

WESTERN RECORDER

Faith, Hope and Love, these three

77th YEAR.

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WESTERN RECORDER.

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Let us never be overcome by importunities to act against our consciences, nor ever displease God, to please the best friend we have in the world. It is the devil's work to entice others to sin.

M. Waldeck Rousseau, the Protestant, Prime Minister of France, in a late speech said: "The common use of alcoholic drinks threatens the perpetuity of the race." There is no doubt he is correct. When will men learn to let strong drink alone?

If our religion is not wholly of God it will come to an end, and that end will be destruction. No matter how fair the flower, if the Father hath not planted it, its doom is sealed; it shall not be pruned, but "rooted up." Those whom the truth uproots are uprooted indeed.

The Watchman says that the clause "as any one had need" in Acts 2:45, "And they sold their possessions and goods and divided them among all as any one had need," qualifies "sold," which is in the imperfect tense, denoting a recurring act. They did not sell all their property at once, but only as it was needed.

Let us ever remember, that though small is our store and utterly insignificant for the work to be done, we can yet be prepared by a willingness to obey. Our slender abilities, when placed in the hands of the wonder-working one, can accomplish all things. Lord, use us, for if we have neither loaf nor fish, we have willing hands.

If any one was asked what was the greatest discovery made by the distinguished scholar Sir James Y. Simpson, the answer would probably be "chloroform." But when some one asked Sir James, he replied: "The greatest discovery I ever made was that I have a Saviour."

DR. PAUL GARNIER, of France, gives statistics to show the increase of juvenile crimes, and he attributes this to alcoholic heredity. He says the vicious instincts which are the child's heritage from a drunken father show themselves at the age of puberty. This is a powerful reason why the state should stop men from drinking, peaceably if it can, forcibly if it must.

A MEMORIAL to the memory of Miss Mary Kingsley, a niece of Charles Kingsley, has been placed in the Everley church, England. Miss Kingsley died in Cape Colony, where she had been nursing the fever-stricken, and was buried at sea. The unaccountable thing in regard to her memorial is that, instead of a verse from the Bible, it bears one from the Koran!

The Outcry Concerning Calvinism.

BY NORMAN FOX, D. D.

What sense is there, pray, in the denunciations of Calvinism in which so many indulge? What is there in Calvinism which is not taught in other Christian theology, and even by non-Christian philosophers?

Take, for instance, that much criticized declaration of the Westminster Confession—"By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life and others foreordained to everlasting death"—is not this statement upheld by the best thought of to-day in Christian and also in non-Christian circles?

It is held in all Evangelical churches that, in answer to prayer for the conversion of a particular person, God will decree that one's salvation. It is taught not merely that God will endeavor to convert the man, will bring good influences to bear upon him; but that God can and will, actually and certainly, lead that stubborn one to repentance and faith and so to salvation. In other words, it is taught in all evangelical circles that "by the decree of God [made in answer to prayer] some men [the subjects of believing prayer] are predestinated [and that infallibly] unto everlasting life."

Again, if there be one doctrine on which Protestant Christendom is united, if there be one doctrine which, in spite of all our talk about religious freedom, it would hardly be safe for a man to deny, it is the doctrine that all who die in infancy are saved. But these are moral agents of free personality, and death cannot take from them their power of choice. Now since they inherit corrupt tendencies, those who die in infancy, like those who survive, will, if left to themselves, choose the wrong instead of the right. But we believe that God can, and we believe also that he will, bring all these to choose the right instead of the wrong, and so to attain unto blessedness. In other words, all evangelical Protestants believe that, "by the decree of God," all the myriads who die in infancy are "predestinated unto everlasting life."

The Universalist goes still further. He declares that God has determined to lead to repentance and holiness, and thus to salvation, not merely those for whom special prayer is offered, not merely those who die in infancy, but all the sons of Adam without exception. The Universalist differs from the Calvinist only in this, that, while the latter affirms that "some" are predestinated unto life, the former declares that all men are foreordained unto salvation; that God can, and will, lead every man to turn from sin and consequent suffering to repentance and consequent joy. The old-fashioned Calvinistic doctrine of "irresistible grace" is the foundation and the cap-stone of the Universalist theology.

