

WESTERN RECORDER

Faith, Hope and Love, these three.

77th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, JANUARY 30, 1902.

NUMBER 9.

WESTERN RECORDER.

PUBLISHED WEEKLY BY

THE BAPTIST BOOK CONCERN.

(INCORPORATED.)

OFFICE

404 Fourth Ave., Opposite the New Postoffice.

One copy one year (in advance)..... \$1.50

After three months..... .75

After six months..... .50

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

It is as true to-day as it was in Paul's day that he who would say, "I have kept the faith," must be able to preface it with "I have fought a good fight."

In Japan it is believed that a childless family is accursed. The Japanese have orphan asylums, because every family looks the orphans nearest to it. It is the real state of affairs; that the old and the young who have no protectors be taken into the homes of their neighbors.

The London *Daily News* says that hoodlums had been thrown around the streets of Liverpool urging a mob to attack the Pembroke-street Baptist church because Dr. Aked, the pastor, had spoken strong words against the war upon the beer. The efforts on the part of the war party failed to raise a mob, however.

In commenting upon this dastardly affair the *Daily News* says: "The Baptist denomination has never failed to produce men whose influence on political life has not been compromised by soul-destroying sin. In every generation such men have suffered an honorable contempt. Dr. Aked may rest assured that he is preserving the most strenuous and wholesome traditions of one of our noblest denominations."

W. D. HOWELLS is convinced that men and too much. He thus compliments southerners, who, he says, "were always fond of talking—that is, of thinking, and they cultivated the cheerful habit of it rather than the cheerful and unsocial habit of reading. Southerners talk better than Northerners because they talk more, and are therefore the true heirs of the best civilizations."

A CORRESPONDENT of the *Presbyterian* is right in these needed words: "The need for revival will never come until we are lost come to have a proper realization of the holiness and justice of God, and the exceeding sinfulness of sin, and, at least God, out of his infinite mercy, there is absolutely no hope for the sinner. When the unsaved begin to realize this, then they will begin to call on God for help."

OSAMON GORE, recently made Bishop of Crockett, is not a man to prophesy foolish things. In summing up the nineteenth century, he said: "It closed with widespread sense of disappointment and anxiety among many of those who had most for righteousness and truth in a world. In all departments of life there was a lack of conspicuously leading men. There was a great diffusion of popular education, but it was doubtful whether it had promoted thought, or character, or skillfulness."

The New Birth.

BY REV. A. G. DIXON, D.D.

The *how* of everything is mysterious. The "must be" of everything is plain. I do not know *how* fire burns, but I know that fire must burn if the world is to be warmed.

I do not know how corn and cotton grow; but I know that corn and cotton must grow if the world is to be fed and clothed. I do not know *how* taking food makes my blood red and gives strength and vitality to nerve and muscle; but I know that I must take food if I would live. I do not know *how* I am born again; but I know that I must be if I ever get to heaven. "Marvel, Nicodemus, at the *how* just as much as you please; it is like the wind blowing. Listen! You can hear the sound in the trees, but you know not whence it cometh or whither it goeth. Wonder at the *how*, but wonder not at the 'must be.' You cannot enjoy Heaven, unless you are born again; you are not fitted for the place?" Wicked men do not like Christian company here, and they will not like it a whit better in Heaven. They do not like to be where Christ is talked about, his praises sung, and his will obeyed; and if they should go to Heaven, where nothing else is done, they would feel very miserable.

A man in Boston bought a ticket to a race-course, and by mistake got on a boat going to a camp meeting, where he was among Methodist preachers, singing hymns, talking about the Bible, and speaking of their Christian experiences. He came to the captain and said: "Captain, I was never so near perdition in my life. I will give you ten dollars to let me out at the nearest place." Put that gambler in Heaven—would he be happy? No, indeed. Good surroundings cannot make bad men happy. Unless there be a taste for spiritual things, spiritual surroundings are not happiness. "Ye must be born again." Those who love whiskey will not find a bar-room even on the back streets of Heaven. For all who roll sin as a sweet morsel under their tongues there will be no course of sin at the celestial banquet.

The new birth is not a change of feeling. The word *feeling* is mentioned but three times in the New Testament. Feelings can be changed even by the weather or the state of health. I know a man who is never religious except when he is under the influence of drink. Just as soon as he gets drunk, he mounts his cart on the street and preaches the sermon he heard the Sunday before. Three ounces of alcohol can make a man entirely different, so far as his feelings are concerned.

Now, understand me, I believe in feeling. Feeling may go before the new birth. It may follow the new birth. But the feeling itself and the change of feeling is not the essence and substance of the new birth. Let me illustrate. I was preaching in a country church during August. The thermometer marked about 95 degrees, and the house was densely crowded. The people were standing in the aisles and all around the walls. At the close of the service, according to the custom of the place, I invited those who wanted Christians to pray for them to come up and take the front seats. About forty out of the crowd pressed their way up to the front. Their friends gathered around them to talk and pray with them. While I was talking to a man on his knees, I felt my head grow dizzy. I said to myself, "I must get out of here; the atmosphere is too close." As I walked out the door, and met a good fresh gust of air coming in from the forest, I felt a

thrilling sensation tingling to my fingertips. I felt like a new man from head to foot. It was a purely physical change that was itself changed again by different surroundings; but it was the kind of change that I once sought for religion.

Have all the feeling you please; weep as many tears as you please; be as happy as you please; but these are accompaniments of the new birth, not the new birth itself.

But what is the new birth? Turn to 2 Pet. 1:4, and you have a good definition: "That ye might be partakers of the Divine nature." That's it. To be born of God is to become a partaker of the Divine nature. The divinity of Christ partakes of our humanity. Our humanity partakes of his divinity. We are made sons of God, and the son has the same nature as the Father. Jesus Christ was born a babe in Bethlehem, and we become babes in Christ.

The new birth is the imparting of the Christly nature to the human soul, and is brought about by the Holy Spirit. We have nothing to do with it at all; that is God's part of the business.

I do not know how my eating beefsteak will keep me alive, and yet I confess that I ate as heartily this morning as if I knew all about it, for the simple reason that my part of the transaction was quite simple. Those who make up their minds that they will not do anything they cannot understand all about, will soon be in a lunatic asylum or in their graves. A prominent man in the Southern States, a college president, made up his mind, after poring over scientific books, that he would not eat or drink until he could explain the relation between life and matter. That man was sent to a lunatic asylum. The superintendent put him in a straight-jacket, and told him that he had to take something, whether he could understand it or not. And he treated him right. Many people are mystified about the new birth, because they want to do God's part.

What, then, is our part? Jesus explains it to Nicodemus in the second text: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him should not perish, but have eternal life." As if Christ had said: "Now, Nicodemus, you are a Jew, and are conversant with Jewish history. You remember that scene in the wilderness, do you not, when the people were bitten by fiery serpents, and God told Moses to make a piece of brass into the shape of a serpent, and put it on a pole in the midst of the camp, and then proclaim to the people that whosoever would look at that serpent of brass should be healed of the bite of the poisonous serpent? Nicodemus, my part of the new birth is to heal, and your part is to look."

The part that we are to do, then, is child-like—almost childish. God made it child-like and simple, that it might be within the capacity of the philosopher and the fool, of the learned man and the ignorant, of the old and the young, of the strong and the weak; that salvation in its great scope might be as wide and as high as the greatest university training, and its simplicity as low as the cradle in the nursery. He says, "Look to Jesus!" He makes it simple, direct and plain. "Look unto me, and be ye saved, all the ends of the earth; for I am God, there is none else."

It was not looking at the pole. I do not know what sort of a pole it was. Perhaps Moses went out and cut the roughest old stick he could find, all gnarled and covered with bark, and put the serpent upon it; or he might have made it as smooth and trim as a carpenter's knife;

could make it.

There are some people who look to the pole, and expect to be saved by it. The ordinances of the church are simply the pole upon which Christ is uplifted. Baptism is the pole that holds up the burial and resurrection of Jesus. The church itself is the pole uplifting Christ. Every member of the church ought to be like a pole uplifting Christ, and asking men to live. It is not looking to baptism. You may be baptized in the waters of the Jordan, and be lost. Blood unmixed with water cleanses from all sin. It is your duty to obey Christ in baptism, but it is not the channel through which salvation comes. The church is a good thing, and you ought to join the church; but it is simply the pole. Trusting to the church never saved anybody. No ordinance, no organization, can bring about that experience in the human heart.

We are saved by faith. Everything is. Every good institution is saved by faith. The family is saved by faith. Wipe out faith in husband, wife and child, and you destroy the home. The government is saved by faith. Let the people lose faith in the government, and it will topple about their ears. Commerce is saved by faith. You banking men know how it is. Let the people lose faith in a bank, and that bank soon crashes. In an English town a report got out that the bank was about to fail. Five hundred people ran for their deposits on the same day. The pastor of the dissenting church in the town was invited by the bank directors to meet them. They said to him, "Sir, if these people press us to the wall, they will lose their money. If they don't press us, we will pay every dollar." The pastor said, "I will help you; I have some money, and I trust you." He went home, got his money, came to the bank door, and, standing on the step, said, "Friends, you all know me; I have been living here twenty-five years, and I believe in this bank. Here are three hundred pounds that I am going to deposit. I believe the bank is good." In less than thirty minutes every one of those people had disbursed, and the bank was saved by faith. Steamboats are saved by faith. Your business, friend, is saved by faith. Every good thing is saved by faith. And when the infidel rails at the religion of Jesus Christ because we are saved by faith, he is railing at every institution that this country holds dear. "Believe on the Lord Jesus Christ, and thou shalt be saved."

A Daily Portion.

The manna was so pure and delicate that it could not bear contact with earth. It fell upon the dew, and had to be gathered ere the sun was up. Each one, therefore, had to rise early and seek his daily portion.

So I. is with the people of God now. The heavenly manna must be gathered fresh every morning. Yesterday's manna will not do for to-day, or to-day's for tomorrow. We must feed upon Christ every day, with fresh energy of the spirit, else we shall cease to grow. Moreover, we must make Christ our primary object. We must seek him "early."—O. H. M.

WHEN God calls us to duty, we are not to ask whether we will enjoy the task, or whether the service will be a blessing to ourselves. It is enough for us to know that God has commanded, and our only answer must be unhesitating obedience. We are not undertaking God's will for the sake of ourselves, but for the sake of God, and even if we obey blunderingly, it is far better than not to have obeyed at all.

Moses' Vision of the Creation and the Ages of Geology.

BY MARTHA CLEVELAND DONOHUE.

God "made known His ways unto Moses." He alone of all the sons of man saw "how the heavens and earth rose out of chaos."

Before his raptured vision, in the realm of space, there glowed a mass of cloud or mist from which there separated, again and again, cloud-like bodies becoming spheres as they revolve round the great orb. At last swings out, trembling in its new career, the Earth "without form and void."

The clock of eternal ages had struck one! The beginning when God created the heavens and the earth. "Darkness brooded upon the face of the deep," yet not a darkness without cheer, for the Spirit of God moved upon the face of the waters.

Through the gloom was seen a faint grey dawn and then the Day. For God had said, "Let there be Light," and there was light. And the evening and the morning were the First Day.

The Earth, a dark, dense liquid mass, was enveloped in cloud, "the waters that were under the firmament were divided from the waters above the firmament"; there was earth and sky. No living thing was there, no separate land and sea, only a weary waste of waters "neath dreary leaden sky."

Oh the infinite patience of God! He does not hurry, ages are his hours. Only God could have endured the monotonous gloom when "the evening and the morning were the Second Day."

The liquid globe hardened, and, as it hardened, the solid surface, sinking "neath the liquid, laid in granite the foundations of the earth. The land appeared, and the waters were gathered into one place—there was sea and land. From the moist ground and shallow waters grew forests of fern-like sea weeds, luxuriating and towering in the warm humid atmosphere. No birds built nests in those forests, no fishes swam in those seas. It was the age of Plants—the evening and the morning of the Third Day.

The forests absorbed the heavy gases from the air, and in the clear sky appeared the sun, moon and stars, "declaring the glory of God." The radiant, sun-kissed earth could only rejoice and be glad while "the evening and the morning were the Fourth Day."

The Earth's surface again sank, and the great carboniferous forests were buried beneath soft, warm soil. Then the seas were filled "abundantly" with fishes and "great whales," the muddy land was teeming with "winged fowl." It was the Age of Birds and Fishes, "the evening and the morning were the Fifth Day."

"Then the Earth shook and trembled, the foundations of the hills were moved," but a new day dawned upon a world of beauty. The air was filled with sunshine and musical with the caroling of birds. Upon green hillsides and under the shade of trees were beasts of the field and every creeping thing. Then God made man in his own image, radiant in beauty, glorious in perfection. The evening and the morning were the Sixth Day.

And Moses exclaimed, "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the flood, even from everlasting to everlasting thou art God."

The Elements of Revival.

BY REV. L. W. MUDOK, D. D.

We may assert it as indisputable that in whatever way the Holy Ghost may choose to grant his reviving and converting grace, it will be:

(1) In keeping with his hatred of sin. Sin is the abominable thing which he hates. It is the only thing that ever lifted its arm against the eternal throne, that ever insulted his majesty or distracted the peace of his Kingdom. So there

may be an Achan in the camp and Israel may war in vain until the accursed thing is removed. The church may be entangled with the world like the camp in the wilderness, and the Midianites and God's judgments may fall upon her. A Christian or a church indulging willfully in known sin cannot expect anything of the Lord.

(2) In whatever way the Spirit operates, he will honor his own appointments. God has appointed a church, has called a ministry, has ordained a worship with its sacraments. Unto them he has committed the word of reconciliation. They are his ambassadors, his witnesses, and whatever he does he will honor his appointments. The whole history of the church proves this, even the exceptions to the rule, as we shall notice in the proper place. In vain will Israel cry for the open heavens and the gift of the Spirit when they bring the lame to the altar and rob God in tithes and offerings. We may wish that all God's people were prophets, but they are not, and the Holy Ghost now, as of old, says "separate me, Paul and Barnabas for the work." The work is committed unto faithful witnesses, and they have power only as through the church, and especially by the ministry of the Word, they fulfil their mission. Overweening confidence in one's own powers, in the undervaluing of divine institutions and divine truth can but bring failure and disaster.

(3) Again, the Holy Spirit, in all his operations, will honor his promises. The gift of his influence is conditioned. Here our present thought links itself with that which has been written. Men must pray, must plan, must work. God will be inquired of, will be waited on. And while there may be accessions in the history of the church, where, apparently, he has showered his grace upon a lifeless and indifferent people, it may have been only apparently, and such is not the general rule of his influence. Elijah knew not that seven thousand men in Israel had not bowed the knee to Baal.

(4) Again, the Holy Spirit, in all his operations, will honor his threatenings. If his promises are yea and amen, so are his denunciations. He hates sin. He will not suffer it to go unrebuked, especially among his people. The Jews, a hissing and a by-word, though once the chosen nation and beloved of God; the seven churches of Asia sunk in apostasy, with a name only in history, though once the joy and crown of the Apostles, the first triumphs of the ascended Jesus, are at once illustrations of this truth and a standing warning to the church of all ages. Remember Lot's wife. There have been churches whom God has spewed out of his mouth, and to one he has said: "Your house is left unto you desolate." Even Paul, whose prayer was ever the prayer of faith, and whose ministry was ever the same earnest, consistent, inspired declaration of the truth, is called to Macedonia, while he is dragged as one dead from Lystra, meets with wonderful success in one city, but shakes off the dust of his feet against another. God sometimes calls faithful ministers and churches to spend a life of prayer and toil, without what we call fruit or success, as a witness in judgment against a corrupt church or a stiff-necked generation. Like Ephraim of old, joined to their idols, God says, "Let them alone."

(5) Once more, in all this, the Spirit will honor himself. He will neither give to, nor share with another, his honor. As to his hatred of sin, his appointments, his promises and his threatenings, he will still be sovereign, and will so work that the glory shall be his. "Not of works lest any man should boast." "He will have mercy upon whom he will have mercy, and whom he will he hardeneth." The so-called laws of the economy of grace, like the so-called laws of nature, are after all but the ways in which God chooses ordinarily to rule in the natural and in the spiritual Kingdom. There are miracles of grace as well as of nature. And the Holy Ghost at times manifests his sovereignty over his own laws. He may choose to arrest a church or a community sunk in sin, as he chose to arrest Saul, from heaven rather than through the ministry of the Word. When a church fulfills

but part of its duty and the heritage of the Lord lies fallow, when the harvest is ripe and abundant, but the appointed laborers fail to reap, then, as of old, the Holy Spirit separates his own instruments for the work, and man learns that all power and privilege is not necessarily in any order of ministry.

But these can be called extraordinary means and as a rule the Holy Ghost, even in his work, honors the truth and his appointments while we must honor the sovereignty of God.—Presbyterian.

How the Bad Air was Ousted from the Four Corners.

BY A. L. VAIL.

The Four Corners church, among other troubles, had trouble with its breathing. This trouble began in the fall and lasted till the spring. The meeting-house was heated by a big stove in one corner. This stove was a "splendid heater," but it did not guarantee to distribute its heat instantaneously. Or if it did, it failed, for the heat hung around the place of its birth as long as it could, and got away as deliberately as the "senior deacon" prayed. The result was that a short time after the fire was started, the stove corner was awfully hot, and a long time afterward the diagonally opposite corner was awfully cold. And when the house did get heated up, more or less in spots, those near the stove wanted the windows open, while those away from it didn't. The result was cross currents, literally and metaphorically, especially the latter. Some people "caught cold" because it was too hot, and others because it was too cold, and there were hard coughing and hard feelings and a hard time generally, the peace of the neighborhood was threatened and the unity of the church imperiled, the pastor was resigned—or had to resign, whichever he preferred—and it took a revival every winter to preserve the viability, to say nothing of the vitality, of the whole institution. This unhappy condition continued till a man came along with an idea.

This man had the idea that that one old stove, properly handled, would heat and ventilate the whole house perfectly. When he expressed this idea, he was met with the protest that the church couldn't stand the expense, for it had all it could carry already. This was a subterfuge; the fact was, they thought the man with an idea was crazy, and they did not want him fooling around the meeting-house. But when he replied that, if they would let him manage the heating for three weeks, and then were not willing to pay the bill, he would pay it himself, they concluded to take the risk.

What did he do? He cut one hole through the floor under the stove, and another through the foundation, connecting these two holes with a pipe. Then he placed a jacket of some material that would not radiate the heat—zinc perhaps—around the stove and a few inches from it, it being an upright stove, about as ungainly in appearance as it could be. Then he laid a pipe, one end on the floor and the other connecting with the hot-air draft. And then—he built a fire.

What was the effect? When the hot air from the inside of the stove got to going up the flue, it suggested to the cold air on the floor, which had for an indefinite time been accumulating a variegated stock of sneezes, that it might follow. And when the warm air from the outside of the stove nudged the cold air in the jacket, it warmed up, with indignation, or something else, jumped out and started off for cooler quarters. Then the next thing they knew, they were all moving together, the warm air, never hot, from around the stove spreading everywhere and pressing the cold air on the floor to follow the hot air up the flue. Then they all just kept that up as long as the fire was kept up. Every breath of fresh air was warm and every breath of warm air was fresh. The temperature three feet from the stove was not three degrees higher than in the remotest nook of the room. Except within a few feet of the exit of the cold air, the floor was warm in

a way that seemed miraculous. There was no need of touching a window, and after they got used to it, no one thought of touching one. All they had to do was to sit in a comfortable atmosphere, that could never be contaminated, and in which a draft was impossible, and let the faithful old stove run the whole thing.

That is the way the bad air was ousted from the Four Corners. And it didn't cost five dollars.—Standard.

We have been told, but know not how true it is, that a coterie of very wise and terribly conscientious men, having their center of influence in or near the University of Chicago (but having their sympathizers in various parts of the country), have set, as their object in life, the breaking up of the Baptist system of faith and theology. They do not announce it to the world, for that would defeat their purpose; but they keep it ever before their minds and continually aim at it. They do not expect to carry the denomination over into some other denomination, but they propose to emasculate its theology, to vivisect it, to "adapt it" to the unregenerated, un-sanctified, go-easy manners of "the twentieth century." No, they do not propose to discard and disregard all moral distinctions; nor to take on what we are accustomed to call "worldliness"—not exactly that. On the other hand, they propose to tell us that they are peculiarly pious—much more pious than are the orthodox believers, for that matter. Their piety is of their own defining and manufacture; but it is, in their view, altogether superior to that of the old-fashioned saint whose hope of salvation is in a crucified and risen and glorified Christ. They propose to be as pious as are good Unitarians, who are "too good to be damned." They propose a piety which stands the strain of University associations and employments and bockishness. That kind of piety is good enough for them; good enough for God to witness in the world. We wish them success in its promotion; but it does not meet our need.—Journal and Messenger.

Fruitful in Works.

"Fruitful in every good work." A life that is full of the knowledge of God, and has a walk worthy of Christ, is certain to be fruitful. Such a life cannot fail to bear good fruit, and there is nothing artificial about it. It is not fruit hung upon the life, but growing out of it. The abundant life produces such fruit. I saw in an exposition some time ago apples, peaches, grapes and oranges made of papier mache, and it looked just like fruit. It was made to fool people with. There was no odor about it and no substance in it. It simply appeared to be. There is much Christian work like the papier mache fruit, not produced by eternal life. The workers are like convicts in a chain gang; they have tasks which they must perform; their motive is to keep up appearance. "Fruitful in every good work" means much fruit rather than great fruit. The world is fed not by the rare specimens which we see at the fair, but by the little grapes and the little grains of wheat and corn. "Herein is my Father glorified that ye bear much fruit." We may be too ambitious to bear big fruit. "Do good unto all men." Let no opportunity pass, and it may be that in eternity we will find that the little deeds were the great deeds in their results.

