him to do so. They found it well to go home then, but not without. Dogs of his size insisted to come into the yard on seeing him. He took his naps where he could see all who came to the gate. He looked steadily at such, partly raised himself, growled with a depth and vigor proportioned to not to do this in a day. He heard on the floor or I would say to a person, "God, it is time for you to go to bed." He would go instantly to the lounge. If the leather side was up he promptly took his place; if not, he waited until the cushion was turned.

When full grown he was fearless as to other dogs of any size, as he was far from being when a puppy. he would crawl at our feet until forgiven. Not allowed to be in the dining-room while we were at meals, he lay just outside with a sharp eye on our procedure, and knew, as well as we, when we were nearly through. When sitting on the floor his head reached far enough above the table to catch me from a plate. No one could be less greedy. He would wait until a napkin was tied round his neck, and eat piece by piece and drop nothing. We could not take him South with us. During the four months of our absence he passed from large puppyhood to full doghood. We were not a little anxious to see if he would know us on return. He heard my footsteps while still shut in the house, nearly burst the door in his effort to reach me, put his paws on my shoulders, reared around the yard, jumped all the fences, and "bayed" a deep-mouthed welcome." When Phoebe came he climbed into the carriage in his joyful frenzy.

After this he became more stately in his bearing and was of wonderful agility. At my command he would leap the fences, but not often otherwise. He now developed more fully that sense of ownership, while on our place, which some dogs never seem to acquire. He almost never left the place unless to accompany some member of the family. He would go with a guest when permitted. He perfectly understood "You may go," "You cannot go." If permitted to go, his joy and eagerness were touching. The putting on of a hat made him tremble with expectation until asked to go. Then with a mighty leap he cleared the veranda, was over the fence, and waited at the foot of the hill. He seemed to be in a hurry to get to the top as far as he could in order to be sure that he would not be sent back. He knew the difference between preparations for a walk to the village and for a journey. Trunks and traveling bags made him as unhappy as hair and canvas made him glad.

It was about this time that he learned to call the children, who slept up stairs, and afterward his mistress, who slept down stairs. Where he lay down at night was commonly, from him in the morning, followed me about in my morning's preparations. When I said, "Go and call the girls," he reared up stairs, wedged the door open with his sharp nose, and never came down until he was called. What an air of duty well done he bore then! He understood perfectly the difference between "Go and call the girls" and "Go and call Phoebe." He made no mistake whichever was said first.

This summer he was promoted to sleeping on a lounge, the long legs having been often stepped on while he slept on the floor. But he never sought the lounge until told to go there, and would not leap upon it unless the cushion was turned over, exposing its leather side. He would not do this in a day. He heard on the floor or I would say to a person, "God, it is time for you to go to bed." He would go instantly to the lounge. If the leather side was up he promptly took his place; if not, he waited until the cushion was turned.

When full grown he was fearless as to other dogs of any size, as he was far from being when a puppy. In his youth he depended on his speed. I shall never forget the behavior of a cross and heavy dog who hid behind a box which God must pass on his way to the village. I noticed that God was watchful, but could see no reason. He walked stiffly by my side. There was a rush from the box, which nearly tripped me. The big dog leaped for God. But God was not there. He was running homeward as only a greyhound can. The big dog was the picture of astonishment and disappointment. No dog attacked him after he was full grown, but all kept at a respectful distance. I had supposed him too good to fight; too amiable! I wondered that some dogs acted so queerly in his presence. One collie in particular would waste into the park with his neck and ears, and God walked to the water's edge, turned his back on him, threw some sand at him, and walked stiffly off in contempt of such a coward.



Cured—32 Years of Aural Pile Agency.

St. Louis, Mo., Feb. 15, 1901. "For 32 years I suffered constantly from protruding piles and finally had to abandon my trade of stone-mason. For months now I began using Fry's Pile Cure, and when 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. O. Camp, 216 N. Minnesota Ave." Sold by all druggists, 50c. per box. "Fry's Pile Cure" mailed free. Fry and Drug Co., Marshall, Mich.

My neighbor, the railroad president, had a small, obese, venerable, but most faithful and affectionate black and tan; dear to everybody for ever, and a little of the private life of the family. I have known him when crippled with rheumatism, and asleep when they left him, to follow over the six miles between their city home and the bay. As they rode all the way he came, and he could be seen by conviction that, if not at some, they must be at the bay. This dog could not bear that his young mistress should show God much attention. He snarled every moment he had to endure it. Having been long known to the boundaries of his master's property as God had, the presence of any other dog in his preserve grieved him greatly.

Now, the peculiar thing is that God had no more the same sentiment when God was on Friak's premises; apparently he thought it well within Friak's rights to behave as he did. His mistress warned Friak to behave or he would be paid off some day. The young ladies were coming for a call, Friak with them. God went out to welcome them. Friak snarled on God's premises. God shook him, set him down un hurt, and walked stiffly off with an air of magnificent virtue.

I wish we had not left him the last time. The Siberian and his good wife were as kind as possible. If God could not be with us, I knew he would have wished to be with them. He mourned for us when we were away. He was most absent by visit from our grandson, but he pined and fretted and developed pneumonia. The Siberian's wife said, weeping, "He was not like a beast, but a human being." A physician attended him. Consoling, he was loved. When I came in the spring he was a skeleton, unable to rise. The doctor lifted him to his feet. God staggered across the room, put his head between my knees, after his old loving fashion, and down from my hands, but kept his eye on me with just the tip of his tail wagging. A few days after he died when I could not be with him.

Neither my tears nor our heart-aches moved one of our right the staid, kind, bravest protector, most loyal guard, most loving companion, and intelligent servant, not human, was ever had. His human goodness were so many that we still speak of him as "Gentleman" "Phoebe" and "God" and one exactly like him be take his place.—N. Y. Advocate.