The element in Calvinism to which the Universalist objects is the tenet that some are "fore-ordained to everlasting death." He declares that a God of love would create no being whose end was to be in darkness and in ruin. But here he is confronted by the scientific observer of the facts in nature; he must grapple with the Darwinians and other natural philosophers.

In a nest on the limb of a tree in the forest a birdling breaks the shell and comes forth to the light. But just as it opens its eyes on the outer world a tempest comes raging through the wood, the limb is torn from the trunk and the lit-

tle one, hurled from its soft nest, is dashed upon the rocks beneath where, with broken wing and chilled by the storm, it lies and peeps and peeps and suffers and suffers, and in an hour it dies. Now this little bird's existence is one of unalloyed misery. Not one peaceful moment dilutes its terrible hour of pain. And as no one promises for it a future state, with joys to overbalance that brief life of bitter agony, we must declare that, in this case, God does create a being whose existence is one of unmitigated evil. But if a birdling be created which shall suffer as long as it shall exist, may not a man be created who shall suffer as long as he shall exist; especially if, unlike the bird, the man, by his own act, brings the wretchedness upon himself?

The Calvinistic doctrine that men as well as brutes may be foredoomed to hopeless ruin, is one of the commonplaces of the philosophy of to-day. Modern science, dealing strictly with "facts," most emphatically rejects the Universalist idea that final ruin is impossible. It endorses in the strongest terms the Calvinistic tenet that men may be prenatally doomed to hopeless misery. The current doctrines concerning Heredity and Environment affirm that the babe of vicious pedigree, "being not yet born, neither having done any good or evil," is already fated to despair, that it will be born moaning with pain, and every breath it ever draws will be a breath of agony. We need no longer discuss the question whether it be really true that some old Calvinist once said that there are infants in hell not a span long, for "modern science" voluntarily steps forward and declares that "for substance of doctrine" this statement is perfectly correct, that the babes of the drunken and the vicious in the slums of our great cities are not only now in torment, but, if they shall survive till the development of their moral natures, will show souls as diseased as their bodies, a moral ruin as terrible as their physical wretchedness. The current doctrine of "the survival of the fittest," involving as it does the doom of the unfit, is merely the scientific paraphrase of "Jacob have I loved, but Esau have I hated." It may be said of Calvinism also that it is "in the air."

The Calvinistic doctrine of hell is taught in its fullness even in atheistic philosophy; the doctrine, namely, that a being may, through breaches of the laws of the universe, come into a moral ruin measured on by his capacity for degradation, with physical pain limited only by his capacity to suffer; which evil state shall continue as long as the creature himself shall exist. As to the question whether this wretchedness shall be eternal, it is evident that the principle is the same, whether existence shall continue an hour, a week, seventy years or forever. But the agnostic expressly declares himself unable to affirm that the wretched being will not exist to the ages of the ages. He accepts, therefore, the whole idea of the Calvinistic hell, and stops not even at that most terrible conception, the thought of the damnation of infants.

There are atheistic scientists of to-day who declare the possibility and actuality of prenatal ruin in utterances as blood-curdling as the most appalling rhetoric of the old Puritan divines. All that was "grim" in the earlier Calvinism, all that was "stern" all that was "horrible," stands boldly prominent in the current agnostic philosophy. The only tenet of Calvinism which is rejected is the brighter element, the relief to the dark picture, the doctrine that not only predestination to life, but also foreordination to ruin, may be made to contribute to the highest good, may form an element in an infinite

ly glorious plan.

The Atheist and the Universalist unite in declaring that God cannot be glorified in the existence of permanent evil; that sin and God, suffering and God, are mutually exclusive, and cannot exist in the same universe. The Universalist declares that, since God exists, hopeless ruin cannot exist. The Atheist declares that, since hopeless ruin exists, God cannot exist.

But the Calvinist, while most emphatically declaring that God is not the author of sin, and that man transgresses, not under violence done to his free will, but in the liberty and contingency of second causes; affirms nevertheless that all evil is part of a divine plan; that that suffering birdling's sad existence, though finding no worthy end in itself, will yet contribute to some great design; that though as regards the sinner himself it were better had he never been born, yet his wretched existence will be made to subsolve some worthy end in the totality of creation.