On the national arms of Scotland is the engraving of the thistle, and it means that one little thistle was the salvation of the nation. During the invasion of Scotland by the Danes, the enemy were advancing in the dark upon them, one pricked his bare foot by a sharp thistle, cried out with pain. The cry was heard by a sentry, who sounded the alarm, aroused the soldiers and gained the battle. If I can be only a little thistle, pricking the foot of evil, I may bear fruit in the glory of God.—A. C. Dixon.

The Story of Edward Wightman.

BY JOHN T. CHRISTIAN, D.D., LL.D.

For the first time, with anything like fullness, we are enabled to tell the story of Edward Wightman. Only the barest details of his life were known to former historians, and it was supposed that all records of his opinions and life and trials are dead and lost. Fortunately, I now have in hand nearly all of the documents needful for a full portrayal of his eventful life. The sources of my information will be revealed as I write of the various events of his life. It is only worthy of remark, in this place, that our information comes from the most official sources, and is thoroughly trustworthy.

Of the date of the birth of Edward Wightman we know nothing. He was connected with the hamlet of Wykin (Wallase, Antiquarian Biography, vol. 3, p. 334) and he appears to have resided there before his apprehension on a charge of heresy (Burton, History of Leicestershire). At a later date he lived in the Parish of Burton-on-Trent. He is supposed to have been of the same family as William Wightman, who purchased in 1644 the Manor of Wykin, parish Hinckley, Leicestershire (Burton, p. 237). In the Court Proceedings of his trial he is described as "Edward Wightman, of the parish of Burton-upon-Trent, in the Diocese of Coventry and Lichfield." And in the King's Warrant and his execution, under the privy seal, he is described in the same manner.

In this and in almost every other parish of England the Anabaptists were in the habit of holding services. In 1608 or 9, Wightman became a member of one of these Anabaptist churches. It has been hoped when King James I. came to the throne that the Anabaptists would have quiet, at least that they would not be openly persecuted. But they were not long in finding that in King James, their new "Defender of the Faith," they might expect a vigorous policy of "heresy." The first thing which showed the King's mind was the publication of "Constitutions and Canons Ecclesiastical, treated upon by the Bishop of London, President of the Convocation for the Province of Canterbury, and the rest of the Bishops and Clergy of the said Province, and agreed upon with the King's majesties license in Synode begunne at London An. Dom. 1608; and in the year of the Reigne of our Soueraigne Lord James, by the Grace of God, King of England, France and Ireland the First, and of Scotland the 57th" (British Museum, 698, h. 30 (17)).

This imposing document which was set forth in the very first year of the reign of King James does not spare the Anabaptists, for no one spared them in those days. It has been claimed that the first General Baptist church was organized in Holland, under John Smith, in 1606, and at a later date transferred to England by Helwys. But nothing can be further from the facts. Here in 1603, the first year of his reign, James I. recognizes the existence of such churches. These Baptists were "maintainers of Conventicles and of Constitutions made in Conventicles." There were organized Baptist churches who claimed that they were "true and lawful churches." The eleventh and twelfth articles of the above-mentioned Constitutions are explicit and settle forever that there were organized Anabaptist churches in England in the reign of James I. I quote in full these articles:

"xi. Whosoever shall hereafter affirm or maintaine in writinge the same in any other meetings, Assemblies or Congregacions, of the Kings borne subjects, then such as by the Lawes are halde and allowed which may rightly challenge to themselves the name of true and lawful churches: Let him be Excommunicated and anathematized by the Archbishop, after this repentance, and publicke renouacion such his wicked errors."

"xii. Whosoer shall hereafter affirme that it is lawful for any sort of ministers and Lay Persons, or of either of them to loyne together, and make rules, Orders or Constitutions in cause Ecclesiasticall without the Kings authority, and; shall submit themselves to be ruled and gouerned by them: Let them be excommunicated ipso facto and not be restored, and publickly renouce those their wicked Anabaptist errors."

"xiii. These things continued to exist throughout the reign of James I., is conclusively proved by the fact that there are writings which, almost every year, point to the presence of these Baptists. James made it a matter of duty to testify publicly that he held them in abhorrence (Lamy, Hist. du Socin, p. 180).

He did more than this, he publicly put them to death. We shall show from the Court proceedings of the Trial of Edward Wightman that nearly a year was taken up in the Trial, and that many of the foremost men in England were engaged in it, and that it must therefore have been regarded of the utmost importance, and that over and over again it was said in the Trial that it was a warning to others.

The Articles, quoted above, demonstrate that the Anabaptist churches were not composed of "heretics." We know that the Anabaptist churches, but there were also Anabaptist churches composed of English people alone. The Articles were directed against the "King's borne subjects," who were organized into what they were pleased to call "true and lawful churches." We know that Edward Wightman was born of parents of the Church of England, christened as an infant and brought up in the faith of that church. This is pointedly said many

times in the proceedings of his trial. The discovery of the proceedings of Wightman's Trial puts at rest this claim which has been so persistently made, that all of the Anabaptists of this period in England were foreigners.

In the Parish of Burton-on-Trent there were meetings for the Puritan congregations. Such meetings were held by William Bradshaw, who would "persuade the permission of the promiscuous use and profession of all sorts of heresies." At an early date the Baptists began to attend these meetings, and among the number was Wightman (Dictionary of National Biography, vol. 6, p. 183). It is claimed that the Puritans were for treating him tenderly hoping to reclaim Wightman from his errors by argument. But when did the Puritans ever do this? If they treated him with consideration at first, certainly such treatment had no duration, for I find the name of William Bradshaw among the persons who condemned him and possibly gave testimony against him (The Court Proceedings against Edward Wightman).

It may be surmised that Wightman was a bold man, and earnest in the advocacy of his opinions. He became a marked man in February of 1610. How long before this date he was one of the Baptists we do not know, but it is certain that in 1610 the Bishop of Coventry and Lichfield, who had just come into his high office, made a Visitation to the Parish of Burton-on-Trent, and the Curate of that Parish reported Wightman as a dangerous heretic. It is significant that the heresy of Wightman was one of the first things investigated by the Bishop in his new work. On the following year the same report was made of him. Why he was not at once apprehended, does not appear. The next we know of Wightman was when he appeared at the heresy of Wightman, when he sought liberty to proclaim his doctrines, or for reasons which are unknown to us, Wightman presented a book to James I., who was at that time at Royston holding court. The date was apparently March, 1611.

The King received this book and directed that Wightman "maintained his most perilous and dangerous opinions, as appeared by many his confessions, as also by a book written and subscribed by him and given to us" (Calendar of State Papers, James I. 1611-18. Dom. Public Record Office, London, 1611-18, p. 10).

For the first time the name of Wightman's book is now made public. The title is: "A letter written to a learned man to discover and confute... the doctrine of the Nicolaitans very mightily defended with all the learned of all times, most of all hated and abhorred of God himself, because the whole world is drowned therein; and seeing he hath promised to answer he knows not unto what, and least he should also deal with me as the men of that faction haue done already &c at term-tide, when I may say glorie to be did alone which dwelleth in the high heaves, whose good will is such towards me, that he will now at the last please to come down to the earth, and lett also people say, Amen. By me Edward Wightman."

The dots in the above title indicate that a hole is to be found in the Manuscript, but the word is undoubtedly "confute." The learned man mentioned in the title is Mr. Wotton, doubtless Mr. Anthony Wotton. It comes out in the Court Proceedings that of this book Mr. Wotton would not read (Wightman said he would read it, and give him an answer hereafter, since which time he hath not seen Mr. Wotton).

Strange enough, Mr. Wotton was accused of Socinianism by George Walker. This is the account given by Walker, who was engaged in Mr. Wotton's vindication. The ground for this accusation has always been a mystery till now. When we consider the date, which occurred at the time of Wightman's trial, and that Wightman had given him his book to read, we see some of the grounds for the charges against Mr. Wotton. The fact that Wightman in his trial declares that Mr. Wotton had no further communication with him. Thus another mystery which has much puzzled the historians has been cleared up.

When Wightman was asked "Whether he knew the said booke, and whether it were of his owne hand writinge, and the same which he delivered to the Kinges majesties hands, Responded, he knew the booke well, and that it was all of his hand writinge, and the same which he delivered to his majestie, and that the contents thereof are true." All of the above information is found in the Court Proceedings against Edward Wightman. The book itself we know nothing as yet save this title, and that it was made the basis of the charges upon which he was tried and which will be presented in their proper place. I am not without hope that I shall be able to find the book.

Wightman could not have chosen a more unfortunate time to have presented his book. The King was in a particularly malignant mood, and his wrath at this moment was directed against heresy. He had come to Royston early, apparently in the fall. A book written by the Curate of Hollar, he reached England, and the King had copies of it burnt at St. Paul's Cross and at the Universities of Oxford and Cambridge. He had also followed the unusual proceeding of writing to the King of Holland and asking that he should punish this offender. The letter was written from the Court of James by John Chamberlain, under date of January 29, 1611, that the King at that moment was engaged in writing in French an answer to the heresy of Vorstius (The Court and Times of James I., by Thomas Birch, vol. 2, p. 125). The King was also writing a book, and was called "the King of the stake" (Letter of Chamberlain, February 26, 1611). Another unfortunate thing for Wightman was that Isaac Casaubon, at that

time at Royston, was the religious adviser of James I. Casaubon was raised in the school of Calvin at Geneva, and, although himself a refugee in France, held all the ideas of Geneva, which were advocated in Geneva. James I. took to him at once, and was perpetually sending for him, kept him talking for hours, always on the subject of theology (National Biography, vol. 9, p. 269). He advised the burning of the books of Vorstius. James, who was exceedingly mad toward heretics in general, and the Baptists especially, doubtless readily obtained from Casaubon all the advice he desired in regard to Wightman.

Wightman was immediately put under arrest. Enquiry was made and he was found to belong to the Diocese of the Bishop of Coventry and Lichfield. This See at this time was occupied by Bishop Nelle. Nelle was one of the Judges of Bartholomew Legat, the last person who was burnt at Smithfield. Little could be hoped in the way of mercy when he belonged to the Diocese of the Bishop of Coventry and Lichfield. The Bishop was not at this time at Lichfield, but in London preaching at Westminster Abbey. Thither was sent Wightman, with the kindly command that he should be committed to the Gatehouse.

These events, and others, are related by Bishop Nelle's throw a flood of light on these proceedings. It is found in the Public Record Office, London, and bears date, "Cawood Castle, 9th August, 1639," and is sealed with his arms. Really it is the Bishop's apology for his part in the burning of Wightman after the lapse of some twenty-eight years. (It may be found in the Public Record Office, 1639, vol. CCCCXXXII. 27. iv.) I am not aware that this letter is known to any of our Baptist writers; and I shall have occasion to refer to it again.

It is a pity that the original paper is so degraded that this Wightman discovered himself by a petition delivered at Royston to my then master, King James, who, finding that he was of my diocese, sent him to me my dwelling, then at Westminster, with command that I should examine him, and that I should take examination of his several opinions under his own hand, which I did, using many conferences with him by myself and by other learned divines to make him see his blasphemous heresies and to reclaim him. This time of conference was held with him from about a week after Easter till the middle of October, in all which time no good could be wrought upon him, but he became every day more and more obstinate in his blasphemous heresies, whereupon the King commanded me to send him down to the Gatehouse, and myself to be a blasphemous heretic, and myself to be a blasphemous heretic. At my coming to Lichfield, being then assailed with sundry divines and denounced him to be a blasphemous heretic, and to be accordingly certified to the secular power in the Public Record Office, 1639, vol. CCCCXXXII. 27. iv.

In a letter to Archbishop Laud, Bishop Nelle explains why Edward Wightman was not condemned by the High Commission, and that he was tried by him in the ordinary way. The letter bears date Cawood Castle, August 23, 1639. Bishop Nelle says: "You will be reading this book of the acts, and his examinations and confessions, that before my proceeding in a legal course against him I brought him before the High Commission where, upon examination, he avowed and maintained his blasphemous and blasphemous heresies and opinions. But the High Commission forebore to ensue him, but left him to me to proceed against him as the ordinary. The proceedings against (Bartholomew) Legat at the same time were alike, whose punishment I am persuaded did great deal of good in this nation. But the present times do require less exemplary punishment, which I refer to your grave consideration" (Domestic State Papers, 1639. Public Record Office CCCCXXXVII).

Here is a living witness, in the person of Bishop Nelle, who declares that there are no records of the trial of Edward Wightman in this date, and commends to Archbishop Laud the course he himself had pursued against Edward Wightman. A little later in this article, out of the Court Proceedings of Edward Wightman, where they are presented as preliminaries to the trial, the proceedings of the High Commission toward Wightman are given.

Fortunately we are now able to fill out the details which the Bishop so impatiently dismisses. Cobbet, in his State Trials, which cover thirty-three volumes, laments: "Very difficult to afford was made, but not methodically, to discover any records of the trials of these two persons." Edward Wightman and Bartholomew Legat (Complete Collection of State Trials, vol. 2, p. 737, note).

This lamentation has been common to all who have attempted to trace the life of Edward Wightman. In looking over the old manuscripts preserved in the Bodleian Library, Oxford, England, in September, 1898, I found the original Court Proceedings of the Trial of Edward Wightman, as held in Lichfield by Bishop Nelle. These Manuscripts are kept in the library at Ashmole, 1585, VII. p. 2. That is to say, they are in volume 1585 of the Ashmole Manuscripts. I have an exact copy of these Records, written in Latin and English, covering 41 folio pages. They are under the designation: "The proceed... Lichfield in 7 court dayes against Edward Wightman in case of B... heresie." The does represent the worn condition of the Manuscript. The proceedings in Lichfield in 7 court dayes against Edward Wightman in case of blasphemous heresie," the Court Days made in the nineteenth date of the year 1611, the 25th and 26th of the same month; and in December, 8th, 4th and 5th. The discovery of this manuscript illuminates many a dark corner in general history,

and gives us much biographical material concerning Edward Wightman.

The immense importance attached to this trial can be easily appreciated, when we notice two things: 1st. The important persons who took an active part and interest in it. At the head of the list stands James I., King of England. He was the aggressor and prosecutor of Edward Wightman. The King has been described as "an habitual swearer, drunkard, and a notorious liar." "The character of James," says a careful and a moderate historian, "presents us with a singular mixture of contraries: a glance at it is requisite to our design. The prospect is reversed of the opinion of the past. 'The Solomon of his age,' is now regarded as only, in the language of a contemporary, the wisest fool in Christendom! Extremes seem to have centered in him. With the loftiest pretensions to political wisdom, his simplicity was extreme. Boasting of his unbought authority, he was governed by a succession of the most unprincipled and worthless men. With a style of the most imposing regality there were associated vices of the lowest and most degrading kind. Grave at times, yet vainly so; impetuous, yet patient; audacious, yet frivolous; in a word, so varied and changing as to justify the conflicting opinions which the pen of history has recorded of both the man and the king. His duplicity was unbounded. Early trained to dissimulation, by the time he was sixteen his mastery in this dissembling art was entire. No motive had power to influence him which did not touch his personal gratification or selfish interest. Lost to all filial affection, the sufferings of his misbegotten and unfortunate mother were lost upon him. Coming from a country where money was scarce, he had no conception of its value, and he squandered away the treasures of the kingdom with the most lavish hands on many of his needy countrymen who followed him, and the worthless favorites who ruled him according to their will. Such were the chief faults which distinguished the former, that the Privy Council leased orders to prevent the emigration of his northern subjects to the newly acquired Goshen. His vices were always great, and his recklessness often brought him into collision with his Commons, and led him to the adoption of means for the raising of money which laid the foundation of the ruin of his son, and the disasters which, more or less, marked his family. Bribery was shameless, and the sale of all offices was notorious" (Evans, Early English History, vol. 1, p. 100). The active agent of the King was Richard Nelle, the Bishop of Coventry and Lichfield. He had already sat as one of the judges of Bartholomew Legat, and had sentenced the first which condemned that martyr at Smyfield. He was of low origin and of mean education. Ambitious of preferment, he became the Archbishop of York. He occupied that important position till his death in 1640.

The active agent of the King was Richard Nelle, the Bishop of Coventry and Lichfield. He had already sat as one of the judges of Bartholomew Legat, and had sentenced the first which condemned that martyr at Smyfield. He was of low origin and of mean education. Ambitious of preferment, he became the Archbishop of York. He occupied that important position till his death in 1640.

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

MAGAZINES. The February Century is to contain two articles, with illustrations, on the new scheme for beautifying the City of Washington; another important feature in the same issue is "A Visit to Mount Vernon a Century Ago," containing conversations with General Washington as recorded in the diary of a Polish poet attached in this country to the suite of Kosciuszko. In one of their talks the matter of new buildings for the government departments in the "Federal City" was brought up, the expense of the buildings was estimated at \$96,000, and it was suggested that it would be difficult to get enough houses to lodge all the members. "Very well," the General said, "they may; they may; they may; the representatives will be placed in the first row the Senate in the second, the President with his suite in the middle."

The excellence and variety of the features presented by the February number of The Debutant are typical of the progressiveness of this magazine. The fashion matter is as timely as an epistle, and contains the most important fashion centres can make it. Ira D. Sankey continues the story of his tour, and his description of the Holy land is even more interesting than his story of the journey through Egypt. Prof. Anthony Barker contributes an article on Athletics for women, the article dealing with Physical Culture at Home. A finely illustrated article on The Treasures of Jewish Ceremonial is contributed by Waldon Fawcett. The story by Helen Choate Prince, Reflected Lights, has all the delicate charm of that author's work, and The End of a Resolve by Margaret W. Beardsley is full of dramatic interest. A disappearing race is a profusely illustrated article treating of Poor Lo's squaw and the papoose.

SUNDAY-SCHOOL LESSON.

SUNDAY, FEB. 9.

THE SIN OF LYING.

Acts 4:32; 5:11.

MOTTO TEXT.—"Wherefore putting away lying, speaking every man truth with his neighbor."—Eph. 4:25.

"And the multitude of them that believed were of one heart and of one soul."—A strong expression, showing their love and unity. Would that this could be said of all churches to-day. "Neither said any of them that ought of the things which he possessed was his own."—All his people ought to feel that they are his stewards, and that the funds in their hands are to be used for God's glory, not for their own pleasure. Or rather their pleasure should be to labor for God's glory. "But they had all things common."—Whatever our brethren need we should consider belongs to them.

This community of goods, as Hackett remarks, was in the use of their property, not necessarily in the possession of it. None of the other apostolic churches followed the example set by this church, and such community of goods is not commanded by our Lord or by the apostles. It follows, then, that it is allowable, it may be commendable in certain circumstances. But it is not obligatory.

"And with great power gave the apostles witness of the resurrection of the Lord Jesus."—Their words had great power in convincing men of the truths of the resurrection and what it meant for the race. "And great grace was upon them all."—Upon all the disciples. Grace means here the favor of God.

"Neither was there any among them that lacked."—If any brother was needy the wealth of the others was ready to aid him. That funds might be on hand, those who had houses and lands sold them and gave the money to the apostles to distribute. What great faith in the apostles and in God they showed! All had what they needed, none asked for more. Their joy was in spiritual things. When this instance is used to advocate communism in these days, let it be remembered that this communism was confined entirely to the church. They did not divide thus with all Jerusalem.

"And Joseph, who by the apostles was surnamed Barnabas"—Which means literally "son of prophecy," and indicates that Barnabas was a fluent speaker. But the apostles used the more restricted meaning, "son of consolation," on account of the comforting and joyful nature of his preaching. He was a Levite who lived in Cyprus, where many Jews lived. This accounts for his owning land which he could sell.

"But a certain man named Ananias, with Sapphira his wife."—The contrast between Barnabas and Ananias is great. Both sold a possession, but the motive was different. Ananias and Sapphira desired to seem generous, and to get credit for the same unselfish liberality that Barnabas and others had shown. There seemed no danger in the

An Ancient Foe

To health and happiness is Scrofula—as ugly as ever since time immemorial. It causes buncles in the neck, disfigures the skin, inflames the mucous membrane, wastes the muscles, weakens the bones, reduces the power of resistance to disease and the capacity for recovery, and develops into consumption.

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

Hood's Sarsaparilla and Pills

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

world of their hypocrisy being discovered. No one made inquiries as to the property sold or the price paid by the purchaser. They could safely keep back part of the price and get credit for giving all.

It was not a sudden temptation. They had planned it deliberately. They brought the money to the apostles when the church was assembled, and they could be seen of men. But when they congratulated themselves that their duplicity would not be known, they forgot the Holy Spirit.

"Why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price?"—Alas, here in this church with Pentecost but yesterday, we find Satan filling the heart of two of the members! He could not have done it had they trusted him at first. Wherever the Holy Spirit is doing his gracious work, there is Satan ever doing his worst.

"Peter speaks plainly, he does not seek for euphonious words. The brethren should see the sin in all its blackness. The money was given to God, against him was the sin directed. "While it remained, was it not thine own?"—This shows that the community of goods was entirely voluntary with each one, and no command had been given by God that they should sell their possessions and give the money to the apostles' feet. After it was sold Ananias could have kept the money if he had preferred. "Why hast thou conceived this thing in thine heart?"—Satan had tempted him, it is true, but the sin was his. Satan could not have forced him to act. "Thou hast not lied unto men, but unto God."—This statement, coupled with the one in the third verse, teaches the deity of the Holy Spirit.

"And Ananias hearing these words fell down, and gave up the ghost."—Across the threshold of the new covenant lie the dead bodies of Ananias and Sapphira, as those of Nadab and Abihu lie across the old covenant. God is an unchanging God, as jealous of his worship to-day as he was in the days of Peter and those of Moses. He will have nothing forbidden in his worship is the warning from the death of Nadab and Abihu. He will have nothing false or insincere in his worship is the lesson from those deaths. "And great fear came on all them that heard these things."—The great and terrible God had shown his power, and men saw the deadliness of sin and the holiness of God. And the young men in the solemn hush arose, wound his wide cloak closely about the body and carried him out to bury him. Burials always took place on the day of death if possible, and generally in a few hours.