AFTER The guests are gone the smile slips from the face of the hostess and she gives up to the pain which racks her body. Many a woman enters and wears a smile while her back aches and her nerves quiver with pain. Surely any medicine which offers relief to women would be worth a trial under such conditions. But when the woman's medicine, Dr. Pierce's Favorite Prescription, is offered with the proof of efficacy in thousands of well-attested cures, what excuse can then be offered for suffering longer? Dr. Pierce's Favorite Prescription makes weak women strong and sick women well. It dries encrusting drains, heals inflammation and ulceration and cures female weakness.

THE ROYAL INSURANCE COMPANY LIVERPOOL. JOHN B. CASTLEMAN A. G. LANMAN. Agents in all the towns of the South.

THE OLD ENGLISH FAMILY MEDICINE OVER 70 YEARS' REPUTATION. MORISON'S UNIVERSAL PURELY VEGETABLE COMPOSITION PILLS. Unsurpassed for all LIVER and BILIOUS complaints; and is the only remedy for FEVER and Rheumatism; ensures SLEEP; absolutely no DANGER of COLD so common with Mercury and other drugs; SAFE and EFFICIENT in all climates. THE BRITISH COLLEGE OF HEALTH, 33 Euston Road, King's Cross, LONDON. E. FOUGERA & Co., Agents, NEW YORK. And Druggists Everywhere.

It helps both of us. For you to mention the "Western Recorder" in answering correspondents. HELPERS TO you to gain more needed out of our right the staid, kind, bravest protector, most loyal guard, most loving companion, and intelligent servant, not human, was ever had. His human goodness were so many that we still speak of him as "Gentleman" "Phoebe" and "God" and one exactly like him be take his place.—N. Y. Advocate.

Children's Corner.

FOUNDED IN
1824.

THE

BEGINNING OF ITS
77th Yr.

WESTERN RECORDER.

The Leading Baptist Weekly.

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

SAMPLE COPIES SENT ON APPLICATION.

TESTIMONIALS.

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

Your excellent RECORDER.—T. L. Ouyler.

The RECORDER does not attack—it criticises.—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. Hewson.

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. McC. Pittman.

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

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

A Holman Self-Pronouncing Teachers' Bible } \$3.00
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The Literary Digest, one year, with the Western Recorder } \$3.50

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

WHAT READERS OF THE ABOVE PUBLICATIONS SAY:

THE DIGEST.

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

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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."

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

Western Recorder, 642 Fourth Avenue, LOUISVILLE, KY.

THE STORY OF A PRETTY PINK PARACHUTE.

BY EMMA C. DOWD

Aunt Sarah fastened the last bit of pink silk thread to the square of pink tissue paper, deftly knotted the four ends together, attached a little weight to keep it steady, and then held it aloft. There was a stiff breeze; and, as she let it go, it floated gayly across the yard. Victor and Festus sprang after it; but, as Victor's legs were the longer, he reached the spot where the parachute fluttered to the ground just an instant before Festus came up.

"It's lovely!" he shouted back to Aunt Sarah, as he held it at arm's length.

His aunt smiled, and went indoors, while Victor let the parachute go on its second voyage.

"I want to fly it next time," said Festus.

"No, you are too little," answered Victor, disentangling the silk threads.

But Festus sent it off; and up, up it went over the apple-trees.

"Oh dear!" fretted Victor. "Now you've made it go right where it'll be spoiled."

They watched it breathlessly, for those gnarled branches had proved the ruin of more than one such toy. But it sailed along lazily till it was beyond the tree, and on and on, over the adjoining yard. The boys climbed the fence, but the parachute did not come down.

"It is going into that elm!" cried Victor. But no, it skirted the branches safely; and the children drew a breath of relief.

"Don't you s'pose it'll ever come down?" asked Festus, sadly.

"Course 'twill. There, now it's going to catch on that telegraph wire! No, it's got past."

It went on and on, over houses and trees. At last, after several minutes, it seemed to go down far ahead, two streets away.

Victor sighed. "We'll never find it!" he said. "That pretty pink parachute."

"Perhaps we can," was the hopeful rejoinder. "Come, let's ask mamma if we can go over on Salina street." Having obtained the desired permission, away they sped.

"What'll you do if a boy's found it?" queried Festus.

"Make him give it up, of course! It's ours."

"Yes, if it's a little boy," reasoned Festus. "But what if it's a big boy?"

"You don't suppose I'm afraid of a big boy, do you? If he won't give it to me, I'd fight him. I'm not going to let anybody trample on my rights!"

But the way to the parachute was much farther than they had dreamed. Indeed, they were about to give up the search, when Festus spied something pink be-

tween the trees. Then a moment's walk brought them to a plain little house, in front of which was a small girl running up and down. She held a string attached to a pink parachute!

"It's ours!" whispered Festus. When the child saw them, she smiled.

she gets home. She has gone down town, and I was so lonely till this pretty balloon came to keep me company. I was afraid it would fly away where I couldn't catch it, so I tied a string to it. I got it out of mamma's work-box. She always lets me have the pink strings, 'cause they're so pretty. Don't you want to fly my balloon?" she asked, her face dimpling with smiles. "You may, if you'll be very careful and not

let go the string." The boys looked queerly at each other.

"Thank you," Victor said at last; "but we'll go home. It is nearly dinner time."

"Come again some day," invited the little one courteously, as her call-rb moved down the street. Victor glanced at his brother.

"You don't care if I didn't ask her for it, do you?" he questioned.

"Besides," added Festus, "we'd rather see you fly it."

"Isn't it pretty?" asked the little child, as the boys eyed the parachute.

"It's the prettiest one I ever saw!" said Victor, gallantly.

"The very prettiest!" said Youth's Companion.