How this can be, the Calvinist does not attempt to explain. His conviction is a matter not of reason but of faith. Now strong indeed must be the faith which surveying this sin-blasted universe can still say that there is a God, but the noblest of modern thought, even in non-Christian circles, does not refuse to lend a sanction to this lofty confidence.

If oneness, not dualism, is the principle of nature; if the Power which pervades the universe so works that in all created things there is an underlying unity; which, again, must be interpreted in terms of goodness; it remains only to speak of that power as He instead of It in order to say that God does, in some true sense, "ordain whatsoever comes to pass," the evil as well as the good. Thus the purest and best philosophy, even outside the Christian church, indirectly affirms the reasonableness of the Calvinistic theory that even sin and suffering exist, in some unexplained way, "by the decree of God for the manifestation of His glory."

The old Calvinism is not dead. It is set forth in the science of to-day which is sounding deeper than ever before the abyss of human ruin, and it reveals itself also in that transcendental philosophy which, looking beyond the chaos of evil, detects in the universe "an underlying unity" which it interprets "in terms of goodness."

Morristown, New Jersey.

Love is not self-centered, it is not a selfish principle. Nor is it quietest or indifferent. Love is the soul of action, the essence of service. Disinterested deeds are only love made visible. Love acts not only upon appeal, but it is forever appealing for help. Love differentiates itself in brave deeds, in patient endurance, willingness to bear reproach, in undertaking for others, in dying, if need be, for them. Love is not easily provoked, thinketh no evil. Love beareth all things, bel-ieveth all things, hopeth all things, endureth all things. Love is the sum of all the virtues.—Methodist Recorder.

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.

Questions Answered.

BY MENEX.

A brother from Texas asks me to give a full account of the Zionist movement to carry Jews back to Palestine. There is a Society called "Lovers of Zion" which have annual meetings and talk much. One sees at that time columns in the papers headed "Zionite movement." But I have never been sufficiently interested in the subject to read them. I think the "movement" is dying out, that the originators did not succeed in their plans to interest the great Jewish financiers, who rule Europe, in their "movement," and hence the money has not been forthcoming. Those Jewish money kings could buy Palestine any day when they desired to do so, but they have never been convinced that it would be best for their nation. And they have never had any reason to believe that the Jews in any considerable numbers desire to go back to the land of their fathers.

He also asks if Dr. Broadus and Spencer were "pre or post-millennialists." Post, I think. I have heard that Dr. Broadus towards the end of his life changed his views on the subject. It would have been right if he had. Both parties are equally orthodox and are so considered by all Baptist churches. But it makes me indignant to have it told after a man's death that he privately expressed views contrary to his publicly-expressed ones. I never believe a word of it. Men do not change views they have held and advocated for years just before they die and confide privately to any one on the subject. I have been intensely indignant at several post-mortem attacks of this kind upon Dr. Broadus and notably upon Dr. Boyce. And that not because I would have held Dr. Broadus in less honor on account of his millennial views, just as Spurgeon's being a pre-millennialist detracts no atom of my reverence for him.

The brother asks my views. I think the dispensation of the Spirit is not to be a failure. That with some ebbing at times, not only seeming but real retrogression, that the world is going on growing better till the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea. And the millennium will pass before the Lord Jesus comes to judgment. But I recognize cheerfully that men far better and more orthodox than I differ with me, though my impression is that the overwhelming majority of Baptists and of Christians generally hold the view I do. Men's opinions in regard to the millennium have never been considered by Baptists as having anything to do with their soundness in the faith.

He also asks whether the Gospel is to be preached to all nations as a witness merely? No, I do not believe that in the least. I do not believe that God meant we should race over the world telling every man to repent simply in order to add the sin of rejecting the Gospel to his other sins. It is plain that such a view of missionary work has no justification in the great commission. For they were to disciple those to whom they preached who received the message, and teach them to do all things whatsoever he had commanded. The Gospel is to be preached to all creatures in order that souls may be converted.

The brother concludes with the questions, "Why is this subject not oftener and more fully discussed in our religious papers? And why do not our preachers preach it more?" Simply because there are so many more vital subjects for them to discuss. And the preachers can spend their time to more purpose in urging the sinners before them to repent and believe, and the saints to walk worthily of their high calling. Spurgeon was a pre-millennialist, but not being a crank, he rarely touched upon that point in his sermons. Preachers rarely preach about the ending of the world; but they preach continually about the ending of life and with it the ending of the opportunity for salvation. It remaineth unto us once to die, and after death, the judgment. And

men can well afford to wait to learn in regard to the millennium when they get to heaven.