"And it was about the space of

three hours after."—The burying places were all outside of the gates of the cities, and it took some time for the young men to bury Ananias and return. Sapphira probably expected her husband, and came to see why he had delayed so long. "Tell me whether ye sold the land for so much?"—Either naming the sum or pointing at the gold lying untouched where Ananias had placed it. "And she said, yea, for so much."—Peter did not ask Ananias that question. His asking it gave Sapphira an opportunity for repentance. The very fact that he asked her such a pointed question should have startled her, and showed their guilt was known.

"How is it that ye have agreed together to tempt the Spirit of the Lord?"—To tempt was to put the Spirit to the test as to whether he would know of their sin. They struck a blow directly at the omniscience of the Holy Spirit and, consequently, at his divinity. "Behold, the feet of them which have buried thy husband are at the door, and shall carry thee out."—The first intimation she had had of her husband's death.

Instantly she fell dead at his feet and the young men entering carried her out to burial. Great fear fell upon all, and that fear should fall upon all generations. God cannot be mocked, the Holy Spirit cannot be deceived. But who among us can say that we have not been guilty of the sin of Ananias and Sapphira? We who are professed Christians claim to have laid all that we have and are at the feet of the Lord. Are we keeping back part of the price?

A GOOD CHANGE.

A Change Of Food Works Wonders.

The wrong food and drink cause a lot of trouble in this world. To change the food is the first duty of every person that is ill, particularly from stomach and nervous troubles. As an illustration: A lady in Hickman Mills, Mo. has, with her husband, been brought around to health again by leaving off coffee and some articles of food that did not agree with them. They began using Postum Food Coffee and Grape-Nuts Breakfast Food.

She says, "For a number of years I suffered with stomach and bowel trouble which kept getting worse until I was very ill most of the time. About four years ago I left off coffee and began taking Postum. My stomach and bowels improved right along, but I was so reduced in flesh and so nervous that the least thing would overcome me. Then I changed my food and began using Grape Nuts Breakfast Food in addition to my Postum Coffee. I lived on these two principally for about four months. Day by day I gained in flesh and strength until now the nervous trouble has entirely disappeared and I feel that I owe my life and health to Postum and Grape-Nuts.

Husband is 78 years old and he was troubled, for a long time, with occasional cramps, and slept badly. Finally I prevailed upon him to leave off coffee and take Postum. He stood out for a long time, but after he tried Postum for a few days he found that he could sleep and that his cramps disappeared. He was satisfied and has never used coffee since.

I have a brother in California who has been using Postum for several years; his whole family use it also because they have had such good results from it."

IN THE OLD DOMINION.

The churches in the cities by the sea have entered upon the new year in the spirit of progress.

Pastor E. B. Hatcher, of the First church, reports that his people subscribed \$1,000 on the college fund, and also resolved to raise \$1,500 for missions during the current year. This is considerably in advance of past accomplishments, and will reflect great credit on pastor and people. Pastor Dudley, of Central church, has occupied the lecture room of his new house; and, emboldened by his success, he has taken a wife, who will prove a "help suitable" for him. Dr. Fisher and his Fourth-street people have just completed extensive repairs in their auditorium, and have made it a thing of beauty. Of late the Doctor has been urged to accept an important work in the western part of the state, but he could not resist the loyal entreaties of his own people, and has decided to remain in Portsmouth. Rev. J. I. Riddick expects to dedicate a beautiful new house about the second Sunday in March. He is in his second year at Sprague Memorial church, and, without bluster, has gone forward until he has almost reached an epoch in the progress of his work.

A NEW CHURCH.

In the afternoon of the 19th instant a new church of 23 members was organized at Park Place, a popular suburb of Norfolk. About eighteen months ago the Sunday-school Association of the city had under advisement the subject of a mission at that point, but, after due deliberation, the association referred the matter to the Freemason-street school, which took up the work. The new church is a result of that effort.

A NOTABLE SEXTON.

In 1855, amid the desolation wrought by yellow fever which raged as a new foe in this section, a negro named William Elliott was made sexton of the Court-street church, Portsmouth, and through the vicissitudes of peace and war, slavery and freedom, he has held his place. Dr. old age forces him to retire. Dr. Garrett, the pastor, says: "His life's work is nearly done, but the ending brings no fear. For many years he has walked with God, and he knows whom he has believed. The church which he has served so long will see that he lacks for nothing while he lives, and when he dies, they ought to bring him within its walls and tell of his faithful services, and write over his lowly grave, 'A doorkeeper in the house of the Lord.'"

THE COLLEGE ENDOWMENT.

There is a certain sense of relief in the fact that the \$75,000 for the additional endowment of Richmond College has been subscribed. Under different conditions this would have been an easy undertaking for Virginia Baptists; yet, notwithstanding the handicap, they came under the string in good form. Mr. Rockefeller, however, is too wise a financier to put his money against miscellaneous subscriptions, and so he pays only as he pays. It is expected that the enthusiasm will kindle, and that relay subscriptions coming in during the next four years will add the full \$100,000 by January 1, 1906.

A LIVE QUESTION.

A lively interest is manifest among the ministers of this section in the New York Evening

Post incident. There has been no formal discussion of the matter, but as brethren have gathered in our Ministers' Conference they have spoken freely on the subject, always in condemnation of the instigator of the Post editorial and in praise of the Western Recorder for taking the matter up. It is regarded as a very strange thing that seven brethren failed to respond to a very courteous request concerning their knowledge of the matter. Some of them were quite surprised to find that fifty-five trustees did not share their feelings; but fifty-five to seven is about the way the case stands against them among self-respecting and courteous people. Still, this is not the first time the seven have been in the minority. Probably they are getting used to it.

IN REGIONS BEYOND.

Indeed, the interest in this matter seems to touch the whole South. In a private letter a Georgia brother says: "When you write to T. T., tell him he has evidently hit a masterly blow, and multitudes increase him, and wonder at the silence of the seven." Likewise an Alabamian says: "The whole thing seems to me a very unseemly affair. I was present on the occasion of the 'innate' incident. There was nothing in it to reflect on the professor." Somebody with the instincts of a jackal instigated that editorial, or else some smart reporter for the Evening Post picked up a few straggling yarns, concocted the story and then bore false witness about it. The culprit ought to confess, and ask forgiveness, otherwise he will carry a guilty conscience down to the grave. Meanwhile, innocent persons may fall under suspicion and suffer wrongfully.

A VIRGINIA EDITOR.

It is announced here that Dr. W. E. Hatcher has become connected with the *Argus*. He has had considerable experience in newspaper work. At the death of Dr. Jeter, in 1880, he came through family connections into the joint editorship of the *Religious Herald* under a five-year contract. In 1885 he retired, and soon after aligned himself with the *Baltimore Baptist*, which aspired to be a sort of rival to the *Herald*, but was always feeble, and at last dropped into an untimely grave, unwept, unhonored and unused. Latterly he took a position with one of the Texas papers and wrote several bright and striking sketches which intimate friends thought they recognized as autobiographical. Recently his hand has appeared in the *Herald* again.

NEW PASTORS COMING.

Dr. W. L. Pickard, known and esteemed in Alabama, afterward in Kentucky, accepts a call to Lynchburg. He will receive a warm welcome to the sacred soil, and will find a great opportunity in the Hill City. Also the Rev. J. E. Gwatkin, formerly of the *Baptist Argus*, gives up newspaper work and heads the call to his native state. He is from the Bedford plant bed, and will be at home among us.

J. J. TAYLOR.

Norfolk, Va.

NEW CURE FOR FITS

If you suffer from Epileptic Fits, Falling Convulsions or St. Vitus' Dance, or have children or friends that do so, my New Discovery will CURE them and all you are asked to do is to send for my FREE MEMORANDUM and try them. They have cured thousands where everything else failed. Sent absolutely free with complete directions, express prepaid. Please give A.D. and full address.

DR. W. H. MAY, 24 Pina Street, New York City.

MINISTER'S WIFE AND A CHURCH DEBT



A minister's wife in Buffalo writes:

"Our church was encumbered with a mortgage. THE LADY'S HOME JOURNAL and THE SATURDAY EVENING POST seemed to offer a chance to accomplish something for the work, and I took the matter to the Ladies' Aid Society. I proposed that each member should enter her subscription, and try to secure other names. My plan was received enthusiastically. In addition to our own members, we obtained subscriptions from many not connected with the church. Everywhere we went we talked JOURNAL and church mortgage. Soon we had subscriptions enough to reduce the mortgage considerably, and with very little work."

What this one woman did thousands can do for their church, or for themselves. Write to

The Curtis Publishing Company Philadelphia

LAW AND MORAL SENTIMENT.

For many years I have been accustomed to hearing a good deal said in favor of the idea that the prohibitive laws of the land must not be in advance of the moral sentiment of the people. It is quite generally argued that it is useless to enact certain laws which would prohibit certain things that are essentially immoral or harmful, until the people are educated up to the plane of moral sentiment which would give practical support to those laws. Such is the style of argument which is often applied to prohibitive temperance laws. We are told that until the people of a State or the nation have created in them a moral sentiment which favors the prohibition of the liquor traffic, it is futile to enact stringent prohibitory laws against intemperance. Such talk sounds rather sensible, but I seriously question its sufficiency. I fail to find anything in the Bible which supports it.

A STRAIGHT SHOT.

A lady who accidentally began eating Grape-Nuts and quickly discovered the strength that she gained; felt disposed to write regarding the food. She says, "Grape-Nuts has done so much for me. When I came out of school I was broken down in health from overwork and nervousness. Every summer during the hot weather I have been practically exhausted and generally have lost five pounds or over. Quite by accident I began using Grape-Nuts and thought I liked it very much at first, but the taste grew on me so much that I am extravagantly fond of it. I ate it all last summer and was surprised to find that I kept up with plenty of strength, my nerve force increased, and I lost no flesh. I know exactly what has sustained me for I have made no change in my way of living except to take on Grape-Nuts. I never tire of it. I always use it with cold cream in summer and warm cream in winter. This is a straightforward, honest letter and I trust it will be of service to you." Lucy J. Rowen, Cedar Falls, Ia.

things, and commanded the doing of righteousness. I understand that God designed, for one thing, to create moral sentiment in favor of right doing by the very laws which he made known. The law, the whole body of God's moral law, was the great schoolmaster to bring people up to its requirements, its righteous authority, and to a proper reverence for God and his laws. It would be a monstrous folly in these days and in our land to attempt to create a popular moral sentiment against murder before enacting stringent laws against that crime.—O. H. Wetherbe in Herald and Presbyter.

OHIO VALLEY COLLEGE.

The friends of the above named institution thank you very much for your kind words and interest, as well as contribution, to help us raise the required \$2,000 to meet the Trustees' written assurance that the balance of the debt will be paid by March 18, 1903. It is very important that I receive about \$1,300 more in cash and good subscriptions by March 1, 1902; not that we will likely lose the property if I do not secure that amount by that time, but that expenses may stop, and confusion of unfulfilled propositions may not ensue. It will be impossible for me to visit very many of our strong churches within five weeks, so if our friends will write me the postal, indicating a desire to help as any time between now and March 1, 1903, I will see that subscription blanks will be forwarded to them. I fully realize the importance of promptly providing for this embarrassing debt on this excellent school property.

Will our friends let me hear from them as soon as possible? Fraternally, IVAN M. WISS, Pres. and Financial Agent. Sturgis, Ky.

No man can learn what he has not preparation for learning, however near to his eyes is the object. Our eyes are holden that we cannot see things that stare us in the face until the hour arrives when the mind is ripened. Then we behold them, and the time when we saw them not is like a dream.—Emerson.

FROM MEXICO.

I am two hundred miles south of Guadalajara on my way to the Michoacan Association. We have held some good meetings and distributed a large number of tracts, but have not sold many Bibles; have taken only two subscribers for the religious papers. We hope to reach the Association three days hence. We expect a good attendance of delegates and visitors and are praying the Lord for a rich spiritual blessing. Our little mules, though well loaded down with Bibles and other luggage besides their riders, are holding up moderately well. On our return, we purpose circling to the west and northwest, reaching Guadalajara about the eighth or tenth of February, the entire trip being about 600 miles. Very little of the territory through which we have passed and shall pass is worked by any evangelical denomination—many large towns of ignorant Indians among whom the Gospel has never been preached by anybody. In some places the children, on seeing the stranger approaching, would run and hide like flushed partridges. This field is white unto the harvest and ready for the reapers. J. G. CHESTAIN, Tzacamero, Mex., Jan. 30, 1902.

THE WILLIAMSBURG INSTITUTE.

It has been my privilege to attend four State Board Institutes, conducted by Dr. J. W. Warder, two for the white and two for the colored people. At first I doubted the propriety of the enterprise; now I am thoroughly satisfied that the State Board

CORBIN, KY.

Pastor R. L. Baker has been conducting a series of meetings for the past week, assisted by our Corresponding Secretary, Dr. J. G. Bow.

On Sunday morning and evening, it was the pleasure of the writer of this note to preach for Brother Baker. There have been six additions, and the meeting continues. Sunday was not favorable for church going, but the Sunday-school was well attended and the congregations, considering the almost constant rain-pour, was large and the attention was the best; I found great pleasure in preaching to them.

Pastor Baker is doing a fine work, and he has in his church many faithful and consecrated workers. All speak in the highest praise of Dr. Bow's preaching. The work in the mountains is prospering.

Williamsburg Institute and the church, under the wise and energetic leadership of Pastor Hibbs, are on a high plane of success.

Barboursville school is doing fine work, but the church is yet without a pastor. Prof. Brock, Superintendent of London Academy, is supplying the pulpit with great acceptance, and the Academy and church under the guidance of Bro. McGarrity at London are doing a great work. Pineville church have not secured a pastor, but hope soon to do so.

Theodore Harris Institute is crowded with students. We heard of Pastor Charlie Reed's quiet and most effective work as pastor at Middleboro. He is so modest and unassuming, that we seldom hear from him. He is one of the most efficient pastors in Kentucky.

W. P. H.

AN APPEAL.

To the Pastor of every Baptist Church in Kentucky: DEAR BROTHER: Please authorize some member or members of your congregation to send an appeal at once to your Senator and Representative, respectfully asking them to support the Local Option Bills now before the Legislature as presented by our Field Secretary. In behalf of the State Local Option Committee. J. J. RUCKER, Chairman. MARK COLLIS, Secretary.

HOW TO FIND OUT.

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

WHAT TO DO.

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

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

NORTH BEND BAPTISTS.

Let me remind you that we are four months out on our association year, and only five churches of our twenty have sent in any mission funds. I have waited almost a month since our Board meeting to hear from you, but not a dollar has been sent in. It is a little over two months till our next Board meeting at the Madison-avenue Baptist church. Will the quarterly responses be double then from those churches which have sent in nothing? This is a distressing beginning of this new year. Brother pastors, have we done our duty? What will the Master think of such conduct? Does he "sit over against" our mission treasury and behold the gifts of the churches? We have been hearing a good deal of the "invisible church," and now I write you concerning the invisible gifts. If the "Board member" in your church is not giving the matter attention, let some other brother or sister rise up and insist on doing something for missions. Don't wait till the end of the year to make collections. If the missionaries had to wait that long for food, they would perish. Whatever you send me at any time will be duly credited and faithfully applied. Your servant for Jesus' sake, B. F. SWINDER. Covington, Ky.

LET ME REMIND YOU THAT WE ARE

Let me remind you that we are four months out on our association year, and only five churches of our twenty have sent in any mission funds. I have waited almost a month since our Board meeting to hear from you, but not a dollar has been sent in. It is a little over two months till our next Board meeting at the Madison-avenue Baptist church. Will the quarterly responses be double then from those churches which have sent in nothing? This is a distressing beginning of this new year. Brother pastors, have we done our duty? What will the Master think of such conduct? Does he "sit over against" our mission treasury and behold the gifts of the churches? We have been hearing a good deal of the "invisible church," and now I write you concerning the invisible gifts. If the "Board member" in your church is not giving the matter attention, let some other brother or sister rise up and insist on doing something for missions. Don't wait till the end of the year to make collections. If the missionaries had to wait that long for food, they would perish. Whatever you send me at any time will be duly credited and faithfully applied. Your servant for Jesus' sake, B. F. SWINDER. Covington, Ky.

WE SPEAK OF THE MINISTRY OF SUFFERING.

We speak of the ministry of suffering, of disappointment, of sorrow and speak truly, but none of these minister, not one, until they have been mastered. First our mastery, then their ministry. We say, "The Lord hath chastened us;" yes, but by summoning us to wrestle in which it is our part never to let go. It is not the mere difficulty that exalts. It only gives the opportunity, and we decide whether it be opportunity for bondage and maiming or for blessing and the new name Israel. All depends on us.—Rev. W. C. Gannett.

A SCORNER LOVETH NOT ONE THAT REPROVETH HIM.—Bible.

In a letter from Pastor Henry A. Samrell, of Danville, we learn that his elegant house of worship will be dedicated Sunday, Feb. 9th. The sermons will be preached by Dr. E. O. Dargan of the Southern Baptist Theological Seminary and Dr. B. D. Gray, President of Georgetown College. We cordially accept invitation to be present. H.

REPENT TO-DAY.

BY EMILY HOUREMAN WATSON.

Repent to-day! To-morrow's rising sun
May see thee in the cold embrace of death.

OUR PULPIT.

TEACHING CHILDREN.

BY G. H. SPURGEON.

Come, ye children, hearken unto me. I will teach you the fear of the Lord.—Psalms 34:11.
"Come, ye children, hearken unto me: I will teach you the fear of the Lord."

knowledge; indeed, we know not that there is much distinction between the simplicity of a child and the genius of the profoundest mind. He who receives things simply, as a child, will often have ideas which the man who is prone to make a syllogism of everything will never attain unto.

are tampering with, if you are tampering at all; it is a child's soul you are preparing for eternity, if God is with you. I give you a solemn admonition on every child's behalf. Surely, if it be treachery to administer poison to the dying, it must be far more criminal to give poison to the young life. If it be evil to mislead gray-headed age, it must be far more so to turn aside the young heart to a road of error in which he may forever walk.

wreck at sea, demanding your oar in the life-boat, but it is a deathless spirit calling aloud to you, "Come over and help us." I beseech you, teach "the fear of the Lord," and that only; be very anxious to say, and say truly, "I will teach you the fear of the Lord."
Get the children's attention. That is to the text. "Come, ye children, hearken unto me."

CURES ANY DISEASE

A New and Wonderfully Successful Method of Curing All Chronic and Lingering Afflictions.
A Free Trial Package of This Remarkable Discovery Will Be Mailed to All Who Write.

Anyone who suffers from a weak, disordered condition of the heart, lungs, kidneys, stomach, blood, liver, skin, muscles or nervous system should write at once for a free trial treatment of a new method that is rapidly displacing the old ways of curing disease.



DR. U. G. LIPES.
Gout, partial paralysis, dropsy, locomotor ataxia, rheumatism, neuralgia or any other disease resulting from high living quickly and permanently removed by the new method.
Weakness or debility in any form whether in man or woman is entirely displaced from the system by the new treatment.

S. DRABBLE, AGT.
FOR BEST QUALITY—
PITTSBURG, KENTUCKY, ANTHRACITE JELLICO, and W. VIRGINIA COAL AND COKE.
Office: 26 Fifth Street, LOUISVILLE, KY. Telephone 916.

HOOPING-COUGH CROUP.
Roche's Herbal Embrocation.
The celebrated and effective English cure without internal medicine. Proprietors, W. EDWARDS & SON, Queen Victoria Street, London, England.

WE TEACH YOU FREE
SE. to SIG. PER DAY.
Baptist Book Concern, 642 Fourth Avenue, Louisville, Ky.

We are authorized agents
FOR THE
MOODY Colportage Library
and desire to have agents in every community. Write to-day.
BAPTIST BOOK CONCERN, 642 Fourth Avenue, Louisville, Ky.

day-school teacher take care of the morals of the boys and girls, speaking to them very particularly of those sins which are most common to youth. He may honestly and conveniently say many things to his children which no one else can say, especially when reminding them of the sin of lying, so common with children; the sin of little petty thefts, of disobedience to parents, of breaking the Sabbath-day. I would have the teacher be very particular in mentioning these things, one by one; for it is of little avail talking to them about sins in the mass; you must take them one by one, just as David did. First look after the tongue: "Keep thy tongue from evil, and thy lips from speaking guile." Then look after the whole conduct: "Depart from evil, and do good; seek peace, and pursue it." If the child's soul is not saved by other parts of the teaching, this part may have a beneficial effect upon his life; and so far as good. Morality, however, is comparatively a small thing.

The best part of what you teach is godliness, a constant belief in God—I said, not religion, but godliness. Many people are religious without being godly. Many have all the externals of godliness, all the outside of piety—such men we call religious—but they have no thought about God. They think about their place of worship, their Sunday, their books, but nothing about God; and he who does not respect God, pray to God, love God, is an ungodly man with all his external religion, however good that may be. Labor to teach the child always to have an eye to God; write on his brow, "Thou, God, seest me;" stamp on his books, "Thou, God, seest me;" beseech him to recollect that,

"Within the encircling arms of God He ever more doth dwell;"

that the arms of Jehovah encompass him around, while his every act and thought is under the eye of God. No Sunday-school teacher discharges his duty unless he constantly lays stress upon the fact that there is a God who notices everything. O that we were more godly ourselves, that we talked more of godliness, and that we loved it better.