THE MARKETS.

LIVE STOCK.

Report for week ending Jan. 11.

Table with columns for various livestock items like CATTLE, SHEEP, and HOGS, listing prices and quantities.

LEAF TOBACCO.

Report for week ending Jan. 11.

Table showing tobacco market data including sales volume, prices, and percentages of rejections.

Table with columns for 'No.' and 'Color' listing various tobacco grades and their prices.

Table with columns for 'No.' and 'Color' listing tobacco grades and prices.

Table with columns for 'No.' and 'Color' listing tobacco grades and prices.

Table with columns for 'No.' and 'Color' listing tobacco grades and prices.

BAPTIST AFFAIRS IN THE GREAT CITY.

Five weeks in this city have convinced me that this is a great field for Christian work. New Orleans is the largest city in the South, having a population of 800,000.

Among the Protestant denominations, Baptists are in the majority, but we must give our colored brethren credit for this, and not the white people. The colored Baptists are strong, and are gaining strength every day.

Coliseum church, with Rev. Gilbert Dobbs as pastor, is the strongest church in the city, and under Bro. Dobbs, is gaining strength daily. They have the best building, and a most excellent location.

ideals, but for the salvation of a lost and sinful world. Hebrews 9:15 shows that the influence of that cross extended backward to the first guilty man. In God's mind there was a Lamb slain from before the foundation of the world (Rev. 13:8).

Utterly unlike this New Testament conception of the solitary grandeur of the cross of Christ is the view presented in an editorial in the October number of the "Biblical World."

If a man of high ideals, living a century in advance of his age, meets men of low ideals, he must go down in the conflict; this man explain the reformer. Such men are blessings through their failures.

Bracken Board Meeting. Bracken Board will meet with the Lewisburg church Friday, January 24, at 10 A. M. Members please take notice.

in South China. We believe these medical missionaries will do great good in opening the hearts of the people for the Gospel.

It should be noted that the missionaries of our Board have strengthened the work in the last few years by increasing the number of theological schools, developing medical missions and establishing publication societies.

We need, also, large contributions between now and the last of April. Since the last Convention eleven new missionaries have been sent out, and two more sail next month.

TAKING DOWN THE CROSS.

If Jesus be taken from the New Testament there will be almost nothing left of it. If the cross be taken from the life of Jesus there will be almost nothing left of it.

The death of Jesus was not a martyr's death, like that of Socrates, or Huss, or Savonarola. The men of conscience and conviction who counted not their lives dear unto themselves greatly enriched human life, have given high ideals, and have made it easier for others to follow in their paths.

The death of Jesus, in the light of his own conceptions, was not a martyr's death. It was not a death desired to beget an unselfish spirit, a spirit that will bear burdens and lift men up. It was not a death designed to create a bonum Boni Aedem or workers in the alms. It had the one distinct meaning, a redemption from sin and its power and penalty. It was not a death designed to influence the men of his day and the after days.

1902 AND FOREIGN MISSIONS.

BY R. J. WILLINGHAM, D.D., CORRESPONDING SECRETARY.

The Western Recorder will gladly join with us in trying to make 1903 the greatest year we have ever had for world-wide evangelization, and we hope that Kentucky Baptists will do greater things this year for the advancement of the Master's kingdom than ever before.

In looking over the list of those who are on the foreign field from Kentucky, we find one preacher, Rev. D. G. Whittinghill, who stands in Italy, and six women, Miss Mackenzie, Mrs. Stephens, Miss Thompson, in China, Mrs. J. J. Taylor in Brazil, Mrs. Hambleton and Mrs. Wallace in Japan.

We have asked from Kentucky this year \$20,000 for Foreign Missions. Up to January 1, 1903, we find that she has given \$11,811.16. This includes the \$5,000 gift of that noble, consecrated woman in Israel, Mrs. J. Lawrence Smith.

OUTLOOK.

The reports which come from the foreign fields are very encouraging. The missionaries in China never seemed to be so hopeful. One brother in North China tells of how the people are coming for many miles and asking for baptism. Another brother in South China tells of baptizing over seventy. Dr. Graves, in Canton, is doing great good with his training school, preparing workers to go out among the churches.

In Brazil, the work is also advancing gloriously. Notwithstanding the sickness of several of our missionaries, many are applying for baptism. A Training Theological School has been started at Sao Paulo, and also another at Pernambuco, while Bro. Eisner pushes the work of the Publication Society at Rio.

Space forbids us telling of the advance of the work in Japan, Africa, Italy and Mexico, but we rejoice at the opening of the Training Theological School in Italy by Bro. Whittinghill, of Kentucky, and also in the good spirit of our missionaries in Mexico. The brethren in Japan seem to be filled with the spirit of revival. In Africa the missionaries are hopeful, and pressing forward.

We have recently sent out several physicians. One of these, Dr. T. W. Ayers, located in North China. Another, Dr. P. S. Evans, located in Central China. Bro. Thos. McCloy, who went out several years ago, and is well known in Kentucky, is located

Advertisement for 'FREE' medical treatment, including a portrait of a man and text describing the service.

Yours, HUGH F. GRADY.

Your brother in Christ, J. A. Lutz, Pastor, New Orleans, La.

APPARENT AND REAL FACTS.

Astronomers declare that the nearest fixed stars are twenty billions of miles from the earth. Light travels 186,000 miles per second. It therefore requires two hours and fifty-nine seconds for a ray of light to travel from the nearest fixed star to the earth. Meantime the earth has rotated two hours and fifty-nine seconds, or 80 degrees and six seconds on its axis, so that while the given star seems to be in a given position, it is really thirty degrees and six seconds west of its apparent position. And, in proportion to distance, this is true of all the heavenly bodies, decreasing toward the pole star which remains stationary.