"Please explain this verse in Jude: 'Yet Michael, the archangel, when contending with the devil, he disputed about the body of Moses, durst not, bring against him a railing accusation, but said, 'The Lord rebuke thee.'" This is all the Bible has to say upon the subject, and therefore it is the limit of my knowledge. There was a tradition among the Jews on the subject of this contest, but how much of that tradition is true, I cannot say. I have an idea that Satan desired to get the body of Moses to give it to the children of Israel that they might worship it as the tomb of Buddha is worshipped, or make a shrine of the tomb as the Mohammedans make the tomb of their prophet. Whether this contest took place at the death of Moses or in the after years, cannot be said, but the probability is it was at his death.

It would seem strange to one ignorant of history and human nature that there would be any possibility of Israel doing such a thing when Moses was so emphatic in his denunciation of idolatry. So was Buddha, but his tomb is worshipped. And we know that Israel made an idol of the brazen serpent of Moses till pious Josiah destroyed it.

But because we know no more of the story than God has revealed to us in this one verse, yet there are valuable lessons to be drawn from it. One thing which strikes us is the honor God put upon Moses, the meekest of men, and yet the greatest of men. God himself buried him, and the archangel guarded his tomb. The chief lesson is that which Jude is enforcing and which he illustrates by the example of the archangel. This greatest of created beings would not, durst not, it is said, use the language of condemnation which is God's right to use, but not that of his creatures. Michael did not curse Satan, as the fiend deserved. Let us confine our maledictions within the bounds which the archangel durst not transgress.

Some think that this contest took place while our Lord was upon the earth, and just before Moses and Elias met him on the Mount of Transfiguration. They think that the archangel was sent to bring the body of Moses to Heaven that he might have it to meet his Lord. Elias already had his body in glory, but Moses had left his in the grave. And their idea is that Satan attempted to thwart God's plan for that meeting on the Mount by preventing Michael from getting the body. This may be the case, but I incline to the opinion that the contest took place before, if not at the time of the death, at least while the Israelites were so prone to idolatry.

A Fragment of Useful Science.

Our schools ought to teach what insects deserve death and what to be treated kindly. We have seen a big black bug, called sometimes the lion bug—the kind that comes at night into the house to see the candle, flying and bumping against the ceiling—and we have witnessed the ignorance that beat the life out of it, thereby destroying a best friend to the garden. This huge beetle eats the cut-worm and grubs so injurious to plants. The teacher ought to own specimens and show them to children, explaining their value. The lady-bug feeds on a hard scale that covers and ruins the leaves of flowers, yet this servant is plain. The Agricultural Department of Virginia ought to have an appropriation large enough to send out lecturers to explain to mass-meetings of farmers what parasites have value and which should be killed. The employers and children on the farms during the summer put to death thousands of insects that prey on the enemies of the growing crops. And it may be said that usually the parasite is a help to man. It destroys the pests of his land.

The parasites must of necessity be intelligent and remorseless. They know they are hated and they mean death to their enemies. Take the grape-vine

caterpillar. His enemy is the ichneumon fly, a species of wasp or dirt dauber. If it was not for the wren and this parasite, our vines would have a sorry chance. Never allow a wren to be hurt. But to return to the insect. She flies into the vineyard searching each leaf of the grape. Presently she sees a lot of caterpillars. At once she thrusts her sting into one of these insects. The sting is only a hollow tube, loaded with eggs. One is forced out and left under the skin of the caterpillar. Each caterpillar receives an egg until the stock is exhausted. The egg hatches and feeds on its unwilling host, neither the wound nor the tiny worm under the skin kills the caterpillar at once. The grub grows healthfully till it nearly eats its host out of house and home. The victim dies. The worm then spins its cradle or cocoon, using the dry skin of the caterpillar as protecting walls. In six or ten days it cuts a door through the side of its house and flies away, ready to find a caterpillar as a nest for its eggs. But the vineyard gains by dead insects.