The third lesson is—the evil of sin. If the child does not learn that, he will never learn the way to heaven. None of us ever knew what a Saviour Christ was, till we knew what an evil thing sin was. If the Holy Ghost does not teach us "the exceeding sinfulness of sin," we shall never know the blessedness of salvation. Let us ask his grace, then, when we teach, that we may evermore be able to lay stress upon the abominable nature of sin. "The face of the Lord is against them that do evil, to cut off the remembrance of them from the face of the earth." Don't spare your child; let him know what sin leads to; don't, like some people, be afraid of speaking the consequences of sin plainly and broadly. I have heard of a father, one of those sons, a very ungodly young man, was taken off in a very sudden manner. He did not, as some would do, say to his family, "We hope your brother has gone to heaven." No; but, overcoming his natural feelings, he was enabled by divine grace, to assemble his children, and say: "My sons and daughters, your brother is dead; I fear he is in hell; you knew his life and conduct, you saw how he behaved; God snatched him away." Then he solemnly warned them of the

place to which he believed, and almost knew, he was gone, begging them to shun it; and then he was the means of bringing them to serious thought. But had he acted, as some would have done, with tenderness of heart, but not with honesty of purpose, and said he hoped his son had gone to heaven, what would the others have said? "If he has gone to heaven, there is no need for us to fear, we may live as we like." No, no; I hold it is not unchristian to say of some men that they are gone to hell, when we have seen that their lives have been hellish lives. But it is said: "Can you judge your fellow-creatures?" No, but I can know them by their fruits; I do not judge them or condemn them; they judge themselves. I have seen their sins go beforehand to judgment, and I do not doubt that they shall follow after. "But may they not be saved at the eleventh hour?" I do not know that they may. I have heard of one who was, but I do not know that there ever was another, and I cannot tell that there ever will be. Be honest, then, with your children, and teach them by the help of God, that evil shall slay the wicked.

But you will not have done half enough unless you teach carefully the fourth point—the absolute necessity of a change of heart. O, may God enable us to keep this constantly before the minds of the taught—that there must be a broken heart and a contrite spirit, that good works will be of no avail unless there be a new nature, that the most arduous duties, and the most earnest prayers will all be nothing, unless there be a true and thorough repentance for sin, and an entire forsaking of it through the mercy of God. Ah! be you sure, whatever you leave out, that you tell them of the three R's, *Rein, Regeneration, and Redemption*. Tell them that they are ruined by the fall, and that if they are redeemed by Christ they never can know it until they are regenerated by the Spirit. Keep before them these things; and then you will have the pleasing task of telling them.

In the fifth place, the joy and blessedness of being a Christian. Well, I need not tell you how to talk about that, for if you know what it is to be a Christian you will never be short of matter. Ah! beloved, when we get on this subject, our mind cares not to speak, for it would riot in its joy, and revel in its bliss. Oh! truly was it said: "Blessed is the man whose iniquity is forgiven, and whose sin is pardoned." Truly was it said: "Blessed is he that trusteth in the Lord, and whose hope the Lord is." Always lay a stress upon this point, that the righteous are a blessed people—that God's chosen family, redeemed by blood and saved by power, are a blessed people here below, and will be a blessed people above. Let your children see that you are blessed. If they know you are in trouble, come with a smiling face, if it be possible, so that they may say: "Teacher is a blessed man, although he is bowed down with his troubles." Always seek to keep a joyous face that they may

know religion to be a blessed thing; and let this be one main point of your teaching, though "many are the afflictions of the righteous; but the Lord delivereth him out of them all. He keepeth all his bones: not one of them is broken." "The Lord redeemeth the soul of his servants; and none of them that trust in him shall be desolate."

Thus I have given you these five lessons; and now, in conclusion, let me solemnly say, with all the instruction you may give to your children, you must all of you be deeply conscious that you are not capable of doing anything in the child's salvation, but that it is God himself who from the first to the last must effect it all. You are a pen; God may write with you, but you cannot write yourself. Be you therefore always mindful of this; that you must be first taught of God yourself, and then you must ask God to teach, for unless a higher teacher than you instruct the child, that child must perish. It is not all your instruction can save his soul: it is the blessing of God resting on it.

May God bless your labors! He will do it if you are instant in prayer, constant in supplication; for never yet did the earnest preacher or teacher labor in vain, and never yet has it been found that the bread cast upon the waters has been lost.

VERITABLENESS.

We are thankful to *The Independent* for the happy arrangement of the editor of the Recorder as the advocate of the "Stiff Baptist theological conservatism." We are unanimously ready, so far as I know, in these Southern latitudes, to array ourselves under the same banner. We are glad the issue is being definitely made up between rationalism and Biblicism, with the redoubtable *Independent* in the lead. There is far less danger in an open, avowed disbeliever in the Bible than a secret foe to its truths under the guise of a friend.

Of this class we regard those who accept the outline history of Christ in the Bible, but believe those who have written that history inspired indeed, but left to their own skill in giving expression to inspired thought, and subject to the same superstitious credulity as the medieval monks who have surrounded with their legends the history of the saints of the Romish Calendar. Reason, within its proper limits, is a safe enough guide, but it is the special province of faith to guide us outside of those limits. There nothing but a thus saith the Lord is decisive. Abraham believed God, and it was counted to him for righteousness; and implicit faith in God's unerring Word is ever the path, and the only path of safety. All Scripture is given by inspiration of God, and consists of the words which the Holy Ghost teacheth.

If, however, any think that the moral and religious teaching of the Bible may be left intact without the inerrancy of history or other vehicle, we have no serious quarrels with them, but profess ourselves incapable of ascertaining the line of demarcation between veritable and the unveritable. E. B. TRAGUE.

The stockholders meeting of the Baptist Book Concern, Inc., will be held at 11 A. M., Tuesday, Feb. 4, 1902, in the editorial room of the WESTERN RECORDER, 642 Fourth Ave., Louisville, Ky.

A MERRY heart maketh a cheerful countenance.—The Bible.

OMENS AND FORERUNNERS OF CONSUMPTION

An Eminent Scientist's Free Weapons of Defense.

Certain symptoms and conditions announce the approach of fatal disease as surely as the first faint blushes of dawn herald the mighty orb of day. Symptoms or signs which point to decline of the general powers of the body and appear to be prescient or ordinary treatment, must be seriously regarded as signs and forerunners of some grave disease—usually Consumption. Some of these indications and forerunners are:—

Progressive Catarrh.
Weak Lungs, after Pneumonia, Pleurisy, etc.
Bronchial Asthma.
Cough, dry or moist.
Tonsillitis.
Laryngitis.
Bronchitis.
Hemorrhage, throat or lung.
Faulty Nutrition.
Wasting Flesh.
Blood Taint.

FOUR GREAT FREE REMEDIES.

- I.—THE **EMULSION**—This great germicidal and building preparation repairs and rebuilds impaired organs, protects while it builds, and fortifies the whole system against consumption germs.
 - II.—THE **CUMKATORANT**—This removes lung obstructions and makes breathing easy.
 - III.—THE **TONIC**—This is a powerful restorative, but a stimulant.
 - IV.—THE **DRUGLESS CURE** for Catarrh never fails to cure.
- The four remedies combined, including the wonderful Emulsion, form the most potent and successful treatment with which to fight and prevent, or to combat and cure Consumption. This treatment fortifies any system against any disease of wasting tendency; it restores the powers of the body which enable it to resist the germs of disease.



DR. T. A. SLOCUM, THE EMINENT SCIENTIST OF NEW YORK CITY, INSTRUCTING PHYSICIANS AND STUDENTS IN BACTERIOLOGY.

- Blood Impoverishment.
- Night Sweats.
- Pallor.
- Delicately Hoxy Cheeks.
- Chest Pains.
- Burning Sensation in Lungs.
- Rapid Pulse.
- Diarrhoeal Discharges.
- Extreme Lassitude.
- Want of Energy.
- Unaccountable Fatigue.
- Suppressed Functions.
- Sinking Spirits.
- Nervous Fever and Chills.
- Nervous Exhaustion, etc.

Some need only the Emulsion, the Expectant or the Tonic; others require all four preparations, according to particular existing conditions.

WRITE FOR FREE TRIAL.

Through the rare liberality of Dr. Slocum, all four of the above remedies are FREE to those who are threatened by or are afflicted with Consumption or other wasting malady.

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, 98 Pine St., New York.

and you will be at once sent the four FREE preparations, with full directions. You may as well be one of the increasing army annually saved by modern medical science.

EDITOR'S NOTE.—When writing the Doctor, please mention the WESTERN RECORDER, giving express and post office address, and greatly obliged.

Stewart Dry Goods Company.

DRY GOODS
NOTIONS
SHOES
CARPETS
UPHOLSTERY

NEW YORK STORE
LOUISVILLE, KY.

IMPORTERS
JOBBERS
AND
RETAILERS

ORDER MAKING, WILLMENT, MEN'S FURNISHINGS, CLOAKS, COATS, GLASSWARE, STATIONERY.

A GOOSY GOUGH \$7.15

A Good 6 1/2 inch wide, well made, all-weather rubber coat, more than we charge for. Retail at from \$12.00. Machinery finish, one 1/2 inch. It will wash, covered with heat, fire, and cold. It is made of the best material, and is guaranteed. Shipping weight by box, (includes 100 miles 75 cts., less for shorter distances). No agents, but direct of us, give you prices and get full size. Write for large, free Catalog. SUTCLIFF & CO., Louisville, KY.

Missouri Baptist Sanitarium, 810 Taylor Avenue, St. Louis, Mo.

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

Rates as low as can be for accommodations furnished. For full information address:

MR. I. H. CADWALLADER, Superintendent.

DR. I. H. CADWALLADER, Physician-in-Charge.

Mention the Recorder in answering any "ads."

FREE

For the purpose of introducing my Home Treatment to certain localities, I will, for a short time, give to every sufferer wanting a Cure for Catarrh, Bronchitis, Croup, Whooping Cough, and other ailments, a "Bottle of Free" Home Treatment, absolutely FREE. No C. O. D. inspection. Write to: DR. H. BEATT, 100 N. 11th St., Cincinnati, O. 1902.—Dr. H. Beatt, the Third and Last Specialist, has an office in the city of Cincinnati, Ohio, and will be glad to see you. He will be glad to see you. He will be glad to see you. He will be glad to see you.

EDITORIAL.

More than a third of the present session of the Kentucky Legislature is passed, and there will not be another regular session for two years. Much important legislation is needed, and unless special care is taken, some that is very important will fall for lack of time. It has often happened also that good measures which would have passed on their merits by large majorities were practically defeated by the dilatory tactics of opponents. And there are always opponents, secret or open, to every reform. There are those among us who profit by iniquity, and they will oppose by every means in their power whatever promises to interfere with that iniquity. But the friends of reform should take this for granted, and should see to it that the needed measures are passed.

Among the needed reforms is the new local option law, which would have been passed at the last regular session but for the successful dilatory tactics of its opponents. Those opponents knew that the large majority of the Legislature, as well as of the people, favored the bill, and the only hope of defeating it was to prevent a vote until it would be too late. This they did.

The good people of the state, who want the right to say whether liquor shall be sold in their midst, have been patient, but patience has its limits. And yet, unless care be taken, there may be another two years' delay. We, therefore, call upon our legislators to see to it that this bill becomes a law at this session. It has the approval of the specially chosen representatives of the different denominations of Christians in the state, from whom, indeed, it emanated.

This is no measure of partisan politics. It is simply a matter of good order, and of home rule. No party leaders would for a moment think of committing their party against such a measure. The only danger is, that the limited time of the session will expire before the bill comes to a final vote.

Another good and needed bill has been introduced which we hope will become a law. It provides for the appointment of two additional judges for the Circuit Court in Louisville, and for their rotation in the different departments. Each judge, thus in his turn, will preside over each of the six departments of the court. This has worked well in other places, wherever it has been tried, and it is certain it would work well here. It would break up the one man rule in our criminal practice, and would relieve other abuses as well.

Our people generally should take a livelier interest in what our Legislature is doing. The best men in the Legislature should feel they had the active sympathy of the best people in the state in all efforts to promote the highest welfare of the people. The trouble is, that those who oppose righteous legislation are active, while the best people are quiet. Now is a good time for the good people of the state to be heard from, and for them to impress upon our legislators that this needed reform has been hung up by dilatory tactics too long already, and now the Legislature is expected to do its duty. While we have not the honor of an acquaintance with very many of our legislators, we do know a number of them, and we believe

they are ready to give the state the best laws they can enact.

The death of Dr. David Shaver removes a long-known and long-honored leader among Southern Baptists. His fame rests chiefly on his work as editor, though he was a successful pastor in Lynchburg, Richmond, Hampton and Augusta. He was a preacher among the Methodist Protestants, and became a Baptist after careful Bible study, and, as is usual in such cases, as became a stalwart Baptist. A clear writer, a strong reasoner and a thorough gentleman, he was a model editor; first of the *Religious Herald* and afterwards of the *Christian Index*. The failure of his voice drove him from the pulpit and sent him to the editor's chair, which he adorned as few men have ever adorned it. He was worthily succeeded by the great and good Dr. H. H. Tucker. The closing years of his long and useful life (over 81 years), Dr. Shaver devoted to teaching in the Atlanta College, where he rendered most efficient service. The writer has known, admired and loved Dr. Shaver for thirty-five years, and has felt greatly indebted to him in many ways. Nearly all his contemporaries have passed away: Howell, Jeter, Graves, Tucker, Fuller, Broadus, Boyce, Manly, Williams, Brantly, Mell, McIntosh, Taylor, Henderson, Polk, Dexter, Dagg, T. G. Jones, Hillman, Renfro, Oran, Brown, Barlow, Wingate, Pendleton, Barrows, Spencer, Dudley, Helm and the rest—Yes, there were giants in those days.

Among other delightful things, it is the *Religious Herald* says: "The *WESTERN RECORDER*'s seal for 'peace' in the old Seminary controversy is the seal of a man with his tongue in his cheek." We respectfully ask our contemporary to explain what it means by that statement.—*Western Recorder*.

That is a fair question, even if it seems unnecessary. We mean that, while the *WESTERN RECORDER*, in its "sensational," claims to be an advocate of peace, and denounces anybody who would break the peace, it proceeds to reopen old wounds right and left, and seems to be enjoying itself hugely meanwhile.—*Religious Herald*.

And now we ask the *Herald* to tell us what "old wounds" it has been reopening. We also ask our contemporary to tell its readers that the family and friends of Dr. F. H. Kerfoot have thanked the *WESTERN RECORDER* for what it has done in regard to that New York *Evening Post* article. The *Herald* assumed to speak in their behalf in condemning us for doing the very thing they thanked us for. Will not the *Herald* be fair enough to tell its readers this?

For some reason we have not till now seen a copy of *The Baptist Advance*, the new paper at Little Rock, Arkansas. The first number has 12 pages, but it is to be a 16-page paper. The price is \$2.00 a year. Dr. M. L. Thomas is editor, with the Rev. N. R. Pittman and B. F. Whitten field editors. The first number has fine articles from Drs. J. K. Pace, J. B. Moody, O. L. Hailey, A. J. Barton, F. O. McConnell, J. H. Feys and others. This is truly a goodly array. The first number strikes a high note, and gives promise of a paper of great merit and of great power. Having bought out the *Southern Baptist* at Memphis, the *Baptist Advance* starts with a goodly list outside of Arkansas. It has strong backing, too, and we are sure it will stand four square for

"the faith once for all delivered to the saints." The salutatory declares: "The paper is fraternal in spirit and Baptist to the core." Amen to that.

Dr. HENRY D. KERFOOT writes: "I thank you most heartily for the reply you made to the *Herald*, it was the best thing I have read for some time." Dr. Kerfoot has been in correspondence with the editor of the New York *Evening Post*, and now the latter declares that his informant said he got his "information" from "a trustee of the Southern Baptist Theological Seminary." According to this, there are two men in the case—the Trustee who gave the "information" and the man who took the "information" to the editor of the *Post*. This modifies the previous statements. The editor said that his informant's name did not occur in the list of Trustees we published. Since that list was complete, it followed that this informant is not a Trustee. But now the editor said he got his data from a man who said he got it from a Trustee. We are unwilling to believe that any Trustee made any such statements; but the vindication of the Board, which we thought complete, may not be complete after all, unless the silent seven will speak out in their own vindication.

We publish this week again, a batch of opinions on that dastardly article. We discontinue after this week, however, this department of the paper, after carrying it on six weeks. By this we do not mean to exclude from our columns the opinions of the brethren on this matter; but we will insert them as correspondence, and not in a special space set aside for the purpose. We have now published opinions from over sixty representative men from all parts of the South, who certainly voice the sentiment of the domination, outside a small number.

It has often been said that the election of Matthias to Judas' place among the Apostles was improper. It is said that Peter and the rest got impatient waiting for the coming of the "power from on high," and thought they must be doing something, and so they proceeded to elect Matthias to Judas' place; while God chose Paul for that place. As a proof that Matthias was simply the brethren's choice, while Paul was God's, it is urged that Matthias is never heard of afterwards, and this is claimed as evidence that his election was improper.

But the after silence of Scripture concerning Matthias proves nothing, since nothing more is heard of Thomas, of Matthew, of Nathaniel, of Thaddeus, of Simon Zelotes and others. If the after silence of Scripture makes against the apostleship of Matthias, it equally makes against the apostleship of these others also. So this point may be set aside.

There is nothing said in the account given of Matthias' election to indicate that there was anything wrong about it. Neither then nor afterwards do the inspired writers give the slightest hint that Matthias' election was not all right.

Then the Apostle Paul (1 Cor. 15:5) speaks of the risen Christ's appearing "to the twelve." This is a recognition of Matthias' election, since he was required to make out twelve, Judas having killed himself. It is also a recognition by Paul that he was not

one of the twelve, and hence he could not have taken Judas' place.

It has been said that "the twelve" are spoken of as a body, and that eleven of them or any other number present when the body met would be called "the twelve"; and hence Paul's speaking of "the twelve" does not mean that there were twelve of them there at the time.

On this we make two points: 1st. It is not so. The Scriptures do not speak of "the twelve" in any such way.

2d. If it were true it would not alter the case. Paul speaks of "the twelve" as entirely apart from himself, and gives no hint that he considered himself one of them. Indeed, his reference to his call to the apostleship all point the other way.

We conclude, therefore, that the election of Matthias was all right, and that he really took Judas' place.

It is the chief objection urged by skeptics against theology, that theologians oppose the advancement of science. Then Galileo is cited as a case in point, and theologians as a class are held responsible for the conduct of the ecclesiastics who opposed that famous astronomer. Books have been written to show that theology opposes science, and the "smart" young man is told that if he would be "scientific" he must discard "theology." We have all heard this over and over again ad nauseam.

We wish to cite an instance (and many might be cited) where scientists have opposed the progress of science. Prof. Marconi has given wireless telegraphy to the world as a practical means of communication, and which revolutionizes the whole system of telegraphy. So far no theologian has been heard from in opposition to Prof. Marconi's investigations. No preacher has antagonized him nor in any way sought to hinder him. But he has not lacked opposition, however. It has come—would you believe it!—from professional men of science. Speaking of his efforts, which have issued in success, Prof. Marconi himself says: "I had the whole scientific world against me, saying and doing everything possible to upset me."

Picture it! I think of it! "The whole scientific world" arrayed against the advancement of science!!! Galileo lived three hundred years ago, and the priests who opposed him are not on a par with the preachers now living. Theologians of to-day are not responsible for the behavior of those priests in the long ago. But the scientists who opposed Marconi are living now. It was the most recent men of science who said and did "everything possible to upset" Marconi, according to his own statement. No preachers opposed him. The opposition came from scientists. Surely; surely; for very shame the skeptics will quit saying that theologians are opposed to the advancement of science.

Those who go on our trip to the West Indies, should send in \$30.00 advance payment (as required by the contractors) so as to secure proper enrollment. The trip begins at Miami, Fla. The party sails at 8 P. M., Feb. 21st. They will report at the Royal Palm Hotel, where the manager will meet them. The whole cost is \$175. If any wish to leave out Santiago, Cienfuegos and crossing Cuba, they can have a reduction of \$60. But this is the most interesting part of the trip.

Editorial Varieties

It is said that there are fifteen members of the Confederate Congress still living. We believe there are more than that.

We are glad to learn that Dr. A. J. N. Thomas is nearly well, after his long and serious illness. May he long be spared.

A recent careful canvass of Columbia, Missouri, shows that 75 per cent. of the adult population of the city are church members. That is a splendid showing.

Waldoe-Housen, the Premier of France, is somewhat strongly in favor of legislation to restrain of the liquor traffic. He says: "The scourge of alcoholism threatens the very existence of the race."

Dr. W. T. Standick writes from Oceanock, Va.: "The Recorder is a welcome visitor every week. I am beginning to look anxiously for it every Saturday. It is a magnificent paper and brings joy and comfort to the friends. It is strong and pure."

Some of our exchanges are exercised over the alleged falling off in the number of students in the theological seminaries, and various explanations are offered. Of the sort that come out of some of the seminaries, the fewer we have the better off we are.

The Alabama Baptist has come out enlarged and beautified as *The Southern Christian Alabama Baptist*. The first page has a fine likeness of Dr. Hawthorne, with a strong sermon from him on the 1st and ad pages. It is published in both Birmingham and Montgomery. Editor and owner F. W. Smith.

"What is equally gratifying to note is that all our Baptist papers are standing true to the old doctrine of grace."—*Christian Index*. We would rejoice to be convinced that this is true; and we would be glad if the *Index* would give the evidence on which it bases that statement.

Dr. John Kittle was not a preacher, but on account of his theological writings he has made a D. D. Dr. W. H. Harper is not a preacher, and yet he is a D. D. Mr. Joseph Loughing, who recently died at Yonkers, N. Y., was a Methodist U. D., and yet he was not a preacher. No preachers do not monopolize that degree.

The Washington Post says that Congressman Hixson of Virginia, recently said to General Miles, who was the man who put hands off upon Jefferson Davis, and that General Miles replied: "Yes; but you must remember that I was a very young man at that time. I am older now and know a good deal more than I did then."

The United States now ranks fourth in population among the nations of the earth. The order is: China, British Empire, Russia and the United States. France, including her dependencies, comes next. The United States, however, has the largest homogeneous population, except China, and it is the strongest nation on earth, and rapidly getting stronger.

Warren Viley, who died Jan. 16th, was a remarkable man. For two generations he was a prominent figure in civil and social life. He was intimately associated with all Kentucky's great men, from Henry Clay down, and many of them were greatly indebted to him. He was a fine specimen of the old Kentucky gentleman, courteous, kindly, hospitable, cultivated, courageous, chivalric. To all this he added faith in Christ and a love of his fellow men, being an honored member of Midway Baptist church.