Hence it follows that none of us have ever seen either the sun, moon or any heavenly body, except perhaps the pole star. We have and do see the light from them, but we never see them. The apparent fact is we do, the real fact is we do not see them. We are always more or less "behind the real time." The sun is eight and a half minutes above the horizon before we see its rays and we see its rays the same time after it is actually below the horizon. We have, therefore, never seen the sun.

Granting these things true, of what practical use is such knowledge?

1. Many things are neither what nor where they seem. We cannot determine real facts by appearances. This makes our opinions and judgments faulty, if not absolutely unreliable. We are poor judges and our testimony may not be reliable on matters of great importance. We ought, therefore, to refrain from judging and leave our opinions subject to amendment or revision.

2. We need a guide to real knowledge. If our opinions are so badly at fault in the realm of the natural and visible, how much more in the spiritual and invisible? Christianity is not a discovery or invention of men, but a revelation from God. Only infallibility can dogmatize in matters eternal and spiritual. Spiritual truths are not what and where human opinions make and place them, but where God makes and places them. Revelation—the Bible—was and is a necessity.

3. Real facts go before apparent facts. God is before nature and law. Our impressions and apprehensions of truth are always distorted and far short of the real facts. Following our opinions, we chase a phantom. We move toward the real only when we follow God's Word.

4. "We walk by faith, not by sight." We must accept and act upon facts and principles whose correctness and truth is not only different, but absolutely contrary to our views and opinions. Some men are wiser than others, but no man is wise enough to teach his fellows the truth from his own mind. The wisest man is he who has really discovered how little he knows; the most fallible man is the man foolish enough to believe himself infallible.

5. We need help. He who created and governs the universe can help us. If he can keep the worlds in their places, surely he can keep us. He who controls the greater "marks the sparrow's fall" and counts the hairs of our heads, will neither fail nor forget. He speaks the universe into existence and He has promised. He holds it in His power; surely we may trust. J. A. BOARDMAN.

Statesboro, Ga.

DEAR RECORDER:

I saw in your columns some time ago where someone said there were only three copies of Rev. John Gano's Autobiography in existence. I suppose the brother did not count mine. I have one that was presented to me by Mary F. Cobb, who is his granddaughter and is still living (unless she has died recently). She is ninety-nine years old today; was born Jan. 11, 1803. My wife is a granddaughter of hers, so you see I am related to the Gano who was chaplain in Washington's army and was an intimate friend of his, though he does not say that he baptized Washington. Aunt Mary Cobb lives now with her daughter in New London, Ind.; she has been spoken of a great deal ever since W. J. Bryan was nominated for President, she being his great grandmother; her first husband was Lewis Bryan, of Bryant's Station, Ky.

I thought this might be of interest to some of your readers, as it is seldom that anyone now lives to be ninety-nine years old. ALFRED COBB, Owenston, Ky., Jan. 11, 1902.

A SURPRISED PASTOR.

The writer met an unusual surprise in the first prayer-meeting service in his new pastorate. I remained in my room during the afternoon trying to prepare a free and easy talk on taking a "Spiritual Invoice" of our goods as we begin the new year. I hoped to induce some to give serious consideration to their standing before God. I walked into the prayer-meeting room, Bible in hand. Imagine my surprise to learn that another brother was to lead the meeting; and, further, that the pastor rarely conducts the meeting in this church; a pleasing surprise. Here are some twenty-five or thirty men who will lead in prayer and most of them will take charge of the prayer-meeting when called on. Think of it, ye Kentucky pastors and Kentucky churches.

This is the only "church prayer-meeting" I ever had anything to do with. It is generally a preacher's prayer-meeting. The brethren come, attending better than the women, both at church and prayer-meeting.

And, moreover, the business meeting is not allowed to interfere with this prayer-meeting, a separate night being given to it once each month. And the brethren make a special point of attending this meeting also. I never had to do with a church where the brethren are so much in evidence. You will not be surprised then to hear that this church has a reputation in this section.

Her prayer-meetings have much to do with making her such a mighty force in molding the rapidly increasing population. L. P. THORNTON, Hattiesburg, Miss.

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Wardner's Acid Phosphate. Especially recommended for the relief of nervousness and exhaustion so common with the grip patient. Restores and strengthens the entire system by supplying the needed tonic and nerve food. Induces mental vigor.

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PROGRAMME.

The following is the programme of the Baptist Young People's Convention to be held at Barboursville, Ky., January 21, 22, 23. Devotional exercises at each session and discussion after all addresses.

TUESDAY.

8:30 P. M.—Welcome Address—W. J. Candill. Response—H. E. Tralle. The young Baptist's opportunity as a Soul Winner—H. W. Virgin. Soul Winning in Foreign Lands—E. W. Barnett.

WEDNESDAY.

9:30 A. M.—Soul winning in Special Meetings—H. E. Tralle. Soul Winning in the Mountains—Wm. B. McGarity. 1:30 P. M.—Soul Winning in Regular Services—C. M. Reed. Soul Winning in the Home—H. H. Hibbs. 7:00 P. M.—Soul Winning in the Home Lands—E. L. Morgan. 8:00 P. M.—Soul Winning in the Sunday School—H. W. Virgin.

THURSDAY.

9:30 A. M.—Soul Winning in the College—E. D. Gray. A Baptist Young Peoples Union in every Church—H. W. Virgin. 1:30 P. M.—Soul Winning in the Young Peoples Union—H. E. Tralle. Soul winning as Exemplified in the New Testament—J. B. Hunt. 7:00 P. M.—The Source of Power in Soul Winning—H. W. Virgin. Closing Consecration Service—H. E. Tralle.

The Barboursville Baptist church heartily invites this meeting and will entertain all who come. J. B. HUNT, Pastor.

A TYPICAL PRAYER-MEETING.