The dirt dauber shuts its young or grubs in a mud tunnel. It must provide live food for them. How to keep the rations from running away is the problem. The food for the grubs is spiders and caterpillars. This mud wasp somehow has found out that if it stings its victim in the nerve ganglia, the poison will paralyze, but not kill. Watch the hunt along the lawn. Here is seen a spider hunting for life. Behind comes a dirt-dauber, jumping on its long awkward legs with nose to the ground, trailing like a hound. It catches the spider. Into the back of the neck the charged dagger is shot. The helpless creature is seized and carried through the air to the den and packed away, still alive, but without the use of limbs. What boy, breaking open a dirt house, has not seen the spiders fall out and remain quivering with palsy? The egg is deposited among this live food, and when mature cuts its way out.

The evolutionist cannot give the rationale of this food finding or nest in the caterpillar upon his theory. How did the ichneumon fly know the caterpillar (and it is only one sort that will suit) would not die till the grub was grown? Or how did the mud-wasp know that the venom of its sting, if delivered into a nerve center would not kill, but only stupefy the food its offspring needed? And whence came the information that its grubs must have fresh meat? These questions have no answer unless it is admitted that the Creator implanted the instinct.—Richmond Christian Advocate.

A Timely Text.

BY REV. THEODORE L. OUYLER, D.D.

"For the Lord God will help me. Therefore shall I not be confounded; therefore have I set my face like a flint; and I know that I shall not be ashamed." This is a timely text for every young man or woman who has just graduated from school or college and is about entering on the battle of practical life. It has the ring of a bugle in it. Let every beginner in the only life worth living write it on his heart. It will do two things for him; it will cheer him when he gets discouraged; it will rebuke him when he gets puffed up with self-confidence and presumption.

The idea that any of us can ever get beyond the need of help is insane. The richest merchant becomes such by the help of his employees and his customers; the successful lawyer rises by the aid of his teachers, his "authorities" and his clients. Nobody succeeds in secular affairs who is such a fool as to care nothing for the good will and assistance of his neighbors. If entire independence of others is folly in things secular, in religion all attempted independence of divine aid is self-destruction. I have watched some presumptuous beginners in the Christian life whose idea was, "I will do it," but very soon like Bunyan's pilgrim when he undertook to "show off" before Faithful, they are flat on the ground. The secret of the failure of

more than one Christian, yes, and of more than one young minister, has been the over-weening of self-confidence. A happy thing it is if failure chastises into humility and reliance on God. "He that trusteth in his own heart is a fool."

This is a timely text to discourage ministers. They are very abundant these days. One is disheartened by the difficulty to gather and to hold a congregation. Another by the lack of good backing in his efforts to do the Master's work. Another is heartick over his thin, lifeless prayer-meetings. Another mourns over the scarcity of conversions. Whatever the cause of discouragement, there is but one resource and that is to lay strong hold on God.

Our extremity is His opportunity. When a child of God honestly and fervently cries out, "Lord, I am weak; without thee I can do nothing; pity my weakness and come straightway to my help," then commonly the worst is over. The daylight is at hand. Trying times are these for the best of ministers. Increasing irreproach for the Sabbath, increasing worldliness, and the atmosphere charged with skepticism, makes faithful Gospel work no child's play. The lesson that we ministers are being taught is—in God's love, in God's strength, and in the direct power of the Holy Spirit is our only help. I don't believe that any faithful servant of His ever laid hold on duty with a sincere, humble, self-renouncing spirit and an earnest cry for help, and was left unheard and unblessed.

This timely text—for it suits a vast many cases in life—settles three things. The first one is the true believer's security. "The Lord will help me; therefore I shall not be confounded," the Hebrew word signifies—I shall not be put to rout or discomfited. He who has the Lord Jesus on his side and at his side can never be defeated. That Gibraltar was never captured. "None shall pluck them out of my hands." Omnipotence said that! Satan knows it; why should not we?

The second result is *steadfastness*. "Therefore I have set my face like a flint." A whiffing, compromising type of politicians once went by the name of "dough-faces." But this text describes a fearless, steadfast dependent on God as *flint faced*. He is not afraid of a lash or a laugh, of a scoff or a scourge. If God be for him, what cares he who, or how many may be against him?