The Baptist young people of this city have organized the Louisville Baptist Young People's Association. The organization was effected at the meeting where the members of the church were gathered, and a ringing apostle of truth and righteousness, one of the best men in the city, addressed the assembly. His address at Broadway church, under the auspices of the Louisville Baptist Pastors' Conference. Monthly meetings will be held, reports made, and the purpose is to also in developing our young people as church members. Deacon J. T. Watts, of Chestnut street, is the President, and a better choice could not have been made.

One of the most prominent Baptists in the world, who is pastor of a leading church in the North, writes in a private letter: "I hope you will succeed in unearthing the man who wrote or dictated that villainous article against the Southern Baptists, and exposed and removed from any place of influence, if it can be done." A leading Southern pastor, in a private letter, writes: "Keep up your hunt till you get the right man and then publish his name in big letters at the head of double-column space, and send it to the Recorder." Another writes: "I have printed, saying: 'Here is what your brethren think of you.'" These are samples of many letters that have come to us.

Mr. Ward McAllister limited "society" in New York to "four hundred," and the rest of all "three millions" were left out in the cold, according to McAllister. He did not venture to give a list of his "four hundred," and so he left it open for several thousands to claim that they belonged to the exclusive set. But here come the Reverend Charles Wilbur DeLyon Nichols and ruthlessly trims down the "four hundred" to a mere "two hundred," and in Washington only six persons in "society," according to the Reverend Charles Wilbur DeLyon Nichols.

Opinions of that New York Evening Post Article.

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

"CRUEL."

I suppose the man who furnished this data only intended to tell what appeared to him a good joke, without any idea it would be published. But it was cruel, misleading and unworthy of a true man.

PRESTON BLAKE.

Lexington, Ky.

"MALICIOUS BLANDER."

I endorse what you said of the Whitlitt matter and the New York Evening Post. For any Baptist to have made such a statement as that, shows one of two things—his ignorance of Baptist doctrines and principles, or malicious slander.

J. E. LIDE.

Camden, Ark.

"FALSE, FOUL."

"The Virtue in Majorities" reflects badly on the intelligence, truthfulness and spirit of the New York Evening Post and its informant, even from a worldly or Pedobaptist standpoint. To try to get into the graves of the Rev. John Jasper of color and the great Dr. Kerfoot, to express their fancy, false, foul contempt for majorities, Baptist history, Southern Baptists and the Southern Baptist Theological Seminary, just to reveal sympathy for Dr. Whitlitt. How revolting to good people! Find them.

JOHN T. CASBIBB.

Rockport, Ky.

"VITUPERATION."

That New York Evening Post article, for vituperation and misrepresentation, leads anything I have seen. It sounds more like the utterance of a low politician than of a professed Christian. I cannot conceive of a Baptist working himself up to the point to pour such venom upon his unsuspecting brethren of a common faith.

And then his attack upon the lamented Kerfoot, is like that of the mid-night ghoul. The listlessness of his head and the blackness of his heart would be hard to determine.

J. H. GRIMS.

Cave City, Ky.

"CORNERED HIM."

I think you have cornered "Who is he?" and I sincerely hope he may yet be brought out, and when fairly exhibited assigned some comfortable dark corner where he may have an opportunity to repent of his sins and the wrong done the Baptists and that noble and brave Professor—Dr. Kerfoot.

JOHN A. MIDDLETON.

Shelbyville, Ky.

"GROSS INSULT."

The gross insult offered to the intelligence of Southern Baptists and the cowardly attack upon the dead, are approximated only by any attempt to excuse or justify the deed.

J. W. SANDLIN.

Albertville, Ala.

"DIABOLICAL INSINUATION."

The article in the New York Evening Post is a diabolical insinuation which is fourfold. 1. It insinuates against the professor; 2. Against the student body; 3. Against the Seminary; 4. Against the body of Southern Baptists. It is a diabolical insinuation to be student with Dr. Kerfoot in the Seminary for a few months prior to his appointment to a professorship. He was my teacher for a year immediately preceding my graduation from the Seminary. He was held in the highest esteem by Drs. Boyce, Broadus, Manly and Whitlitt. He was recognized as a scholarly and capable teacher, and was exceedingly popular with the students. He was "able and high-spirited," and therefore wholly incapable of accepting of any such thing as contained in the article referred to.

WILLIAM J. HOLZGOLAW.

Atlanta, Ga.

A MAN sincerely obedient will not pick out and choose what commands to obey and what to reject. He will lay such a charge upon his whole nature as Mary, the mother of Christ, did upon all the servants of the feast. "Whoever he shall say unto you, 'bind,' and you shall be bound on earth, lips, body and soul, do you all seriously and affectionately observe whatever Jesus Christ says unto you, and do it.—Phillips Brooks.

"THE SNEAK."

How any fair-minded, right-thinking Baptist, or any one else, can have thought that contempt for the sneak who was the informant of the New York Post, is amazing. Why any one should be unwilling to have him exposed, is not easily explained. How any one can do other than commend the course of the RECORDER in defending the character and reputation of a notable Christian scholar and gentleman, is difficult to understand. Label the sneak by all fair means, and all who are in sympathy with him, if you can.

W. F. FISHER.

Portsmouth, Va.

"CHARACTER-SMASHER."

I had thought that the denomination had placed a railing about the unfortunate episode, so high, that no one would be so base as to denigrate it. I am sorry to learn that any self-respecting Baptist would undertake to "smash" against the sainted Kerfoot.

The act has been so universally condemned, that I am sure no other character-smasher will dare to raise his head, expecting any sympathy except from victors. The Lord teach us all to love one another even as Christ loved us.

WM. D. POWELL.

Hall's Tenn.

"VARMINT."

It seems to me there is a varmint up the creek, and I think I can find the smell.

J. T. CHRISTIAN.

Chicago, Ill.

I am glad to see the stand you are taking in regard to that Post editorial.

W. JAS. ROBINSON.

Grenada, Miss.

"LOW, MISERABLE FELLOW."

I used to play "hot and cold," and when we came near the switch some one would call out "hot." Your editorial is hot for somebody, and I think the low, miserable fellow should be found and treated—well, will not say.

G. W. PERRYMAN.

Paducah, Ky.

"POLTROON."

I love the Seminary. The lamented Dr. Kerfoot was one of her best and bravest professors. A man of God who stood four square to the world. And now after he has laid aside his arduous, yet faithfully performed, duties, and his noble spirit has gone to dwell with Him who made it; a scandalous comes forth to lie and to scandalize his country name, and with him all Southern Baptists, and the name of our Seminary which we love. Whoever he, or it, is, he should be denounced as the blackest of all that is good and true; and though he be too much of a poltroon to let himself be known, may he remember that He who said, "Vengeance is mine," will call him to account for this dark and scandalous deed. May the RECORDER continue a fearless exponent of the truth.

C. J. CASBY.

Moore's Hill, Ind.

I am strictly with you on the Evening Post article. I think the editor equally to blame, or more so. He would not have published the article had he not wanted to ridicule Southern Baptists. I think he should be thoroughly rebuked, and that every Baptist should discontinue his paper.

JNO. C. ROGERS.

Center, Texas.

"GOD BLESS THE RECORDER."

You deserve the thanks of the denomination for your efforts to treat the man who was so base as to be responsible for that slander against Southern Baptists. It seems to me that you have about tired him. Surely he does not need a Nathan to say, "Thou art the man." God bless you and the RECORDER. It is the most highly prized of all our exchanges.

G. W. GARDNER.

Greenwood, S. C.

Be not a witness against thy neighbor without cause; and deceive not with thy lips.—The Bible.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached on "Unprofitable servants," and on "Counting the cost." Bro. S. B. Tinsley was ordained deacon. Bro. W. C. Jones offering the ordaining prayer.

Broadway.—Pastor Jones preached on "The glory of young men."

Chestnut-st.—Pastor Weaver preached on "The golden chain of salvation," and on "Obedience." One received by letter, one for baptism and two baptized.

East.—Pastor Felix preached on "Jesus, a Saviour," and on "Searing the Scriptures." One received by relation.

McFerran Memorial.—Pastor Hamilton preached on "Working the

works of God," and on "Abraham's viewing Sodom." Three joined by letter since last report. Bro. W. E. Hatcher came in two weeks ago as pastor in a meeting.

Twenty-second and Walnut.—Pastor Dement preached on "Right bearing," and on "Right seeing." One joined by letter. Sunday-school average for January 411.

Clifton.—Pastor Foster preached on "Theoretical vs. practical religion," and on "Circumcision of heart." One received by letter. Sunday-school average for January 411.

Franklin-st.—Pastor Jenkins preached on "God-sent men," and on "A broken and contrite heart." One received. There were 248 in Sunday-school.

German.—Pastor Jansen preached on "Christ's question for man," and on "The necessity of conversion."

Highland.—Pastor Dawes preached on "God and the Christian," and on "An Old Testament tragedy."

Logan-st.—Pastor Tralle preached on "Thriving for God," and on "The striving for the Spirit."

Parkland.—Pastor Taylor preached on "The seeing eye," and on "The prosperity of the Word."

Portland-ave.—Pastor Henderson preached on "Necessity of regeneration," and at night Bro. Hoagland spoke on the curfew.

Southgate-st.—Pastor Clarke preached on "Progress in prayer, watch and work," and on "The battle is the Lord's." One received by letter and one for baptism.

Third-ave.—Pastor Allen preached on "Missionary call and motive," and on "Satan's sieve."

Twenty-sixth and Market.—Pastor Reed preached on "The promise of the Father," and on "With thou be made whole." One joined by letter. Bro. O. L. Stringfield will begin aiding in the meeting next Sunday.

Oakdale.—Pastor Hill preached on "The rich man and Lazarus," and at night the young people's meeting.

Jeffersonville, Ind.—Pastor McFarland preached on "Doing the will of God," and on "Obedience." Three baptisms.

Hope Rescue Mission.—Pastor Bruce reports a good week. Work growing.

Beechland.—Bro. W. E. Powers preached on "God's caring for his people."

The topic before the Pastors' Conference was "The use of the Bible in the pulpit." It was opened by Bro. J. B. Falk, and was discussed by W. E. Powers, J. M. Weaver, J. P. Jenkins, W. M. Bruce, S. B. Foss, J. M. McFarland and W. W. Hamilton.

SEMINARY NOTES.

Bro. F. F. Gibson, of Arkansas, and A. L. Tidrick were pleasant visitors in the Hall last week.

Dr. D. J. Atiyah took tea with Dr. Eager one evening last week.

H. O. Smith has a rare collection of pictures, and he takes great delight in having his friends to call and see them.

One of our brothers on the fourth floor has the misfortune of being a little absent minded, and as a result he emptied his slop bucket into his waste basket.

Bro. E. Bond Griffiths led the mid-week prayer-meeting with a few very earnest and helpful remarks on a part of Eph. 8.

Dr. W. E. Hatcher, of Richmond, Va., will commence his series of lectures on Sunday-school work the week following February 9. There will be five of them, covering nearly two weeks.

Dr. Eager ate turkey with us Friday night, and gave us his luncheon. He left here January 26, and will call from New York the 30th. Drs. Robinson and Carver will have charge of Biblical Introduction, and Dr. Mullins of Pastoral Duties.

T. V. Shoemaker has accepted the call at Splice Valley, Ind. V. L. Bonnell, of Virginia, supplied at Elk's Creek for two weeks.

HENRY C. MCGILL.

Pastor A. H. Ellis writes: "Our hearts were made glad by the generosity of the good people of Stone Lick church when one of the brethren drove in with a load of good things too numerous to mention. We are very grateful to them for their kindness, and we pray God may richly bless them in their Christian lives."

Pastor W. F. Jaggars writes: "I

have just closed a splendid effort meeting, held with my church at Little Rock, the church came together. The church failed in securing other help, so we had all the work to do ourselves. The congregations were large at almost every service. Sometimes we had only standing room to preach. The church came together and gave me a hearty co-operation, and the result was an old-time revival of religion. The church was thoroughly aroused to duty. We had 19 conversions, 20 additions to the church, 16 by experience and 4 by letter, and 1 by relation. The church and people about Little Rock manifested their appreciation by a liberal remuneration which brought us under lasting obligations to them."

Brother Wickersham writes: "Eldrs. J. W. Ingle and F. Rainwater are in a meeting at New Friendship church, and I hear that they are having a good meeting. Eldrs. G. W. Wilson and Sam James are in a good meeting at New Hope church, Pulaski county, Mo. I have not heard the result; I think this will be a year of great gathering to our churches over a large territory. We are pleading for that."

There was a young people's meeting at Barbourville last week. Bro. N. Virgin and Tralle were there from outside the county and they contributed greatly to the interest of the occasion. Several asked for prayer.

A State Board Institute will be held at Morehead this week, Friday, Saturday and Sunday.

OTHER STATES.

Pastor C. C. Marshall writes: "Our church here is doing unusually well in all departments. When I closed my first year as pastor, with the last of December, the church had paid in full all current expenses, and had over-paid me. They have given me an increase in salary, a substantial increase. A goodly number of the best people of the city were added to the church during the year. The ladies raised over \$75 for cash the last six weeks of the year. The Ladies' Aid and Missionary Societies are doing fine work under the leadership of Mrs. Marshall, the pastor's wife. Outlook for the new year is very promising. The church has been in as good condition for five or six years as a present."

Pastor J. L. Thompson writes: "Please change my paper to Fayette, Ala. to Hessemer, Ala. I go to the latter place on February 1 to take charge of the First Baptist church."

Bro. W. J. David, of Meridian, Miss., has accepted the call to the church at Magnolia, Ark., and entered upon his work there.

Pastor W. H. English writes from Tonkawa, O. T.: "Last Wednesday night we closed a 17-days' meeting. I did the preaching except one morning and evening. Bro. L. L. Smith, our Corresponding Secretary for Meridian, preached at 9 p. m., and Bro. Martin at 11 a. m. The results were 12 conversions, 7 baptized, 1 restored, 1 received by letter and others inquiring after salvation. I feel sure that others will soon give themselves to God. Since my coming here the church has been growing rapidly, interest has deepened and feeling has broadened. We have painted our church inside and out, built a coal house, scoured our coal, have a janitor and are going along like other folks. But thank God that no peace and love rule supreme, and only those who have stood the storm can fully appreciate peace, sweet peace, such as God's love only can give."

Evangelist T. T. Martin begins a meeting in Meridian, Miss., Feb. 9th. All the Baptist churches of the city will be asked to pray that God may send a glorious blessing.

Pastor Dill has been aided in a meeting in Fredericksburg, Va., by Pastor W. W. Hamilton, of Louisville. At last occasions there were over 30 additions.

Pastor J. A. Dalton writes from Littleton, Ill.: "I began my work as pastor of this church the 17th of November, having moved here from Ruteledge, Mo. Had a meeting here in December, aided by Bro. G. A. Crouch, of LaGrange, Mo. Visible results of our meeting were small. We expect, however, to reap the harvest later on. Bro. Crouch's work is safe and efficient. He is now in a meeting with Fox River church, near Wayland, Mo. From there he expects to go to Tennessee and hold a meeting with Fall Branch church. In a sense, we are the bishop of

[Continued on 16th page.]

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 great nervous system, the sympathetic and pneumogastric and when the stomach



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

The danger from this condition is that, the continued disturbance of the heart 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.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

WHEN FATHER TRIED TO SKATE.

BY JOE CONE.

When father searched the attic through he brought us down to see Some twenty years ago. He held them proudly by the straps. And said with much ease, "I guess I'll go down the pond An' show ye how tow skate."

A LITTLE BOER PATRIOT.

BY AXEL OSNUM.

Little Willy was one of those brave Boers who found death in the terrible fight at Bromkoostrapuit. He was only fourteen years old, but as good a shot as any grown-up man. He was a dark-haired, light-hearted lad, with handsome brown eyes, an ever-smiling, well-shaped nose, and a sun-burnt, fair face.

THE COMING OF THE FATEFUL DAY. He was particularly well thought of by us in the corps of scouts, and several times followed us when patrolling outside of Pretoria. Full of tricks he was, whether it was on the battle-field or in the camp. He had a little fat Basuto pony to which he was as much attached as to his beloved rifle, and he was always bragging himself with these two treasures of his, when off duty.

At last came the day that was to be fateful for Little Willy. In the evening Commandant Pinar (he is styled our General here in the prisoners' camp in Portugal), had received orders to lay a small English camp by surprise. The order had come from Gen. Botha himself, and Little Willy had learned about it, although he had not been ordered out. When, at night, he heard us adding to our camp, he had snuffed a rat, and so died his pony, too.

He rode that night between Lieut. Dick Hunt, an American, and myself. He spoke all the time about the pleasure he felt that he was to have another scrap with the Englishmen; and he had taken extra ammunition along, for he had two cartridge-belts hanging across his shoulders and on his waist, and all well stocked with. Manner cartridges. At dawn we were close upon the British outpost, which we immediately driven back, and we took a position only 1,500 yards

from the British camp. Little Willy placed himself right behind me, a little higher up, back of a big boulder. The Englishmen, of course, at once marched out, and presently we were in the middle of a terrible fusillade.

WILLY'S VOCAL AND VOLCANIC GREETING.

In the meantime, Little Willy was firing to his heart's content, and now and then, between the shots, he was calling out anything but nice greetings to the Englishmen. After about an hour of hard fighting, one-half of our command was ordered to take another position, while the rest of us, who were then relatively few, had to try to hold our rather hard-pressed position until the man of Gen. B. Viljoen could come to our assistance. I did not pay much attention to Little Willy until he suddenly called out:

"Look out, there! The Englishmen are close upon us!" Now commenced a furious battle, at a distance of only 250 or 300 yards, and twice they tried to take our position by assault, but had to give up the attempt. The bullets whistled past us, and the air was full of dust and stone fragments.

During this furious fight, which only lasted about twenty minutes, I all of a sudden heard Willy call out my name, but I could not pay any attention to it, because at that moment a Boer at my side received a bullet in the abdomen, and I had to try to find cover for him. A little while thereafter we were relieved, and the Englishmen retired. Now I thought of Willy, and I called his name. Receiving no answer, I crept up to his position. There he was lying on his back behind the boulder, while a big pool of blood under his head showed where he had been shot. The bullets had gone through his head above the left eye, and I removed, almost all the back part of the head, so the wound might indicate that the Englishmen had used explosive or Dum-Dum bullets.

I immediately called our captain and lieutenant, who were close by, and showed them where our little comrade lay. And, though a strong and brave man, our captain could not restrain his tears at sight of the handsome, childlike face of the valiant little defender.

THE CAIRN ON THE GRAY HILL.

Willy must have died immediately, and his last word must have been when he called my name. His pale face was so bright by blood, that there were only a few drops where the bullet had entered. His rifle was still hot, and a heap of empty cartridges, showed that he had fought for his country to the last. We dug a grave on the spot where he fell, and Little Willy was buried in a basket, with his hands covering his face. He looked fairly dainty as he lay with eyes closed and his dark hair in small curls peeping forth under his hat. If it had not been for that little hole over the eye, one would have thought he was sleeping. He was buried with his carbine and his cartridge belts, as he had fought. The captain said a short prayer, and I hardly believe it was one very dry at the burial of our favorite, for he came, with his light heart and merry words, been like sunshine in our camp. We gathered stones to cover his grave, and the cairn on the gray hills shows where this little brave orphan boy fought his last battle for his country. Little Willy's pony had been shot during the battle, and only appeared at the camp four days later, without saddle or trappings.—N. Y. Evening Post.

JACK AND THE WILLOW PUSSIES.

BY LAURA ALTON PAYNE.

"Meow! meow!" At Silvercoat's cry of distress, Bess Dawes, who was sitting by the window, busily engaged in making a new dress for her doll, turned her head quickly.

"Jack, what are you doing to Silvercoat?" she asked suspiciously. "Oh, nothing, only pinching her tail," replied eight-year-old Jack, provokingly. "I've noddin' to do till my kite dies."

"Suppose you put in your time learning to read, for Jack's sake, and just leave Silvercoat alone, if you please. I don't see why you have to be always teasing some animal, or getting into mischief. Other boys don't do that."

the usually sweet tempered Bess actually stamped her foot. She could not bear to see animals tormented; least of all, Silvercoat. "Put her down, I say, or I'll!"

"Wha-a-!" and cruel Jack grinned aggressively at her, as he gave Silvercoat another swing by the ear. "Squip! snip! snip! went Bess's scissors."

Jack suddenly dropped Silvercoat, and sprang to save his kite, which he had placed on a chair by the window to dry. Too late; it was ruined. There it lay with several long, ugly snatches in it.

He gazed at it a moment, then turned on Bess, furiously. "You—you!" he gasped, "you're the meanest girl that ever lived. If I don't pay you for this!" He caught up his kite and ran out of the house. Jack sat down in the wood-shed and gazed at his ruined kite. The longer he gazed the angrier he grew. He had spent the whole morning and the greater part of the afternoon of the previous day on that kite. He would pay Bess back for this!

"Meow!" cried Silvercoat, who had sought safety on the wood up in the corner.

Jack's eyes flashed when he saw her. "I'll do it!" he exclaimed, under his breath. A few minutes after that Jack, who Silvercoat hugged close in his arms, was down on the creek bank under the pussy willows, with a very hard look on his face.

He sought it he found a long, rough heavy piece of rock, then taking a strong cord from his pocket he tied one end around the rock and the other to Silvercoat's neck. Closing his eyes, he hastily threw her over the bank into the creek; then lying flat on his back, he stuck his fingers into his ears. He had never drowned a kitten before, and he never saw the kittens he had tormented!

As he lay there gazing at the pussy willows above him, the strangest thing happened. Suddenly the "pussies" on the willows began to grow. They grew and grew and grew, till at last the willow was covered with cats and kittens of all kinds and colors and sizes.

Then he looked round at the other willows. All covered with cats and kittens, every one of them. He was in a cat grove. He had never heard of a cat tree, but here they were, lots of them. Jack laughed aloud at the thought.