In the second chapter of the Acts of the Apostles, we have a record of a typical New Testament prayer-meeting. Says one: "It was an attended prayer-meeting; they were all with one accord in one place; Peter was not absent because it happened to be a little hot, and James was not away because it happened to be a little cool, and Bartholomew was not away because it happened to be a little wet, and Matthew was not away because his toga was a little worn, and Mary was not absent because her veil had gotten a little out of style, and Salome and Bartholomew did not refuse to fill their places because just then there happened to be a party in Jerusalem, and James the Lees was not away because he thought that Peter was taking a little too much on himself and was just a little too officious. Not for any reasons like these or for any other reasons imaginable was anyone away. It was an attended prayer-meeting. They were all with one accord in one place. Oh, the enthusiasm of numbers! Oh, the holy contagion of religious elbow touch! Oh, the power of presence! And this typical prayer-meeting had all these. It was an attended prayer-meeting."—Presbyterian Banner.

LEBANON, KY.

It afforded me great pleasure to preach last Sunday morning and evening at the above place. Congregations were good, considering that it was a cold day. The Sunday-school was well attended. I was especially pleased with the choir. Dr. Graves is one of the most fortunate of preachers. His wife has contributed much to his successful ministry. She sings well and has tact and ability in Sunday-school and general church work. H.

ALMOST AND ACTUAL CONSUMPTIVES HEARKEN TO GOOD NEWS!

Recent United States Government Reports show that during the year 1900, the deaths from Consumption were fewer by 50.0% than in 1890. How great is modern medicine! To successfully fortify the predisposed Consumptive against this human scourge is a mighty step in medical progress; to rescue actual subjects of the disease is a wonderful scientific achievement. The four wonderful preparations of Dr. Slocum—free to all threatened or afflicted humanity—both prevent and cure. That such an army of people have been spared the horrors of the malady has been due largely to the free, broadcast distribu-

tion of these preventive and curative remedies. Thousands availed themselves of his free offer and lo-day owe their lives to this fact. Many almost consumptives were prevented having the malady and others—actual subjects—were cured and saved. The wonderful properties of these preparations, which HARKEN AND PREVENT AND CURE Tuberculosis have been proven to be actively URRHEMIDAL, CORRECTIVE, TONIC AND BUILDING. As a complete armor, they turn the shafts of disease; as mighty weapons, that can be wielded by the weakest hand, they strike down and conquer maladies that have already invaded the body.



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To obtain these four FREE preparations that have never yet failed to cure, all you have to do is to write to Dr. T. A. SLOCUM, 96 Pine St., New York, and all four of the FREE remedies will be sent you at once with full directions and instructions for their use. EDITOR'S NOTE.—When writing the Doctor, please mention the WESTERN RECORDER, an giving express and post office address, and initials.

CORRESPONDING SECRETARY J. G. BOW preached in the Second Baptist church, Bowling Green, Ky., last Sunday. This church was formerly served by Bro. E. H. Brookshire, under whose leadership the neat brick meeting house was built. He resigned recently to accept the care of Bloomingtown church, Indiana. The Second church has called Pastor I. N. Strother, of Odiz, Ky., for all his time, and he will soon enter upon his work. Bro. Strother is well known as one of the best young pastors in the state. The District Board of Warren Association, and liberal members of Dr. Lunford's church of Bowling Green, helped by the State Board of Missions, will aid the Second Church in the support of Pastor Strother.

THE NEW ERA INSTITUTE, which was held last week in the colored Portland Baptist church, was one of the most successful yet held. There were twenty-five preachers present. The institutes are under the management of Dr. J. W. Warder, assisted by the General Missionary and Corresponding Secretary of the General Association of the colored Baptists in Kentucky.

PRESIDENT B. D. GRAY of Georgetown College, in company with Dr. Prestridge, spent last Sunday in Bowling Green, Ky., preaching for Pastor Lunford of the First church.

WHAT man can judge his neighbor aright save he whose love makes him refuse to judge him? —George MacDonald.

On one occasion, as Mr. Beecher was in the midst of an impassioned speech, some one attempted to interrupt him by suddenly crowing like a cock. It was done to perfection; a number of people laughed in spite of themselves, and Mr. Beecher's friends felt that in a moment the whole effect of the meeting, and of Mr. Beecher's thrilling appeals, might collapse. The orator, however, was equal to the occasion. He stopped, listened till the crowing ceased, and then, with a look of surprise pulled out his watch. "Morning already!" he said, "my watch is only at ten. But there can be no mistake about it. The instincts of the lower animal are infallible." There was a roar of laughter. The "lower animal" in the gallery collapsed, and Mr. Beecher was able to resume as if nothing had occurred.—Young People's paper.

Travelers to California

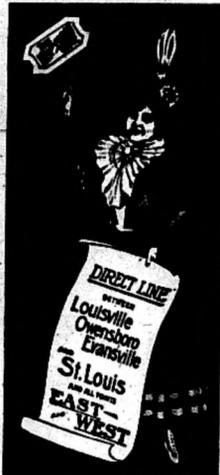
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THE serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of the Spirit of God.—O. H. Spurgeon.

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THE FARM

KENTUCKY TRADE ITEMS.

Judge Hughes, of Mercer county, sold 40 fat hogs at \$5.35.

W. B. Burton sold to Moe Nichols, of Lexington, a pair of horses for \$400.

W. S. Dreye & Co., of Hustonville, sold to a Michigan party a road mare for \$150.

Alex. Doty, of Lancaster, sold a good road horse to Rice Bengt for \$75.

Dr. W. B. Burke has sold 181 head of cattle to Hawkins & Co., of Lawrenceburg.

Forsythe & Curry, of Burgin, bought 8,000 bushels of wheat at that place at 90c a bushel.