The third blessing wrapped up in this precious passage is *serenity* of soul. "I shall never be ashamed." Paul was a wonderfully calm and composed man. He never worried, never turned purple in the lips, and never apologized for his plain, heart-searching truths. Neither should we. What a triple coat of mail this passage is! It gives us security, steadfastness and serenity of soul. It makes us safe, strong, humble-minded and peaceful. What wealth of blessings! They are all assured to the person who trusts God as his or her almighty Helper. This is a timely motto for every young man or woman who is entering on the practical business of life. It is a motto for new converts. It is a tonic for troubled ministers. It is a golden watch-word for the walls of our prayer-rooms. Therefore let us come boldly to the throne of grace for help in every hour of need. The bell-rope of the prayer of faith reaches up to the everlasting Throne.—The Evangelist.

MARY's ointment was wasted when she broke the vase and poured it upon her Lord. Yes; but suppose she had left the ointment in the unbroken vase? What remembrance would it then have had? Would there have been any mention of it on the Gospel pages? Would her deed of careful keeping have been told over the world? She broke the vase and poured it out, lost it, sacrificed it, and now she perfume fills all the earth. We may keep our life if we will, carefully preserving it from waste; but we shall have no reward, no honor from it, at the last. But if we empty it out in loving service, we shall make it a lasting blessing to the world, and we shall be remembered for ever.—J. R. Miller.

SUNDAY-SCHOOL LESSON.

SUNDAY, FEB. 16.

THE SECOND PERSECUTION.

Acts 5:25-42.

MOTTO TEXT.—"Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven."—Matt. 5:10.

Battled in his effort against the elect by the death of Ananias and Sapphira, Satan returns to his plan of persecution. Therein he showed lack of wisdom. The only way to injure the elect is to get them to sin.

The Sadducees now came to the front as the persecutors of the apostles. The Pharisees were the chief opposers of our Lord. But the indifferent, scoffing Sadducees were aroused by the proclaiming of the resurrection, the possibility of which they denied. They were the skeptics of the day. They proved to their own satisfaction that the resurrection of the body was impossible. Science and reason both said so. But these unlearned fishermen met their theory by declaring a fact—the Lord had risen. And the people, to the intense disgust of the Sadducees, believed the fishermen.

The Sadducees also denied the existence of the angels. And their wrath was increased by the fact that an angel, despite their theory, had released the apostles from prison. Therefore they were in no amiable mood when the officers, sent to fetch the prisoners, made their report.

"Behold the men whom ye put in prison are standing in the temple."—What could they do with such men? They had not only gotten out of prison in some way, but had defied them by going to the temple to preach. Let a true believer out of prison and he will go on preaching, nay, like Paul, he will preach in prison. The Sanhedrim sent the commander of the Levites, who acted as police for the temple, to re-arrest these men. They treated their prisoners with great courtesy, fearing the people. They merely wished them to go before the Sanhedrim, the rulers of the nation. The sympathy of the people was with these men who worked miracles of healing. And the fear of them was general, also, since the death of Ananias and Sapphira. Popular favor is a very fickle thing, and no wise man will put any trust in it. The favor of God is unchanging.

"When they had brought them" to the judgment hall where the Sanhedrim sat in a semi-circle. This council was composed of seventy, besides the high priest who presided. The high priest and the rulers generally were Sadducees.

"Did not we straitly command you that ye should not teach in this name?"—And Peter and John had answered at the time that they would not obey. "Ye have filled Jerusalem with your doctrine," which shows how faithful and energetic they had been. "And intend to bring this man's blood upon us."—If they succeed in convincing the nation that Jesus was indeed the promised Messiah, the Sanhedrim would have been in danger of their lives.

Get the Most Out of Your Food

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

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

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

Hood's Sarsaparilla and Pills

Strengthen and tone the stomach and the whole digestive system.

"We ought to obey God rather than men."—Just what they had declared when threatened. And to obey God without regard to consequences either to themselves or to their enemies. They go on to lay their guilt plainly before these rulers. "The God of our fathers," whose covenant people they were. The rulers professed to obey him, but their disobedience is shown them. Again, as in his former defense, Peter sharply contrasts their conduct with God's. They had slain Jesus and hanged him on a tree. But God had exalted him to be a Prince and a Saviour. The proof of this exaltation was seen in the resurrection and the ascension. "For to give repentance to Israel, and forgiveness of sins."—Repentance is God's gift as well as forgiveness of sins. No man ever repents without the aid of the Holy Spirit any more than a dead man brings himself to life.