"Maybe it'll not seem so funny to you in a few minutes," Jack Dawes, growled a deep voice at his side.

Turning his head a little, he saw a huge yellow cat, with fierce, bristling whiskers and queer green eyes, sitting on a lower twig, and regarding him sternly, as though about to pronounce his doom.

"Oh!" gasped Jack. "Fellow cats and kittens," continued the huge yellow cat, turning to the hundreds and thousands perched upon the willows round, "this is Jack Dawes, a cruel boy who loves to torment us every chance he gets, and who has just drowned Silvercoat because he was mad at his sister."

"Spt! spt!" said all the willow pussies, sending the air all about them fur stood on end, and glaring fiercely at Jack.

"She—she ruined my kite," stammered Jack, in great fear.

"Why?" demanded the huge yellow cat, scornfully.



Cured—32 Years of Aural Pile Agency.

St. Louis Falls, S. D., Feb. 18, 1901. For 32 years I suffered constantly from protruding piles and finally had to abandon my trade of stone-mason. Four months ago I began using Pym's Pile Cure, and before I had used up one box the disease had almost completely disappeared, and there is no sign of its ever returning. I am completely cured. F. Capps, 216 N. Minnesota Ave. Sold by all druggists, 60c a box. Book, "Piles, Causes and Cure," mailed free. Pym and Drug Co., Marshall, Mich.

low cat, scornfully. "Because—because!"—and poor Jack paused in alarm as he recalled the reason.

"Spt! spt!" said all the willow pussies, more fiercely than before. "Because—because!"—mocked the huge yellow cat, sneeringly, as he gazed at poor trembling Jack with those terrible green eyes, "because you were tormenting poor, innocent Silvercoat, that's why, you miserable wretch!"

Jack made no reply. It was all too true. "Maybe you'd like to know who we are," resumed the huge yellow cat, grinning wickedly at Jack's terror.

"Y-yes," returned Jack, weakly, pretending to look pleased.

"We're poor Silvercoat's sisters and her cousins, and her aunts and her grandmothers, and her brothers and her uncles and her grandfathers for generations and generations. It's her great-great-grandfather." Then the huge yellow cat grinned maliciously as he saw Jack's terror increase.

"Oh!" Jack gasped again, very feebly, so very feebly, indeed, that he wasn't quite sure that he spoke at all.

"Maybe you'd like to know what we are all here for," continued the huge yellow cat, tormentingly.

"We look at his tormentor with miserable eyes, but didn't say anything—chiefly because he had nothing to say, and no voice left to say it with even if he had—so he only nodded his head with a weak little jerk."

"We've come to avenge poor Silvercoat's death," replied the huge yellow cat, in his fiercest tones, giving a look from those terrible green eyes that sent the chills chasing up and down his victim's back. "Punishment for torment, alone death for guilt. If you have any more willow pussies, it is time to begin the torment. He loved to torment poor Silvercoat."

"Spt! spt!" said all the willow pussies, vindictively.

Jack tried to escape, but those terrible green eyes held him fast; he couldn't move at all.

"Oh! please, please, Mr. Yellow Cat, if you will let me live!"

"It's against our motto to let you live," said the huge yellow cat, "but if you will solve this example quickly we'll wait a little while longer. Listen now. If one thousand million willow pussies each have nine lives, four paws, two eyes and four tails, how many willow pussies, eyes and tails are there?" He raved this off so rapidly that Jack didn't catch more than half of the words.

Jack looked at his tormentor piteously. "I can't do it," he said, "I've studied, and he believed the huge yellow cat knew it."

"Sharp's the word now," said the huge yellow cat, impatiently. "Be quick!"

"Yes, yes," returned Jack, hastily. "If one cat has one paw, two lives, four eyes and nine tails!"

"Spt!" interrupted the huge yellow cat, in disgust. "The idea of a cat with nine tails! Nine lives, I said."

"Yes, certainly," corrected Jack, hurriedly, "nine lives. Oh! I say, Mr. Yellow Cat, please, please, sagely, as hope dawned in his eyes, "If Silvercoat had nine lives, I drowned only one of them, so she has eight left. I can do sums in subtraction quick—especially when the cat's short."

The huge yellow cat frowned. "That stone was heavy enough to drown all nine," he cried, sharply. "Time's up! You've lost your chance. Come, willow pussies!"

Then the willow pussies began to descend from their perches—millions and millions it seemed to helpless Jack, who had again lost his voice. They surrounded him, swarmed over him. Some pulled his ears; some swung from the willows above him by their tails, and others, who were others scratched his face and hands and bare feet, all the time sending up a deafening chorus of "Spt! spt!" At last they grew tired of this, then they got heavy rocks, and tied them to their necks and wrists and ankles.

"Now, I'll meow three times, and at the third meow toss him in," said the huge yellow cat, cheerfully. "Look sharp, now! Meow! meow! meow!"

All at once Jack's power of motion returned to him. He striped wildly to free himself; suddenly he sat up and rubbed his eyes.

In vague alarm, he looked round for his tormentors. Gone was the huge yellow cat with bristling whiskers and those queer green eyes. Gone were the numerous feline willow pussies. He peered anxiously up into the willows. Nothing there but the tiny fluff "pussies" that he had seen every spring for years. He was amazed that had frightened them away. That, surely, is the



The Secret

Of womanly health would be esteemed as priceless by thousands of suffering women. Each month sees them moaning in a darkened room. At the best they endure pain every day. At the worst the pain becomes torment.

The secret of womanly health is in keeping the womanly organism in a perfectly healthy state. This can be done by the use of Dr. Pierce's Favorite Prescription. It regulates the periods, dries debilitating drains, heals inflammation and ulceration, and cures female weakness. It makes weak women strong and sick women well.

Women suffering from chronic forms of disease are invited to consult Dr. Pierce, by letter, free. All correspondence is held as sacredly confidential and womanly confidences are guarded by strict professional privacy. Address Dr. R. V. Pierce, Buffalo, N. Y.

Accept no substitute for Dr. Pierce's Favorite Prescription. There is nothing else "just as good" for womanly ailments.

"I suffered for more than ten years with female weakness of very bad form," writes Mrs. D. M. Marwood, of Trerice, Macdonald Co., Manitoba. "I used Dr. Pierce's Favorite Prescription and 'Golden Medical Discovery' with good results. I am able to do all my own work now. I do not know how to thank you enough for the advice you have sent me by letter. Your remedies did for me more than all other doctor's medicines, and I have taken lots of them."

Dr. Pierce's Pleasant Pellets cure biliousness.

JOHN S. CASTLEMAN A. & L. LINSEAR THE ROYAL INSURANCE COMPANY LIVERPOOL. (Incorporated.)

A Complete Exposure of Eddyism, or: Christian Science.

The plain truth in plain terms. Regarding Mary Baker G. Eddy, the Founder of Christian Science.

By Frederick W. Peabody, of the Boston Bar, and Counsel for Plaintiffs in Woodbury vs. Eddy.

An Avalanche of Wit and Billing Sarcasm. Says the Boston Herald of August 9, 1901. The Herald further said of Mr. Peabody's hearers: "The way you plain talk and plenty of it, and a great abundance of explicit charges, without any beating about the bush, there can be no doubt in the mind of anyone who was privileged to hear the distinguished attorney in what may be generally characterized as a clever effort."

A Pamphlet of 15 pages. Price 25 cts.

Address the BAPTIST BOOK CONCERN, 424 Fourth Avenue, Louisville, Ky.

S3 a Day Sure. Read our advertisement. It tells you how to get rich. It tells you how to get rich. It tells you how to get rich.

faint echo of the huge yellow-cat's fatal meow that he can hear dying in the distance. He listened intently a moment.

"Meow! meow!" came faintly on the breeze. Somehow it sounded wonderfully like Silvercoat's cry of distress.

He gave his eyes another vigorous rub. Then he caught sight of the creek, with that he came back to his senses again.

"Hello!" he cried joyfully, springing to his feet, "if I haven't been asleep! It was all a dream. I wonder what"—then he thought of Silvercoat.

"Meow! meow!" there it was again—such a pitiful cry for help.

"Oh!" and Jack was off like a shot. Following the direction of the cry of distress, he discovered poor half-drowned Silvercoat on a pile of drift at a bend in the creek.

In his haste he must have tied the rock loosely, for it had slipped out of the noose, and Silvercoat had managed somehow to crawl upon the drift, where the cord had caught and held her fast.

Jack was never so glad of anything in his life as the sight of that pitiful little form. He rescued her from her perilous position; then hunting a piece of cloth, he rubbed her till her light gray coat was perfectly dry, putting her so tenderly in his remorse that Silvercoat rubbed lovingly against his knee, and purred at him as though they had been the best of friends all their lives.

As Jack went whistling to the house, Bess met him with a tear-stained face. "O Jack! I'm so sorry I spoiled your kite; please forgive me, will you?" she cried, tearfully; "and here's my silver dollar that father gave me last Christmas; you may have it to buy you one of those nice ready-made kites down at the store."

Jack felt a queer lump come into his throat. He knew Bess had been saving her money for months in order to get a long wished-for hammock. There was a gorgeous one, red and black, with long fringes, at the village store that Bess had in view.

"Oh, never mind about that old kite," he returned, magnanimously. "Served me right, anyway. I can make another to-morrow, and you may help me."

"I say, Bess," he said, awkwardly, reddening, "I'll never leave Silvercoat again."

He never did; nor any other animal.—Sunday-school Visitor.

Children's Corner.

SOME STRANGE EGGS.

BY SARAH ENDICOTT OBER.

Little Olay Rees lived in Florida, and he had fine times on the beach near his home. One day he was digging in the sand when up came a queer little object. It was long and narrow and had a tough shell that bent and dented in Olay's fingers. He could not make out what it was. So he ran to Cinda, his black nurse, and showed it to her. Cinda laughed.

"Lawsy, honey," she said, "that air am er 'gator's aigg. Dig er way, an' yer'll done fin' er heap mo'."

So Olay dug away lustily, and sure enough up came more eggs with every shovelful of sand. Five times he filled his little bucket and carried them home to his mother, until twenty-five eggs lay in the box she gave him to put them in. That night, when Olay was in his white "nightie" and having his "loving time" with his mother, he asked, "How came the eggs in the sand?"

"The mother 'gator hid them there," answered his mother, as she rocked and cuddled her little boy.

"Don't the mother 'gator cud-

dle her eggs like the mother hen does?" asked Olay.

"No, dear, she leaves them in the sand for the hot sun to hatch out."

"Well, I fink the mother 'gator is a very selfish thing!" cried Olay, sitting up in his indignation.

"O, no," said his mother, smiling. "That is her way of taking care of them—the way God taught her. She can't cuddle her eggs like the mother hen. She has no soft feathers, and her hard skin would break the eggs if she sat on them. The nice warm sand cuddles them, and the sun helps to hatch them out."

"O," said Olay, nestling down again. "Poor mother 'gator! I so sorry for her. How bad she must feel not to cuddle her eggs."

"She takes good care of them," said his mother. "She often comes to look after her babies, and when they hatch out she finds food for them, and will not let anything hurt them."

"What would hurt them?" asked Olay, drowsily.

"There are many animals who hunt for the eggs, and I have heard that the father 'gator likes them, too, and eats them all up if he can find them."

"What an awful bad father!" cried Olay, his sleepy eyes coming wide open again. "Poor baby 'gators. I so spry for them."

"But their mother takes care of them, and will not let the father find them, if she can help it," said Mother Rees, hugging her own little boy.

"Will she go to look at her eggs to-morrow day?" asked Olay.

"I think she will," said his mother.

"Then I'll take them back," murmured the sleepy little fellow.

"Poor mother 'gator—feel-bad"—but Olay was off into dreamland, where mother alligator and her eggs were all forgotten.

The box of eggs was put in a closet, and neither Olay or his mother thought of them again. A week later, Olay went to the closet for some toys, and heard a strange, rustling noise. He looked up and saw a box on a shelf with the cover dancing up and down in a frantic manner.

"O, mother!" cried Olay, dancing up and down himself in excitement, "come here—quick! Here is a box—all alive!"

His mother came running in, and there were a dozen tiny black snouts peeping out under the box cover. Before she could even scream, out popped a swarm of baby alligators and dropped down to the floor, where they scampered off in every direction. All the eggs had hatched, for the closet was behind a stove and the box in a warm place.

Such a time as there was! Olay jumped up and down, screaming with glee, but his mother was screaming with fright, and she climbed on top of a table to get out of the way of the alligators, who went run-

ning about, as if in a hurry to investigate this new, strange world in which they found themselves. Black Cinda came running in to see what was the matter, and she got up on a chair and screamed too. If Olay's father had not come in, they might have been perched there, screaming, yet.

Then for a hunt! The baby alligators hid under the furniture and burrowed under the carpets, popping out of every hole and corner. It was nearly a week before the last one was caught. Father Rees shook three out of his boot one morning, and Mother Rees nearly had a fit when she pulled on her stocking and found one in the toe. As for Cinda, she spent most of her time perched on chairs and tables and screaming, thinking everything she saw was an alligator.

But Olay was not afraid of them. He thought they were the cunningest of playfellows, and begged hard to keep them all. But when his mother told him that the mother 'gator would want her babies, he consented to have them taken to the beach. His father let him keep six and made a pen for them in the backyard, with a small tank of water in it. Here Olay played with them and they became very tame, and seemed to know their little master. He was often seen with the whole lot swarming all over him, but his mother could not bear to touch the creatures, though Olay assured her that their way of running up his arm and poking their black snouts into his face was their way of loving him. He kept his pet for a year, then sharp, white teeth began to come in their big mouths, and his father thought they might become dangerous playfellows, so one night they all disappeared, and Olay never saw them again. If he had been on the beach the next day, he might have seen six young alligators scampering about as though they did not know what to make of their strange surroundings. I wonder if their mother knew them.—Congregationalist.

RULES FOR DOLLS.

"A wooden-headed doll should be careful not to hit her head against her mother's, lest she should hurt her.

"A wax doll should avoid the fire, if she wishes to preserve a good complexion.

"Often an old doll with a cracked head and a sweet smile is more beloved than a new doll with a sour face.

"It is a bad plan for dolls to be stretched out on the floor, as people may tread upon them; and a doll that is trodden on is sure to go into a decline."

Madge was reading these rules to her dolly, with a very sad face. Then she laughed.

"Dolly," she said, "it's funny; but I really believe these rules are more for me than they are for you."—Sunday-school Advocate.

When you think of BOOKS Think of us.

What the Bible Teaches, by R. A. Torrey.....	\$2 50
How to Work for Christ, by R. A. Torrey (new).....	2 50
Why I Became a Baptist, by Madison C. Peters.....	50
Twentieth Century New Testament (complete in three parts) per set.....	1 50
Jamieson, Faussett & Brown's Commentary on the Entire Bible postpaid.....	8 00
Rise and Fall of the Dutch Republic—Motley (2 vols).....	1 50
The Man from Glengarry, by Ralph Conner, a great success; the latest and best book by this famous author.....	1 50
Culture and Restraint, by Hugh Black.....	1 50
The Combination Bible, containing the old and Revised Versions and full help; postpaid only.....	3 00
Shakespeare (complete) 1 volume, cloth.....	1 00
A Good Family Bible, postpaid, only.....	1 75
Grant's Religions of the World.....	40
Foster's Hand-Book—Everett.....	75
Hymns and Hymn Makers, by Campbell.....	75
The Land of Israel, by Brewster.....	1 50
Journ of Nazareth, by Stewart.....	75
The Immortality of the Soul, by Mattison.....	1 25
Punderson's Church Manual.....	40

If you desire any book not in this list, mention it and we will supply you.

These are 30 cents each, postpaid.

Moody's Anecdotes, bound in red cloth.
Things a Pastor's Wife Can Do.
Shepherd's Psalm.
Moody's Short Stories.
Moody's Latest Sermons.
Moody's Select Sermons.
John Ploughman's Talks
John Ploughman's Pictures (Spurgeon).
True Estimate of Life, by Morgan.
Peop's Fables (12mo., cloth).
Dream Life (12 mo., cloth).
Child's History of England, by Dickens.
Nice Box of Paper and Envelopes.
Semantha at Saratoga, by Holly.
Vest-Pocket Testament and Psalms (leather bound).
Cardinal Points, a book of illustrations.
A Pocket Bible, bound in cloth.
Heaven on Earth, by Dr. A. C. Dixon.
Beautiful Joe, by Sanders.
How Christ Came to Church, by Gordon.
In His Steps, by Sheldon.

These are 25 cents each, postpaid.

List of the Sunday-school Lessons for 1902, by Torrey.
Companion for Christian Workers.
Best Texts for Soul Winners.
Pocket Concordance.
Pastor's Companion (useful for funerals, etc.)
Early Conversations, by Hammond.
Be Perfect, by Murray.
Why Do You Not Believe? by Murray.
Commentary on the Sunday-school Lessons for 1902—Tompkins.
Courier-Journal Almanac.
Vest Pocket Testament, bound in leather.
Vest Pocket Diary for 1902.
Women's Thoughts for Women.
Expose of Christian Science, by Peabody.
Pilgrim's Progress (illustrated).
Black Rock, by Ralph Conner.
Ball Room to Hell, by an ex-dancing master.

These three for a dollar; singly 35c.

God's Financial Plan.
Touching Incidents and Remarkable Answers to Prayer.
Dying Testimonies of the Saved and Unsaved.

Baptist Book Concern,

642 Fourth Avenue, Louisville, Ky.

THINGS GERMAN.

The chief question occupying German thought just now is the new tariff law presented to the imperial parliament by the government. In direct contrast with the body of the American tariff laws, it proposes to protect the farmers by increasing the tariff on grains, fruits, vegetables, meats, etc. This will prevent, or at least render more difficult, the importation of these articles, and thereby enable the great land owners to sell at advanced prices. The consumers of the commercial and industrial world declare that it is impossible for the people to pay higher prices for the necessities of life; while the land owners declare that they can not continue to produce at present prices; German industry is stagnant; by accurate estimate 36,000 workmen are out of employment in Berlin alone, and there is no prospect of early improvement. There are rumors of tariff wars with Russia, Austria, Italy and the United States, all of whom furnish large quantities of provisions of one kind or another to the German markets. Altogether, the tone of the German press is very gloomy. It is generally believed that the proposed tariff will become law, and the vast hosts of the cities tremble at the possible results.

It is quite common now to see articles upon the "the American danger." America's industrial enterprise is feared more than American arms. In Berlin, American shoes are regarded as the best; fifty street cars made in St. Louis are running on the streets of this capital city, and nobody can deny that, in appearance and comfort, they are superior to any others here.

There is a manifest effort to feel and act in a friendly way toward America, but they find it a little difficult. Our friendly relations with England do not please the Germans, and the "Monroe Doctrine" is both a mystery and a thorn in the flesh. They are firmly convinced that the United States has designs upon Mexico and Central America in the immediate future and will eventually swallow the whole of South America. They were really surprised when the American marines were withdrawn from Colon. They were utterly astonished to learn, a few months ago, that Cuba was to be independent, and now declare that the new president, Palma, is only a tool of the administration at Washington. The Emperor's official declaration in America that he had no design of securing coaling station or colonies in the western world has had a good effect here. When the Germans give up their ambition to colonize South America, they can be friendly with us again. But their hatred of England is frightful. It pervades all classes. The newspapers pour out deluges of abuse upon England, the great historian Mommsen recently expressed in public print the bitterness of his feelings, and one of our leading Baptist preachers admitted to me that he felt very bitterly toward England. A month ago there were numerous public meetings of students and professors in various universities to protest against a speech made by Joseph Chamberlain, in which he referred to the cruelties of the Germans in 1870-1. It has been announced that the Prince of Wales will be present at the celebration of the Emperor's birthday on January 27. Some English paper declared the visit was at the invitation of the Em-

peror. So strong is the feeling against England here that the government has felt called to state officially that it was at the suggestion of King Edward. This hatred of England is intensified by the Boer war, but lies deeper than that.

Germany herself has a record of her own. Dismembered Poland lies at her feet and one of the three bleeding members forms a province of the empire. And the Polish question is by no means a dead issue. The Poles yet cherish the hope of national independence and unity, and history has not yet proven that any nation can permanently govern another people of different blood, language and spirit. Recently the Polish question has blown into a blast. Prussia requires religious instruction in the German language in the public schools. Some of the Polish children, prompted by their parents, absolutely refused to study it. They were punished by the teacher, and this caused a riot. The matter came into the courts, and the parents were severely punished.

This has greatly aroused the Poles of both Germany and Austria and both governments have felt compelled to give public expression to their purposes. In the Berlin university one professor of history was biased out because of his utterances on the Polish question, and there were threats of expelling all Polish students. Paderewski, who is a Pole, will not appear in Berlin and is said to give concerts among the Poles "for benevolent purposes," at which thousands of dollars are taken up. "The benevolent purpose" is united and free Poland. It looks like a perfectly vain hope. But who can tell? And our own beloved land has lately entered upon this perilous path of foreign aggression and government. What will the end be?

A recent event that has caused the liveliest interest in learned circles was the emperor's appointment of a young Catholic as professor of history in the philosophical faculty at Strasburg. The place became vacant and, as usual, the faculty nominated three men for the place, one of whom the government is expected to appoint. Instead of doing this, as is the custom, the position was converted into two chairs, one Catholic and one Protestant, thus making confessional considerations one of the qualifications for professorship. This caused a very spirited discussion in the press, as was natural. Finally the aged and honored historian Theodore Mommsen publicly protested against the principle involved. Nearly all the philosophical faculties of Germany, including that at Strasburg with the exception of the professor in question, and one other professor who was also a Catholic, heartily expressed their approval of Mommsen's position: that confessional relations must not be considered in the appointment of a professor. As a matter of fact, there are very, very few Catholic professors in the universities; but the Protestants claim that it is because they are not fitted for the position, and not because they are Catholics.