Gentry Bros. have sold their crop of about 60,000 pounds of hemp to Cogar & Davis.—Danville Advocate.

A census statement shows a gain of over 25 per cent. in the value of cotton manufacturing products in the United States since 1890.

W. B. Snell sold to John Cannon his crop of 5 acres of tobacco, 8,600 pounds, at 64c all round.—Georgetown Times.

J. F. Chapman, of Metcalfe county, bought a thoroughbred Shorthorn bull calf from John R. Winlock, of Goodnight for \$100.

O. P. Cecil, Sr., sold 73 export cattle, averaging 1,400 pounds, to Simon Well, of Lexington, at \$5.60 per hundred.

James Messer sold to J. H. Baughman & Co. 75 tons of hay at \$11.50, 800 barrels of corn at \$2.75, and 150 more at \$3.—Interior Journal.

Feeding straw instead of hay to work horses that do not work much in winter is a practice that a great many farmers have never pursued.

At Oynthiana, Jonas Weil received 40 export cattle from W. R. Payne, Ool. Moore, Jas. Leach and O. T. Kals, at \$5 and \$5.15; weight, 1,400 pounds.

Frank McGarvey sold the Continental 5,000 pounds of tobacco at \$8 all around. It was raised on 2 1/2 acres at the race track.—Harrodsburg Democrat.

Mr. Will L. Graddy last week lost by death a cow valued at \$150 from the so-called "fodder disease," making four fine cows he has lost in two weeks.—Woodford Sun.

A Holstein-Friesian cow in Minnesota has broken the world's seven day record for milk and butter production. She gave 589 pounds of milk, which made 29.47 pounds of butter.

The matter of stock dying from eating new corn, new fodder, worm dust, sorghum, etc., has been thoroughly investigated by the Illinois agricultural college, which states that the deaths are due to nothing more than a sudden change of feed, and that the worm dust on the corn is not harmful.

J. O. McDaniel, of Bozeman, Mont., has been in the county for a few days buying jacks. He bought a two-year-old from R. E. Young for \$300; W. J. Ramsey, a two-year-old for \$300; Wallace Bridges one; Jas. Gillette one.—Mt. Sterling Advocate.

WHAT TO DO WITH A TURKEY.

BY MRS. HELEN COMBES.

Many housekeepers are apt to regard the turkey as a fowl set apart especially as a *piece de resistance* for the Christmas or Thanksgiving dinner, and not to be used at any other time. The turkey, however, is a bird which, during certain seasons of the year, is to be had at a reasonable price, and is a welcome change on the dinner table from the roasts and boils and stews of everyday life.

Roast turkey with stuffing begins to get monotonous very soon, and after three or four times serving in the ordinary way one is apt to get so tired of it that it is tabooed altogether until another season. There are, however, many ways of preparing the bird besides roasting it with ordinary bread stuffing, and it may help some housekeeper who is reaching out after changes in diet to give some of these ways in detail, not only how to prepare whole turkeys, but also how to use up the remains of those which have already appeared on the table.

Boiled Turkey—Prepare the turkey as for roasting, making a veal stuffing. To make, take one pound of lean veal and chop it fine, through the chopping machine if possible. Chop also half a pound of good beef suet. Add to these the dry crumbs of a stale loaf. Season with salt, pepper, the grated rind of a lemon and a little chopped parsley and onion, if liked. Moisten the stuffing with the juice of a lemon and two well-beaten eggs. Fill the cavities in the turkey with the stuffing. Draw the legs of the turkey well into its sides, and tie with tape into a neat shape. Sprinkle with flour and put it into a pan with just sufficient water to cover it. Add an onion, a carrot and a few sprigs of parsley to the water. Cover the pan, bring it slowly to a boil, and simmer gently till done. The secret of success in boiling a turkey consists in keeping it cooking every minute of the time, but always gently, and in having just sufficient water to cook it in the pan. It will take from two to two and a half hours to cook a ten-pound bird. Send it to the table with some well-seasoned sauce, and garnish with slices of oat lemon. A nice way to garnish this dish is to reserve a little of the forcemeat used for stuffing, and make this into little balls. Fry the balls slowly in the oven, in lard or dripping. When they are done let them brown all over, and use them with sprigs of parsley around the dish on which the turkey goes to the table.

Turkey Rolls—A very young and tender turkey is needed for this dish. The turkey should be cleaned and split in half. It should be boned with a sharp-pointed knife, care being taken not to pierce the skin. On each half lay a cupful of veal or mushroom stuffing. Roll the turkey (the skin should be on the outside), and cover with some thin strips of salt pork. Tie the rolls firmly with string. Put the rolls in a shallow pan, with just sufficient water to cover them, to which has been added a little parsley, a small onion, a carrot, and seasoning to taste. Simmer gently till done. If eaten hot, make a sauce by thickening the stock in which the rolls were simmered. If cold, glaze and ornament, sending to the table whole, and slicing in thin slices when needed.

Potted Turkey for Sandwiches—Take the meat from a cold

roast turkey and pass it through the chopping machine with the finest plate in it. Weigh or measure the turkey, and allow half as much chopped ham. Season with salt and pepper and a pinch of ground mace. Melt some good butter, allowing an ounce to each four ounces of meat. Mix all thoroughly together. Press the meat into shallow jars, and cover the top with melted butter. This will keep several days in a cool place. Boiled chopped tongue may be substituted for the ham, or half ham and half tongue may be used.

Turkey Rechauffe—From the remains of a turkey cut up all that is usable into slices. Take the scraps, small bones and trimmings and cover them with water. Simmer for an hour or more, adding any gravy that may be left over. Mince the turkey liver fine. Strain the liquor from the bones, etc., and return it to the saucepan. Add the liver, and let the mixture boil up. Put the slices of turkey in another pan, dredge a little flour over them, and a piece of butter, and pour over all the gravy made from the bones and trimmings. Let the whole get hot, and leave it to simmer gently for ten minutes. Add two pickled walnuts and a tablespoonful of walnut vinegar. Take the slices of turkey from the pan and lay them on some small pieces of toasted bread, which have been arranged on a hot platter. Pour the gravy over all, and serve very hot.

Turkey Patties—Mince the remains of cold turkey, light and dark meat together. Add a little chopped ham and some very finely chopped salt pork. Season rather highly with salt, pepper and mace. Moisten with the juice of a lemon. Make some good puff paste, or a good short crust will do. Roll out moderately thin, and cut in squares. Lay a tablespoonful of the mixture on each square, fold over in turnover style, brush with beaten egg, and bake in a quick oven. Serve hot or cold.

Turkey Soup—Take the remains of the turkey when there is not sufficient left for hashing, and place it in a saucepan with all the bones and whatever of stuffing remains. Simmer gently for at least two hours. Take the bones out, strain the liquid, and pick out the pieces of meat which remain in the strainer. Mince the meat finely. Return the liquid to the fire season, and when boiling add a handful of inch-long pieces of macaroni. Let the soup boil gently until the macaroni is tender. Then add the minced meat. Ont a lemon in thin slices, remove the seeds, and lay the slices in the soup tureen before the soup is poured in. This soup may be flavored with tomatoes, the strained juice from a can of tomatoes being substituted for the macaroni. In this case a little onion may be added to the bones and scraps when they are first put over, and the soup should be thickened with a tablespoonful of flour when it is boiled up after straining.—New York Observer.

SALMON MOLD.—A mold of salmon that is good hot or cold is an appetizing variation from the ordinary canned salmon as a luncheon or tea dish. The contents of a tin of salmon should be taken out and all particles of bone and skin carefully removed. Beat two whole eggs lightly and add to the fish, with one cupful of stale breadcrumb. Season with salt and pepper, a tablespoonful of lemon juice, and one of finely chopped parsley. Pack

in well-battered mold and steam for two hours.

A FROZEN COCOANUT custard is a simple cold dessert, very popular with persons who like cocoanut at all. Put a quart of rich milk on to boil. Beat the yolks of five eggs with half a pound of powdered sugar until light, and stir into the boiling milk. Take from fire and flavor with a teaspoonful of vanilla. Let cool. Add one grated cocoanut, and mix all together well. Turn into a freezer and freeze.—Ex.

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Arrive Louisville.
1:30 p.m.; 11:30 a.m. and 1:30 p.m.

Louisville Ticket Office, Southwest Corner Fourth and Main Streets.

Items of Interest.

NEWS FROM THE WORLD OVER.

A friend in Europe had received a letter from President Steyn and has given it to the Berlin papers...

The British steamer Alfonso, which sailed from Newport December 14th for Gibraltar, and the Spanish steamer...

Jean de Bloch, Counsellor of State of Russia, political economist, railroad expert and intimate friend of the Czar...

M. Masotau, the French diplomatist, declared that he had signed and sent any coalition against the United States during the Spanish war...

Honor Flo Guillou was Spanish Minister of Foreign Affairs. He says that on March 24, 1897, assurances were received from Queen Victoria that she would support any measure in favor of peace...

The people of New York have been complaining for some years of the unventilated tunnel of the New York Central running under many streets of the city...

President Roosevelt, having found that the American people would not "eat up" in their indignation protests at the treatment of Hehley...

How that the French company have offered to sell the Panama Canal at what the United States engineers say it is worth...

The census of the German empire has been published. It shows a gain of 1,000,000 in five years, the greatest gain since the empire was formed...

FREE TO EVERYBODY.

Dr. J. M. Willis, a specialist of Oswego, Wis., Indiana, will send free by mail to all who send him their address a package of Fanny Compound...

DEAR RECORDER: An article in your column, entitled, "Non-Contributing Church Members," caused the writer to think that many are too hard on non-contributing church-members...

In a church of one hundred members, with thirty contributors, it is sometimes the case that one of the thirty can give the whole amount contributed with less sacrifice than it would cost one of the seventy to give one dollar...

Many years ago we knew an old brother, a regular attendant at church meetings, prayer-meetings and revivals, a praying brother, too, who gave nothing to the church. This old brother owned a little farm...

AN OLD DISCIPLE.

MY DEAR SIR: I observed that in your issue of Jan. 9, p. 8, you state that Prof. J. Henry Thayer was a Unitarian. This is not the case...

Yours truly, WILLIAM HAYES WARD. The Independent Editorial Rooms, January 11th, 1902.

We stated that Prof. Thayer was a "Congregationalist (Unitarian)," putting the latter in parenthesis. He was professor in Harvard, which is a Unitarian institution...

We overheard a very sensible woman, not long ago, bewailing the tyranny of Christmas, as it has come to be perverted. It seems to be demanded of every one to make a present of some kind, to every special friend and relative in the whole round...

THE Second church, Bowling Green, has called Rev. I. N. Stretcher, of Oades, Ky., for all his time. This is an important field, and Brother Stretcher is a good preacher and a model pastor.

The law of the wine is a fountain of life.—The Bible.

CHURCH NEWS.

(Continued from 6th page.)

meeting with Eoca church, Washington county, Ind., with 7 accessions, all for baptism. Bro. Sanders is going to baptize soon at "Eoca near to Galena, because there is much water there."

Pastor S. G. Mullins, formerly of Kentucky, but late of Hope, Ind., where he has been pastor for the last six years, accepts a call to the First Baptist church of Bartow, Fla., where he has already gone to enter upon the pastorate the second Sunday in January.