Two days ago the famous professor Virchow fell from a street car in motion and was seriously injured. It will be months before he can be out again, and it is doubtful if he is ever again able to do his work. At the celebration of his eightieth birthday, in Oct, honors were showered upon him by Germany and

other lands. I believe he is more honored abroad than at home, but it is recognized here that he has done much for the interests of medicine, the caring for sick and the prevention of disease. In all that was written about him not one word was said about his religious views. A student told me that he is commonly reported to have said he had no time to consider religious questions, only time to consider the ailments and cures of the human body.

This winter the royal court will not come to Berlin. The emperor and the city of Berlin could not agree upon several questions this last summer, and as a punishment of his rebellious subjects, he and the court will spend the winter at Potsdam, twenty miles away.

W. J. McGLATHLIN.

THE CUBAN EXCURSION.

Dr. T. T. Eaton, Louisville, Ky.: Dear Bro. Eaton:—I was rejoiced to see in the WESTERN RECORDER that you are organizing an excursion to make a tour of the West Indies, including Cuba. I pray that God may enable you to bring the largest excursion that has ever visited this island. The value of such an excursion to the cause of Christ in Cuba will be incalculably great.

Doctor, why not make a special effort to get some brethren and sisters from every State in the bounds of the Southern Baptist Convention to join you? If this could be done the moral effect in this country would be incalculably great. They would not only be charmed, delighted by a visit to this "Gem of the Antilles," "the most beautiful island ever beheld by mortal eyes," but they would become impressed with the fact that in Cuba, Baptists have the greatest opportunity for a glorious victory that they have ever had since the days of the Apostles. Returning to their home land, after having seen for themselves, they would put in motion a wave of influence that would result in the salvation of this country. Doctor, there is no manner of doubt but that what Baptists do in the way of foundation work must be done within the next three or four years. If we lose the present opportunity we will be at a disadvantage through all the future. Oh that God may impress our people with the present opportunity!

If I had only known that you were contemplating an excursion to Cuba, I would have prepared an appeal to brethren throughout the bounds of the Southern Baptist Convention to join you. Of course I could not do so without your consent, and it is now too late for that.

I do hope you may be impressed with the importance of a great excursion. There is more pleasure in a small party, but the moral effect does not amount to much.

If you endorse the idea of a great excursion, please get some one to prepare an appeal, such as I have suggested, for every Baptist paper in the South. Now I know, when you remember my interest in the mission work, you will excuse me for this letter.

Doctor, I suggest that you plan to see Matanzas. You will there see Cuba's most beautiful valley, Jimuri, rivaling Yosemite in the beauty and grandeur of its scenery; also her most famous cave is near Matanzas—Bellmar, second only to Mammoth Cave, Kentucky. If I can serve you in any way,

command me. I will gladly accompany you to any point and serve you in any way that may be in my power. Of course you know I am the general missionary of the Home Mission Board of the Southern Baptist Convention in Cuba.

May God make your excursion a great blessing to Cuba, is my earnest prayer. Pray for us.

Yours in Gospel bonds,
C. D. DANIEL,
67 Prado, Havana, Cuba.

DEAR DOCTOR EATON: You very justly say "now is the time to speak," and the extract from the *Religious Herald* convinces me that it is a time for more than editors to speak.

That you pleased the *Herald* before becoming the editor of the WESTERN RECORDER, its files will show. That you have never pleased that paper since that time is equally clear. Just what the *Herald* holds against the RECORDER's editor, I do not know; but that it has no specially kindly feeling for him is patent to all in position to observe.

If the *Herald* possesses a copy of Baxter's Reformed Pastor, it could very profitably spend an evening in reading pages 207 and 208.

Whether its utterances regarding the RECORDER's right and righteous condemnation of that meretricious scape-grace, who blushes not either to assail the noble dead, or to belie the worthy living, were provoked by its want of godly fellowship for the RECORDER, or by the fact that the contemptible wretch is an acquaintance, whom the *Herald* would fain forever keep from public view, I do not know. But I do know that, considering every circumstance connected with that editorial in the New York *Evening Post*, I should blush for very shame, had I written what appears extracted from the *Herald's* columns in this week's RECORDER.

Are we to understand that the *Herald* will condone any sin, however dark, and defend any sinner however damned, if only the RECORDER exposes the one and denounces the other?

Would the *Herald* disown our Lord where he is not known, if only the RECORDER was the first to introduce the Gospel?

Is this true: Some one (I cannot call it a man) which evidently has a decided preference for the influential New York papers to do its dirty work, did actually assail the scholarship in order to belittle the name of the preacher of Christ's Gospel—one, too, who was confessedly the peer of any Baptist preacher in the South, and the *Herald* was silent? In the same editorial that same mendacious spirit belied a large proportion of Southern Baptists now living; and yet the *Herald* said nothing? But when the WESTERN RECORDER reproduced that editorial in its columns, where the Southern Baptists saw the mean, low and lying spirit; and when the editor of the RECORDER began to denounce the author and his piece, as they deserved to be, then and not till then did the *Herald* break its silence; and then not to corroborate or confirm the paper or its correspondents, but to belittle and by implication not only the lamented Kerfoot, and his weeping widow, but the RECORDER particularly.

So far as it appeared, the taste of him who expounds his misrepresentations and vituperations in the New York paper is something not to be condemned by the *Herald*. But when his mendacity is brought to light by the

Prevalency of Kidney Trouble.

So prevalent and deceptive is kidney trouble that it very often becomes well advanced before it is even suspected, therefore, it behooves all to be on the lookout. Should you be ill, or not feeling well, it would be wise to first pay attention to the kidneys and ascertain if they are the cause of your trouble.

A simple method of finding out if your kidneys are at fault has often been called; to the attention of our readers through Dr. Kilmer's Swamp-Root advertising in the columns of this paper, and it is now repeated for the benefit of those who may be interested. Viz: "Fill a bottle with urine and set aside for twenty-four hours or so, and if it shows a brick-dust sediment or cloudy appearance, or if the urine is scanty or profuse, or if it is found necessary to go often through the day, or get up many times during the night, you may be sure your kidneys need attention."

After careful inquiry, we find Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is remarkably successful in the quick relief and cure of the diseases for which it is recommended. There is hardly a drug store in the land that does not keep, and highly recommend this celebrated preparation for kidney, liver and bladder troubles.

By special arrangement every reader of the Louisville WESTERN RECORDER may have a sample bottle of Dr. Kilmer's Swamp-Root by mail, free, (if they have not already had one), by sending their address to Dr. Kilmer & Co., Binghamton, N. Y.

RECORDER, which at the same time shows marked respect for the dead Secretary of Home Missions, and commendable sympathy for his sorrowing and sorrowful widow, then the *Herald* compares that great paper to "a man with his tongue in his cheek," whatever that means. For I confess, like the notorious but unknown author of "the virtue in majorities," it is enigmatical to me.

Wishing as far as possible to follow the method which, seemingly, the *Herald* likes, I shall not sign my name but subscribe myself a Baptist, descended from old Virginia, having never lived in Kentucky.

A BAPTIST.

January 17, 1902.

He that taketh his own cares upon himself loads himself with an uneasy burden. The fear of what may come, expectation of what will come, desire of what will not come, and the inability to redress all these, must needs bring him continual torment. I will cast my cares upon God: He hath bidden me. they cannot hurt Him: He can redress them.—Hall.

"Everything for the Garden"

is the headline of an advertisement appearing in our columns of the old-established seedmen and florists, Peter Henderson & Co., 15 and E. Cortlandt St., New York. Their advertisement offers their annual superb Catalogue entitled "Everything for the Garden," which is in reality a book of 100 pages, containing over seven hundred engravings and superb colored plates. This Catalogue is sent to all who send ten cents in stamps to cover the cost of postage and mailing. In addition to the Catalogue, this firm, wishing to trace the result of their advertising in different papers, will send free, to all who order Catalogue and state where they saw the advertisement a trial collection of six packets of choice vegetable and flower seeds, contained in a coupon envelope, which when empty and returned with an order from Catalogue will be accepted as twenty-five cents in part payment. We advise our readers to avail themselves of this unusually liberal offer.

PLEASE mention this paper when writing advertisers.

BURPEE'S Largest Mail-Order Seed House in the World. Buy BURPEE'S SEEDS direct by mail you get your money's worth in the Best Seeds that Grow—and you have your choice of Rare Novelties for 1902, which cannot be had elsewhere. Write to-day (a postal card will do) for our complete Catalogue—FREE to all who intend to purchase seeds. W. ATLEE BURPEE & CO., Philadelphia.

HOUSEHOLD SUGGESTIONS.

A nut salad at this season of the year is particularly welcome and suitable. Almost any kind of nuts may be chosen, though they should preferably be chiefly English walnuts. Cut them in halves or in quarters, and squeeze lemon juice over them for fully a quarter of an hour before dressing the salad. Mix them then with half their quantity of quartered olives and a few of the small, tender celery leaves, tossing all in a little mayonnaise that has been somewhat thinned with cream. Serve with toasted biscuit or brown-bread sandwiches.

A housekeeper who made the experiment when her supply of autumn-made Chili sauce gave out, has discovered that an excellent variety can be compounded in midwinter, using canned tomatoes. Ask for the canned vegetable that is solid packed; that is, with very little juice, and as nearly as possible the whole tomato preserved intact. With this foundation, the usual receipt for Chili sauce is followed.

A Spanish omelet, made after the formula of the Boston Cooking School, calls for one tablespoonful of onion, chopped, and cooked in two tablespoonfuls of butter until the onion is straw-colored; add half a tablespoonful of green pepper, also chopped; two cups of tomatoes, sliced, or one cup of canned tomatoes; three or four mushrooms, sliced, a dash of pepper and one-fourth teaspoonful of salt; cook ten or fifteen minutes, or until the tomato is of a smooth consistency. Beat four eggs and four tablespoonfuls of hot or cold water until you can take up a spoonful of the mixture. Heat two tablespoonfuls of butter in an omelet pan, pour in the eggs, and shake gently back and forth, so as to allow the uncooked egg to run on to the bottom of the pan. When creamy throughout, sprinkle slightly with salt and pepper, put part of the tomato mixture onto the half of the omelet that is the farthest away from the handle of the pan, fold the other half over the tomato, and turn out onto a hot platter.

A custard pudding is more delicate if steamed rather than baked. Fifteen minutes is sufficient to steam a cup custard. When bananas are bought by the bunch they should be hung from a hook in the ceiling, as this fruit spoils rapidly laid upon a shelf or dish. A cooking teacher advises that fried oysters are much better, and spatter less in frying, if par-boiled slightly and drained before rolling in the crumbs. When only a few are wanted, and those especially nice, select the large oysters, roll them in fine crumbs, then in Mayonnaise dressing, then in crumbs again, and fry.

A housekeeper, who is noted for the sweetness and delicious flavor of the fried mush which she serves often as a breakfast dish in cold weather, ascribes it to the fact that she boils the mush the morning she fries it. Mush boiled the day before, allowed to cool and grow solid, to be sliced and fried the next day, she considers quite a different service. For the fried mush liked by her family and friends she boils only what is needed for a single breakfast, sprinkling the meal into fresh rapidly-boiling water, adding salt after the meal is in. Thirty minutes' hard boiling is sufficient, the mush not to be too thick. It is then dropped

Everything for the Garden is the title of Our New Catalogue for 1902—the most superb and instructive horticultural publication of the day—190 pages—700 engravings—6 superb colored plates of vegetables and flowers. To give this Catalogue the largest possible distribution, we make the following liberal offer:

Every Empty Envelope Counts as Cash

To every one who will state where this advertisement was seen, and who incloses 10 Cents (in stamps), we will mail the Catalogue, and also send free of charge, our famous 50-Cent "Henderson" Collection of seeds including St. Augustine, Palm Beach, Miami, Jacksonville, Tampa, Port Tampa, Brunswick, Thomasville, Uniontown, Alton, Augusta, Pinehurst, Asheville, Atlanta, New Orleans, Memphis and St. Louis.

Each envelope which when emptied and returned will be accepted as a 25-cent cash payment on any order of goods selected from Catalogue to the amount of \$2.50 and upward.

PETER HENDERSON & CO.,
35 & 37 Cortlandt Street, New York.

LOUISVILLE, HENDERSON & ST. LOUIS RY



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

Illinois Central.



BEST AND QUICKEST LINE BETWEEN Louisville, Memphis and New Orleans
Through Trains Daily
Ventilated Throughout and Lighted by Gas.

Cafe Dinners Buffet Library Cars Pullman Sleepers Free-Reclining Chair Cars
Close connections to and from Arkansas, Texas and the Southwest.

NEW HOT SPRINGS LINE VIA MEMPHIS

Through Sleeper reservations from Chicago, Cincinnati, Louisville or New Orleans to Hot Springs.
EXCURSION SLEEPERS THROUGH TO CALIFORNIA from Chicago, Cincinnati or Louisville, without change, and at low rates.
Particulars furnished by any Agents Central Agent.

A. S. HANSON, Gen. Agent, Kansas City, Mo. A. T. F. A. LOUISVILLE, G. P. A. CHICAGO A. S. F. A. LOUISVILLE

Texas and Pacific Railway

Finest Passenger Service in the South.
Direct line to—
Texas, New Orleans, Arkansas and California.
Write for Book on Texas—FREE.
**L. S. HENDERSON, Vice Pres. and Gen. Manager
R. F. TURNER, Gen. Pass. and Ticket Agent
DALLAS, TEXAS.**

THE FARM
KENTUCKY TRADE ITEMS.

M. J. Farris bought 41 good cattle in Stanford last week at 4 cents.

William Goff, of Hiseville, sold Clark and Nickols a lot of wheat at \$1 a bushel.

Jos. Godman sold to Blair, of Cynthiana, his crop of 30,000 pounds of tobacco at \$7.50.

Some sales of hemp have been made at \$5. It is now worth \$5.50.—Georgetown News.

The wheat prospect is not promising. The recent weather has not been favorable for it.

Mode Nicoll bought last week of Duncan & Gatekill, of Lexington, a black high-acting mare for \$500.

G. J. White sold to N. B. Deatherage 24 head of yearling cattle at \$36 per head.—Richmond Pantagraph.

M. J. Farris sold last week 240 stock cattle to Simon Weil and others in Jessamine and Fayette at 4 to 5 cents a pound.

O. P. Huffman bought of G. R. Davis some butcher stock at 80c, and from various parties several bunches of hogs at 5c.—Danville News.

George Hardesty, of Taylorsville, sold to Simon Weil, of Lexington, fourteen carloads of cattle averaging 1,350 pounds. They brought \$17,950 in cash.

V. F. Zeigler bought during the past week 15,000 pounds of tobacco from Joe Fecht at 9c; 12,000 from Jos. E. Sellers at 9c; 8,000 from Hiatt Brothers at 8c.—Woodford Sun.

W. C. Terhune sold Joseph Randall a pair of 4-year-old work mules for \$187.50. Chas. Robinson bought a pair of mules from—William Robinson, of Boyle, for \$170.—Harrodsburg Democrat.

John L. Helm sold to Weil Brothers, of Lexington, one carload of fine cattle, averaging about 1,400 pounds, at \$5.25; Lewis Walker sold 60 head that averaged 1,171 pounds, to Stone Patterson, for \$4.25.—Elizabethtown News.

Oggar & Davis have been receiving from Harmon Kenny, W. B. Moore and others, during the past few days, over 100,000 pounds of hemp of good quality and satisfactory yield. It was purchased at from \$4.75 to \$5.00 per 113 pounds.—Danville News.

Mr. T. J. Curtis sold to Smith & Turney, of Cynthiana, a carload of the finest mules that have been shipped from this place for some time. There are thirty mules in the lot and brought \$90 per head. They will be shipped to Norfolk, Va.—Richmond Register.

A large number of horses and mules have died in Warren Co. from blind staggers. The disease is growing worse and is making its appearance in adjoining counties. Veterinarians say it is caused by feeding bad corn, and the fatality is expected to increase with the coming of spring.

Southern Railway

Announces the opening of the Winter Tourist Season and the placing on sale of Excursion Tickets to all prominent points in the South, Southwest, West India, Mexico and California, including St. Augustine, Palm Beach, Miami, Jacksonville, Tampa, Port Tampa, Brunswick, Thomasville, Uniontown, Alton, Augusta, Pinehurst, Asheville, Atlanta, New Orleans, Memphis and St. Louis.

The "Land of the Sky." Perfect Dining and sleeping Car Service on all trains. See that your ticket reads **Via Southern Railway.** Ask any Ticket Agent for full information, or address C. H. Hungerford, D. F. A., Louisville, Ky. Geo. B. Allen, G. P. A., St. Louis, Mo. R. H. Hardwick, General Passenger Agent, J. M. O'Leary, Traffic Manager, Washington, D. C. W. A. Turk, Asst. Passenger Traffic Manager, Washington, D. C.

INCUBATORS FREE! Full particulars furnished for 2 cents. Includes every good egg incubator, guaranteed to hatch and get good results. **IRVING'S PATENT CO.,** ST. LOUIS, MO.

Missouri Pacific Railway

Iron Mountain Route
FROM
ST. LOUIS AND MEMPHIS
Affords Tourist, Prospector or Home Seeker best service.
FASTEST SCHEDULE TO ALL PORTS IN Missouri, Kansas, Nebraska, Oklahoma and Indian Territory, Colorado, Utah, Oregon, California, Arkansas, Texas, Louisiana, Old and New Mexico, Arizona.
Pullman Sleepers, Free Reclining Chair Cars on all trains. Low fares for free descriptive literature, consult Ticket Agents or address:
**H. C. TOWNSEND, G. P. and T. A., ST. LOUIS, MO.
R. T. B. MATTHEWS, T. P. A., LOUISVILLE, KY.**

OLD RELIABLE LOUISVILLE & NASHVILLE RAILROAD.
BEST ROUTE FOR YOU.

TRAINS SOUTH.
Leave Louisville.
7:30 a.m.; 8:30 a.m.; 9:30 p.m.
Arrive Louisville.
7:30 a.m.; 7:30 p.m.; 12:30 p.m.; 7:30 p.m.

TRAINS NORTH.
Leave Louisville.
8 a.m.; 8 a.m.; 12:45 p.m.; 1:30 p.m.
Arrive Louisville.
1:30 a.m.; 11:30 a.m.; 1:30 p.m.; 9 p.m.

TRAINS JELICO AND SOUTHEAST.
Leave Louisville.
9:30 a.m. and 9:30 p.m.
Arrive Louisville.
9:30 a.m. and 9:30 p.m.

TRAINS, LEXINGTON AND FRANKFORT.
Leave Louisville.
7:30 a.m.; 9:30 p.m. and 9:30 p.m.; 9 p.m.
Arrive Louisville.
9:30 a.m.; 11:30 p.m. and 9:30 p.m.

Louville Ticket Office, Southwest Corner Fourth and Main Streets.

AGENTS WANTED to work on both Illinois & Missouri Railroads. Steady work guaranteed, experience unnecessary. Send stamped envelope to E. H. McGee, Real Estate Dept., Local Co., Chicago, Illinois.

Just one thing prejudice, keeps some women from using PEARLINE. They think, if it acts on dirt so strongly, it must hurt the clothes. Soap and rubbing act on dirt, and the fabric is rubbed away. PEARLINE loosens the dirt better than any soap and bundles it out with little or no rubbing, and no injury.

Proved by Millions

6,500,000

Of our Sunday School Song Books have been sold BUT OUR NEW BOOK

GEMS OF SONG

FOR THE SUNDAY SCHOOL

is pronounced by all who have examined it to be the best we have ever published.

226 pages, Full Cloth Cover, \$25 per 100.

A RETURNABLE COPY SENT ON APPLICATION.

THE MESSENGER & MAN CO., New York and Chicago

For Sale by Baptist Book Concerns, Louisville.

THE OLD ENGLISH FAMILY MEDICINE

OVER 70 YEARS' REPUTATION

MORISON'S UNIVERSAL PURELY VEGETABLE COMPOUND PILLS

Unsurpassed for all LIVER and BILIOUS complaints; quickest remedy for FEVER and BILIOUSNESS; restores SLEEP; absolutely no DANGER of COLIC or CONSTIPATION with Mercury and other drugs; SAFE and EFFICIENT in all climates.

THE BRITISH COLLEGE OF HEALTH,

21 Easton Road, King's Cross, LONDON, E.

F. FOUGERA & Co., Agents.

NEW YORK. And Druggists Everywhere.

MOORE'S AIR-TIGHT HEATER

and **HOT-BLAST FLORENCE**

Two of the best stoves on earth. Burns the smoke and gases. Have fuel, reducing your coal bills. Good draught. Warm. Keep your room warm. Fire safe cook stoves.

WILLIAM RITCHER & CO.

Stewart, Glasgow, Glasgow Goods.

323 Market, bet. 3d and 4th.

LOUISVILLE, KY.

GERMAN BANK,

Pitt and Market St., LOUISVILLE, KY.

CAPITAL, \$500,000

SURPLUS, \$500,000

General Banking & Savings Bank.

INTEREST PAID ON TIME DEPOSITS.

P. VIGLINI, PRESIDENT.

HOTEL ALBERT

Corner of 7th Street and University Place

NEW YORK CITY.

European Plan.

Rooms \$1.00 per day and upwards. The best of fare, good cooking, prompt and liberal service in Restaurant.

Special attention to Ladies traveling alone.

L. S. FRENCH.

CHURCH BELLS

Chimes and Pells.

Best Bells Cast and Tied. Get your Pells.

McSHANE BELL FOUNDRY

Baltimore, Md.

PLYMOUTH CHURCH

Corner of 7th Street and University Place

NEW YORK CITY.

European Plan.

Rooms \$1.00 per day and upwards. The best of fare, good cooking, prompt and liberal service in Restaurant.

Special attention to Ladies traveling alone.

L. S. FRENCH.

BELLS

Best Alloy Church and School Bells. Cast and Tied.

McSHANE BELL FOUNDRY CO., Baltimore, Md.

BUCKEYE BELL FOUNDRY,

Corner of 7th Street and University Place

NEW YORK CITY.

European Plan.

Rooms \$1.00 per day and upwards. The best of fare, good cooking, prompt and liberal service in Restaurant.