Pastor Leonard L. Kyle writes from Elkh Hill, Mo.: "We have just closed a good meeting with the First church here, resulting in 16 additions, 11 for baptism. The most of them came from our Sunday-school. Bro. C. D. Spillman, Norman, O. T., was up visiting, and we put him to work. He was with me about one week, and preached valiantly and boldly to the satisfaction of all who heard him. Then your scribble continued about a week longer. We have had 25 additions since I came to this field three months ago, and there are more in sight coming; but we are sorry this number is so small. Success to the old RECORDER. I am glad you investigated the fraud on the Seminary Trustees."

A church has been constituted at Mountain Springs, Union Co., N. C.

Old Grassy Creek Church, N. C., the "Mother of the churches for many miles around" closed her meeting with 15 additions to the church by baptism and others to follow.

New Hope church, 12 miles south of Doniphan, Mo., has been graciously revived in baptizing of two weeks. Thirty-four additions to the church; 25 by baptism.

Brs. C. A. Westbrook was set apart to the full work of the Gospel ministry by the church at Ashland, Boone county, Mo. The ordination sermon was preached by Elder, S. H. Palford.

The church at Lowell, Ark., has enjoyed a season of refreshing from the Lord. Twenty souls were added to the church by experience and baptism.

The Cashmere church, W. Va., has set apart its new house for the worship of God. This church was organized a year ago with 15 members, but its membership has increased steadily.

A Methodist nearly 73 years old who had been a member of the Methodist church for 44 years, was baptized by Pastor Plackner into the fellowship of the Lansing church, W. Va.

A two weeks' meeting in the Slaughter's Creek church, W. Va., resulted in 10 additions by experience and baptism. Others will join in the near future.

A convention days meeting in the Zion church, Macon county, W. Va., closed with 11 baptized, three received by letter, one restored and 2 awaiting baptism.

DR. W. E. HAYES becomes Associate Editor of the Argus; and we suppose in due time he will move to Louisville.

THEOLOGICAL LIBRARY.

By reason of the weight of years (75), and the complication of physical ailments, I have been forced into reluctant retirement, not being any longer able to discharge the duties of a regular minister; therefore I am now offering my large collection of theological and literary books for sale at exceedingly low rates. These books are well preserved, and in every way adapted to the wants of preachers or theological students, both old and young. Either call and examine for yourself or order by letter. My address is Colver Dam, Ohio county, Ky. J. S. BOLGER.

IS IT HARD TO BE A CHRISTIAN?

Yes, and no. It is hard to be a Christian for the same reason that it is hard to walk up hill or row up stream. With the world and the flesh and the devil to move against, any one who really purposes to be a Christian will have his hands more than full. He will often need God's answer, "My strength is made perfect in weakness," to cheer him on, lest he faint and grow weary. But his difficulty in being a Christian will always be in proportion to the correctness of his conception of what it is to be a Christian, and to the zeal with which he presses forward.

There is an easy-going Christianity which even worldly people can measure up to, and there is a perfection of holy living which dull desire or feeble zeal never attains—it is up hill work because love of mammon is stronger than love of righteousness. Nothing is harder than to try to be a Christian with half-hearted desire. But to one in whom the love of Christ is fully formed, who pants after righteousness as the hart pants after the water brook, nothing can be more easy and natural than to be a child of God—especially if this love was formed in the heart before the love of the world had an opportunity to choke it. It is then as easy to be a Christian as it is to repose in a loving father's arms, or to run his errands. When the love of Christ once constrains us, his precepts are easy and his pathway a delight.—The Lutheran.

An arrow, if it be drawn up but a little way, goes not very far; but if it be pulled up to the head, flies swiftly and pierces deeply. Thus prayer, if it be only dribbled forth from careless lips, falls at our feet. It is the strength of ejaculation and strong desire which sends it to heaven, and makes it pierce the clouds. It is not the arithmetic of our prayers, how many they are; nor the rhetoric of our prayers, how eloquent they be; nor the geometry of our prayers, how long they be; nor the music of our prayers, how sweet our voice may be; nor the logic of our prayers, how argumentative they may be; nor the method of our prayers, how orderly they may be; nor even the divinity of our prayers, how good the doctrine may be—whom God cares for. He looks not for the horny knees which James is said to have had through the assiduity of prayer. We

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might be like Bartholomew, who is said to have had a hundred prayers for the morning, and as many for the evening, and all might be of no avail. Fervency of spirit is that which avails much.—Bishop Hall.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all other words, invariably in advance. Count the words and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

BLAOK.

December 15, 1901, at his home, near Westport, Ky., Isaac Samuel F. Black. He was born in Louisa county, Va., August 22, 1821, coming to Kentucky when yet a boy. He married Sarah E. Fisher, May 14, 1842. They had nine children. He was, upon a profession of his faith in Christ, baptized by Eld. Joseph Bly two years ago into the fellowship of Covington church, in Oldham county. He afterwards moved his membership to Eighteen-mile church, but moving near to Westport, he took his membership to the Westport church, of which he was a worthy member and deacon up to the time of his decease. He leaves a loving wife, seven children and six grandchildren. His remains were laid to rest in a beautiful burying ground on a high hill overlooking the Ohio river after brief services by the writer.

"The pains of death are passed, Labor and song cease, And life's long warfare closed at last, His soul is found in peace." J. B. THAYER

(See another page for additional obituaries)

CARPETS. GRAND CLEARANCE SALE. An unequalled opportunity to procure CARPETS, RUGS and CURTAINS at a very low price. Dropped patterns and odd pieces of Carpets, selling at about one-half their real value. Odd one-pair lots. Lace Curtains and Portieres at Half Price. W. H. McKNIGHT, SONS & Co. DEALERS IN FLOOR COVERINGS and DRAPERIES, Corner Fourth Avenue and Walnut Street, LOUISVILLE, KY.