Special attention to Ladies traveling alone.

L. S. FRENCH.

BELLS

Best Alloy Church and School Bells. Cast and Tied.

McSHANE BELL FOUNDRY CO., Baltimore, Md.

Items of Interest.

NEWS THE WORLD OVER.

The Hutchman, in speaking of the state of affairs in China, says that "the only effective bar to the practical sovereignty of Russia is the statesmanship of the Kimpoo." Fortunately, then, she returns to Peking with her hold on the power of the Chinese empire unshaken. That old woman man is one of the greatest rulers the world has ever had.

The Catholics are ceaseless in their efforts to get Congress to buy the lands of the friars in the Philippines, and unless the protests of the country are alert and watch closely they will have the measure slipped through Congress as an amendment to some bill. If the Protestants of the United States allow this thing they deserve to have every cent of the money used, as no doubt it will be, against Protestantism in this country.

Dr. Parkhurst labored hard to put into power in New York City a "reform" mayor who had promised the saloons should be closed on the 1st of March. His party came into power with a great blowing of trumpets, on January 1, and already Dr. Parkhurst and the Society for the Prevention of Crime are denouncing him. Dr. Parkhurst says the situation is "morally intolerable and the law's administration is as bad as Tammany's."

Here is another example of "modern progress." Four large buildings in the wholesale district of Detroit collapsed on Sunday night. There was no visible cause, and no explosion was heard. Protrudingly the collapse occurred when no one was in the buildings. Had they fallen in business hours at least 20 people would have been killed.

When a people are aroused to a white heat, the most heinous crimes of emperors, kings and princes are committed. The German people are angry with England, and although William favors England, he was forced to allow his prime minister to speak some stinging words about Chamberlain. Moreover, the German was so angry because the Prince of Wales was invited to the Emperor's birthday, that the official paper had to tell them the Prince asked to come. His visit is to continue only one day.

It is understood that for some time those professing to be authorized by the English government, have been trying to bribe the Boers to give up their independence. They say that if England gives up trying to annihilate the republic, she will give them nothing but their independence. But if the Boers will consent to be under the British flag, they shall have autonomy and all their destroyed farms shall be rebuilt and restocked by the British government. If they refuse to do this, it is not that he did not scorn the bribe, but solely because his ammunition is giving out.

King Edward opened Parliament in person and in great state, with the same ceremonies which were used last winter. In his speech he spoke first of the world-trip of the Prince of Wales, then of the Boer war, of which he spoke in no definite way. He then turned toward the isthmian canal. He declared that the relations of England with all foreign countries were friendly.

A new synagogue was recently dedicated in Chicago. The privilege to be the first to open the door of the new synagogue brought one hundred dollars. The rights to carry the volume of the law, the gold and silver articles and all other articles that had to be transferred were auctioned off. When the services of the new temple were begun the right to light the everlasting light, followed by the rights to light the several hundred gas jets, the opening of the scrolls and books of law. The church gained \$100 by these auctions. Is not the principle the same when we Christians sell the right to sit in particular places in the house of God?

The Army and Navy Journal takes offense at President Roosevelt's reprimand of Lieutenant-General Miles, and quotes Article 900 of "Regulations" to show that such a reprimand can only be administered on the verdict of a court-martial. Also quotes Article 256, which directs officers to be contented in reporting their non-commissioned officers in the presence or hearing of private soldiers. It adds: "The smart of a public rebuke is very severe in the case of a military man." The President should be more considerate of military feelings. What of the dignity of the court?

All over the country Sunday trading of all kinds is increasing. Are not our honest citizens somewhat to blame? Some who would not think of buying their shoes and clothing Sunday morning think nothing of waiting until Sunday morning to buy their groceries and confections. This Sunday trading has increased to such an extent in this state that the Illinois State Retail Clerks' Association has made an appeal for a Sunday closing law. President Mast, of the association, declares that there is no excuse for this trade.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words. Favorably if in season. All over 100 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.

FORSECKE.

Mrs. Henrietta Threlkeld Forsecke departed this life at the home of her son-in-law, Rev. W. E. Mitchell, Owenton, Ky., Jan. 10, 1902. She was the daughter of Kiefer Killish Threlkeld, a pioneer, and faithful member of the church. She was of God's heritage; her mother was Miss Margaret Hearn. She was born near Owenton, Dec. 9, 1831, and found the Saviour precious to her soul at the age of about 16, at which time she was baptized and received into the fellowship of Long Ridge church, of which her honored father was pastor. She was from childhood a lovely member of a pious and noble family consisting of four brothers, one having died in young manhood, and one during middle life, with two remaining and four sisters, all of whom survive, and in advanced life, weep and suffer in the fact that one link in the chain which bound them together is broken, never again to be welded as concerns this life.

Mrs. Forsecke was married May 11, 1864, to John J. Forsecke, of Owenton, a cultured and polished gentleman of the ante-bellum type. To them were born two children, Mrs. Mae Mitchell, the wife of our dear brother, Rev. W. E. Mitchell, pastor of Owenton church, and J. L. Forsecke, a prominent and faithful deacon. A cultured and remarkable for piety, Christian cheerfulness and humility. She, with special emphasis and becoming humility, excelled the leading doctrines of grace. No child of God was ever more punctual in attending the public worship of her church, and none enjoyed more the preaching of the Gospel of the grace of God.

Having lived most of her life in and near Owenton, she had won the universal admiration and esteem of a host of the good and true about her, so that the unanimous verdict is that she was, in disposition and life, one of the noblest, purest and sweetest of earth. Her husband passed away several years ago, leaving her to bring up the young children alone, but, with the divine guidance, the obligation was successfully discharged.

During her last sickness, she was made conscious of the approaching dissolution and arranged all details, including services at the funeral, and bidding adieu to loved ones with expressions of strong confidence in the power and willingness of the exalted Christ to save to the uttermost.

The funeral services were conducted at the Baptist church on the Sabbath afternoon following her death, by the writer, surrounded with a large number of loving relatives, brethren and sisters in Christ, and friends. Thus she has happily rounded a consecrated Christian life she has gone out, as to this world, but one to enjoy heavenly peace forever. Let all the bereaved calmly submit to this dispensation of the providence of God and with pleasure, by faith, look forward to the time of the glorious and eternal reunion, in the prayer of your brother in Christ,

J. W. WALDROP,
Owenton, Ky.

WOLFFORD.

Bro. J. E. Wolfford died Jan. 1, 1902, aged 72 years; burial Friday, Jan. 3, at 2 P. M., conducted by his pastor, Dr. J. M. Weaver, assisted by the Rev. E. H. Dement. Interment in Cave Hill Cemetery. He is survived by his wife and three children, the oldest being the Rev. James E. Wolfford, Jr., pastor of the Baptist church of Lancaster, Ky.; the younger son is pastor of the Baptist church at Panther, Ky. His only daughter is the wife of Rev. W. O. Henderson, pastor of the Portland-avenue Baptist church. He departed this life in the full assurance of faith. The day before his decease, he called his wife and children and bade them farewell. Then he sang his favorite hymn, viz.: "His loving kindness, oh how great," "What a friend we have in Jesus," "Nearer my God to thee," and, last of all, "Book of Ages." Then he was asked by his oldest son if the way was bright and he answered: "So bright, and I do not care how soon He comes, I can be repeated this sentence several times, viz.: 'My God and my Lord; He is my life, my light and my hope.'"

GIBBONS.

Mrs. M. E. Gibbons died Dec. 21, 1901, at the residence of Hon. W. J. Stone (brother-in-law), in Lyon county, Ky., where she had made her home for about 23 years past. Her former home was at Pankytiana, Ky. As a teacher, she was painstaking and successful. Many of her old students have grateful remembrances of her as a faithful friend and instructor and are warmly distressed on account of her death. She was a highly cultured and most estimable woman, greatly beloved by her many friends and especially by her own family to whom she ministered as a sister and mother. May kind Heavenly Father bless and comfort the bereaved.

R. W. MOREHEAD,
Princeton, Ky.

[See another page for additional obituaries]

Flannelette Bargains.

- 5c Yard—for a 100 quality of Figured Flannelette, in all colors.
- 10c Yard—a 100 quality of Fancy Flannelette, all the late dots, stripes and all-over patterns, also the new Persian border effect; some yard wide Flannelette included in this lot, all colors.
- 12c Yard—a 100 quality of Yard-wide Flannelette, in navy-blue ground with red Persian stripes, also light grounds with fancy stripes.
- 15c Yard—a new line of French Flannelette, just received, in white grounds, with fancy Persian stripes and Persian borders, exact copies of fine French flannelette, yard wide, bought to sell at 20c.
- 20c For Children's Fast Black Seamless Heavy Cotton and Fleece-lined Hose, size 5 to 10.
- 15c One lot of Children's Fine All-wool and Fleece-lined Hose—odd sizes worth 15c and 20c.
- 10c Ladies' Extra Heavy Fast Black Seamless Cotton and Fleece-lined Hose regular 15c.
- 15c Ladies' Extra Fine Fast Black Fleece-lined Hose, double soles, heels and toes, regular 20c quality.
- 25c Ladies' Extra Fine Quality Fast Black All-wool Cashmere Hose regular 35c quality.

Hosiery Sale.

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

J. Bacon and Sons,

Market Street, bet. Third and Fourth, Louisville.

Please mention Western Recorder when answering this advertisement.

One of the most popular books of the Season.

A Lily of France

A Sixteenth Century Romance.

By MRS. CAROLINE ATWATER MASON.

\$1.25, Postpaid.

Opinions of the Reviewers:

Most fascinating.—N. Y. World.

Brilliantly written.—N. Y. Observer.

A distinct success.—The Boston Watchman.

Cold facts molded into living, burning fiction.—The Standard.

Intensely dramatic from first to last.—The Philadelphia Press.

This exquisitely told story is even more than good.—Dr. Floyd W. Tompkins.

Dialogue, virile and natural. . . . an intensely dramatic plot.—Chicago Record-Herald.

A Cut of just a little more than a half

Justice to the Jew.

The Story of what he has done in the World.

By MADISON C. PETERS.

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

AT 60 CENTS.

POSTPAID.

What is said of the Book:

"A dramatic and striking presentation of facts."—The Congregationalist, Boston.

"Dr. Peters has done the world a distinct and valuable service in getting and grouping these thrilling facts."—The Christian-Intelligencer, New York.

"This useful book will counteract much of the rubbish talked and written by the brumons of our time. Its many facts should be impressed upon the popular mind."—Sunday-School Times, Philadelphia.

"It is more than a book for the Jews. It is a book to be read by every one who seeks broad knowledge of affairs, and who would not be ignorant of a very vital element in the progress of the entire race."—Springfield Union (Mass.).

"It will be surprising to the average reader to learn, as he may do abundantly from this carefully elaborated book, how large a part the Jew has had in the advancement of the world's civilization."—The Watchman, Boston.

"A timely book, which will furnish whoever wants to gain up the imbecility of anti-Semitism with plenty of respectable documents. One can find here stated, intellectually enough, the achievements of Jews in the different careers."—Pitt Mail Gazette.

Baptist Book Concern,

623 Fourth Avenue, Louisville, Ky.

Do You Wish the Finest Bread and Cake

It is conceded that Royal Baking Powder is purest and strongest of all baking powders, absolutely free from alum, ammonia and every adulterant. "Royal" makes the best and most wholesome food.

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

Items of Interest.

NEWS THE WORLD OVER.

Lord Cranbourne, said in the House of Commons that the Austrian Minister asked if England would join in a combination of nations to bring pressure to bear on the United States to accept Spain's assurance that she would do better in Cuba, &c., and that England declined. And this statement is heralded by the so-called "English press" as proof that England prevented Europe's making war on the United States. It is an amazingly large deduction from Cranbourne's statement.

No one has evaded that both before and during the war Austria tried to unite Europe against the United States. The Queen regent of Spain is an Austrian. But Cranbourne's statement does not even pretend to contradict the statement of the French Minister, M. Loubet, that France within twenty-four hours of the declaration of war had decided to remain neutral and communicated her decision to the other governments. Nor does Cranbourne deny that Russia, as M. Hanoloux asserts, refused to listen to Austria.

Camille Uno, one of the best known of women violinists and for a long time the chief woman violinist in America, died in New York after a brief illness. She was the first girl ever accepted as a pupil in the Paris conservatory. Her career lasted half a century. In private life she was known as Mrs. Frederic Lounsbury. Her name de Vera, the foremost Roman Catholic poet of the nineteenth century, is dead at the ripe old age of 87. He was born at Curragh Chase, Ireland, and educated at Trinity College, Dublin.

What is known as a dust explosion occurred in the Lost Creek mine at Oklawaha, Iowa, killing, shortly after twenty-one men and fatally injuring eight others. At the time of the explosion, and there is no accounting for it, more than one hundred men were in the mines. Fire broke out in a shaft and smoke and debris were blown out 20 feet high and for a time it was feared the whole mine would be destroyed. The Lost Creek mine has been in operation about one year.

Insurgent vessels, in trying to force a landing off Habana in the harbor of Panama brought on a naval battle in which Carlos Alba, Panama's governor, was killed. The fighting, however, was not so serious as a cable dispatch from Captain Mead of the United States cruiser Philadelphia, close to the scene of the fighting, which says the crew of the government ship Lantana, which was attacked by the insurgent ship Padilla, has deserted her. She took fire and sank.

Government forces in Venezuela are paying fear for their victories. When they had the best of the fighting at Maracaibo, Col. Forallo, Col. Puzosmeyer and fifty men were seriously wounded. Two thousand five hundred revolutionists in the vicinity of Maracaibo and Cumana are still awaiting arms and ammunition, subject to the order of General Matos. Venezuela is in a hopeless condition financially.

The Canal Commission, after considering all the facts, circumstances, &c., in the case, are unanimously of the opinion that the most practicable and feasible route for the Isthmus Canal, to be under the control,

management and ownership of the United States, is that known as the Panama route, and so hand in their report which is signed by all the members of the Commission. The United States pays \$40,000,000 for the property.

The discovery of mineral oil in Texas and California will be a boon to the railroads in those sections as well as to the manufacturing enterprises. There is an abundance of coal supplies throughout the Southwest and it is calculated that the oil equivalent of a ton of coal would not cost more than \$1, and, so far as an exportable commodity is concerned, the new oil is made especially available for locomotive use.

As the result of a strike at Grimsby, England, among the fishermen, the new owners of the Owners' Federation, where the owners of the fishing fleet were holding a meeting, were attacked, wrecked and set fire to. The police were powerless to quell the riot. Four hundred steam fishing boats are idle and thousands of fishermen and their families are suffering great hardships.

On Friday last two earthquake shocks were felt in St. Louis about five o'clock in the morning. The first was light, the second more severe. The shocks were accompanied by a rumbling sound, and were felt as far as Kansas City and Quincy. In St. Louis the shock swayed the houses. No damage was done.

Miss Hester's release is now to be confidently expected in a few days. The brigands, being assured that only the \$75,000 ransom would be given, agreed to accept that the bearers of this money reached Detroit-Hearst on Jan. 21, and set out for the mountain, accompanied by a strong escort.

FREE TO EVERYBODY.

Dr. J. M. Willis, a specialist of Crawfordsville, Indiana, will send free by mail to all who send him five cents in postage of Peppay Compound, which is two weeks' treatment, with printed instructions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, la grippe and blood poison.

FROM FAR-AWAY WASHINGTON.

DEAR RECORDER: Inclosed find Money Order for \$2.00. Mark my subscription for the RECORDER up one year. We couldn't keep house without the RECORDER.

Yours fraternally,
W. W. REED.

Seattle, Wash.

Let no one be discouraged because outward circumstances seem to be against him. If he is a child of God all of these may be overcome. Sickness, poverty, discomfort and distress may all become things of the past for him whose eye of faith is fixed on the heavenly prize, and who presses on that he may apprehend that for which he also is apprehended of Christ Jesus.

CHURCH NEWS.

(Continued from 6th page.)

Schuyler county, our Littleton church being the only Baptist church in this county. So it is readily seen that I have a large field of labor. Hope the great Lord of the harvest will make His people here efficient in the proper cultivation of this needy field."

Pastor S. G. Mullins writes from Barlow, Fla.: "My work here starts off nicely, and the outlook is encouraging. The church gave us a hearty reception, filled our larder and we are happily located in the parsonage. The climate is fine, and we can scarcely realize that we have spent part of a cold winter in the North. We are drinking in the sunshine and eating the oranges."

Pastor J. H. Riffe writes from Monroe City, Mo.: "Our recent meeting with Grace Baptist church of this city continued nearly three weeks, and resulted in much genuine good within the church and added 9 to her fellowship, 7 by faith and baptism, 1 by letter and 1 by relation. Pastor J. M. Roden, of Greenville, Texas, late of Alabama, was with us 15 days and preached the Gospel plainly, faithfully, forcefully and effectively. I have known Bro. Roden intimately for a number of years, having helped him in six meetings in Alabama; and I know him to be one of the Lord's noblest and best men, a faithful and successful minister of Jesus Christ, and a workman that needeth not to be ashamed."

Pastor Layton Maddox writes from McGregor, Texas: "Please change my paper from McHenry, Ky., to McGregor, Texas. I am located here now."

Pastor C. E. W. Dobbs writes from Washington, Ind.: "I have just closed a meeting of two weeks, in which the Rev. F. A. Risner, of Indianapolis, ably assisted me, preaching with much acceptance. Fourteen were added to the church, seven of them by baptism. The inclemency of the weather during part of the time hindered the work somewhat. There are a score of others who are confidently expected to follow the good example set by those who have confessed their Lord. I am in the fifth year of my pastorate here, during which time there have been nearly one hundred additions to the church. No pastor serves a nobler people. They are thoroughly united and loyal to Christ, the church and the pastor."

The meeting at Prairie Grove, Texas, resulted in a general awakening in the church and community. Twenty-seven received for baptism and several restored.

The Iowa Park church, Texas, has had a good meeting resulting in six baptisms, four restored and two received by letter.

Pastor R. E. L. Farmer, Deweyville, Newton county, Texas, says: "We have enjoyed a God given revival. Bro. J. A. Smart of Beaumont was with us. Sixty-six were added to the church, 27 by baptism. This church was organized last August and has been self supporting from the start."

Old Waverly in Walker county, Texas, is rejoicing over a good meeting. Church greatly revived and 11 added to the church. Eight by experience and baptism.

The church at Tyler, Texas, has been greatly blessed. Their meeting closed with 40 conversions to the church, 24 by experience and baptism. Many gray haired men accepted Christ.

IF YOU ARE THROAT

Use Morrill's Acid Phosphate. Dr. M. H. HANAY, New York, says: "When completely tired out by prolonged wakefulness and overwork, it is of the greatest value to me."

SUBSCRIBE for the RECORDER.

CALL TO PRAYER.

Dear Brethren and Sisters in Christ: We have some good schools in the mountains of Kentucky, and each has its work. One school in Eastern Kentucky is like one missionary in a foreign land, or like one church in a large city. It is good, and very good, but it by no means meets the demands.

The Barbourville Baptist Institute is trying to meet the demands of Knox county, which has in it thousands of the young who should be educated. Most of the families are Baptists, and an institution as above referred to, located in this county, is the only way to reach the masses of these people.

We now have in our school boys and girls from almost each creek and hollow in Knox county, and a surprisingly small per cent of them ever left the county to attend school. Now the writer of this, feels impressed by the Holy Spirit to thus write, and prays that He may attend each word contained in this letter. Our institution has fifteen trustees, six teachers, all of whom are members of Baptist churches, and are church workers.

We have a beautiful lot of a little over four acres, centrally located in the town, and a nice brick veneered building, with an auditorium which will seat from five to six hundred people. This letter is not directly asking you for money, but the burden of building and our further needs are almost crushing us. Yet we believe this is to be God's work, and he is able to open the hearts of his people, who have means to help us. Now, dear brethren and sisters, we want to ask you for the sake of the One who has redeemed you by his precious blood to do this: On Wednesday morning, Feb. 5th, 1902, at 11 o'clock, please meet together and give one hour of earnest prayer for our success, and that all we do may be done to the glory of God. If any cannot be present at the meeting, please remember the hour and date, and pray wherever you are. We ask this "cup of cold water" to be given us in the name of our Master, and we feel that much good will come of it. We are nothing except what God makes us. We expect fifty churches in Kentucky to hold a special prayer service for us at the time mentioned. Let a united cry go to God, and the blessings will come to us, and the glory to the one who has bought us and moves us by the Holy Spirit.

Please reply,
Yours for the cause,
N. W. PLANK,
Ch'n. Board of Trustees.
Barbourville, Ky.

The meeting with the First church Durham, N. C., has closed with 30 additions to the church by baptism.

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

Low 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.



Anything Wrong With your Watch?

Send by registered mail to our Watch department for inspection and estimate.

Our 44th Annual catalogue sent FREE.

C. P. Barnes & Co.

902-904 West Market St., Louisville, Ky.

Secure this Service for your EASTERN COMMUNION



The THOMAS INDIVIDUAL COMMUNION SERVICE meets every requirement of all churches. A complete trial outfit will be sent upon request. Give number of communicants. Address: Thomas Communion Service Co., Box 212, Lima, O.



It helps both of us

For you to mention the "Western Recorder" in answering advertisers.

BECAUSE:

4 HELPS US to gain more subscribers—which HELPS YOU by making us able to give you a better PAPER.

In recent news from Hattiesburg, Miss., we are pleased to note, and the many friends of Rev. I. P. Trotter, late of Bardotown, Ky., will be gratified to hear that he has entered on his work, and all indications point to a most delightful and successful pastorate. It ought to be that way in order to justify Bro. Trotter's removal from Old Kentucky, where he was so universally loved.

MARRIED.

At the Third-ave. Baptist church, Louisville, Ky., January 21, 1902, E. M. Banta and Mattie E. Fowler, Pastor H. D. Allen officiating.

The meeting at Iredell, Texas, closed with 10 additions to the church. Pastor P. L. Speakman was assisted by Bro. McKinney of Waco.