There was no vindictiveness towards these men who had slain his Lord. If preaching Christ brought the wrath of the people upon them, so be it. Consequences were God's. But he would offer even these guilty men the forgiveness of sins in the name of the rejected Saviour.

"We are his witnesses of these things."—They preached facts which they knew, great doctrines which they had proved. And a higher witness proved the truth of their words. The Holy Spirit is to-day the great witness of the truth as it is in Christ Jesus. Without him faith would have long since perished from among men. "When they heard that, they were cut to the heart!" with wrath at his plain speaking, not with repentance. They instantly began to devise means to kill the apostles.

Gamaliel, as a Pharisee, was not incensed by the preaching of the resurrection. Gamaliel was the grandson of the famous Hillel, received the title of Rabban, was president of the Sanhedrim for a long time, and had so great a reputation, it was said of him, "When Gamaliel died the glory of the law ceased." We must remember in regard to Gamaliel's speech that he is not inspired, and all for which the Scriptures vouch is that he spoke those words at that time. He was wrong, as worldly wisdom always is wrong, when brought to bear upon religious things. The wisdom of this world is foolishness with God.

Gamaliel does not express any opinion in regard to the merits of the case, and there is no use in speculating as to his secret thoughts. It would seem, however, that he thought this would come to naught, as he gives two instances in which nothing resulted. Josephus tells of a Theudas who made an insurrection about twelve years before. He

claimed to be able to free the Jews from the Roman yoke. Judas, of Galilee had revolted when Quirinius ordered a census for taxation. This shows that the Theudas, whom Josephus mentions, was a different man from the one of whom Gamaliel spoke. The name was a common one, and insurrections among the Jews were many. When the leaders were killed their bands were dispersed.

"Refrain from these men, and let them alone."—But if these men were teaching the people to worship a mere man, it was the duty of the Sanhedrim not to refrain from them. If the Romans would allow it, blasphemers and worshippers of false gods among the Israelites ought to be stoned, no matter how great nor how lovable the men might be. There was no question of giving the apostles greater prominence by punishing them. Frequently it is a great mistake to advertise an error. But Jerusalem was filled with their teaching.

Gamaliel uttered a great truth when he said, "If this counsel or this work be of men, it will come to naught."—But he was wrong in the conclusion he drew that they should do nothing. Judas and Theudas came to naught, but many an Israelite lost his life by their wrong doing. Our Lord's commands in regard to false teaching were very different from Gamaliel's advice. He did not tell the seven churches to let the Nicolaitans nor the woman, Jezabel, alone because their counsel and their work, being of man, would come to naught.

EATING IN HAVANA.

Yankees Club Together.

In Havana it is the custom to serve only bread and coffee for breakfast. A little colony of Americans that felt they could not do their work until noon on this kind of a diet clubbed together and began importing Grape-Nuts Breakfast Food.

One of them writing about the matter, says, "The modern cooking range had never been known in Cuba until the American occupation, and even now they are scarce, so that a ready cooked food like Grape-Nuts recommends itself to start with; then the Yankees were accustomed to the food and felt they could hardly get along without it. They began buying in five case lots and one by one the larger grocery stores began keeping Grape-Nuts in stock so the business spread until now great quantities of Grape-Nuts are used in Cuba, and it is not only used by the Americans but the other inhabitants as well."

This is an illustration of the way the famous food has pushed itself into all parts of the world. Wherever English speaking people go they demand Grape-Nuts. They can be found in South Africa, Egypt, India, China, Japan, Australia and South America. Many Americans speak of the home-like feeling it gives them to see the numberless busses in the streets of London decorated with great blue signs with the word, "Grape-Nuts," done in yellow letters, and all over England the great purveying shops distribute Grape-Nuts.

English roast beef has largely given way to American roast beef, and the old-fashioned English breakfast of bacon and potatoes is now supplemented with Grape-Nuts and cream. The change was made for a reason. It has been discovered that almost magical power rests within the little granules, and this power is set free in the body that makes use of the famous food.



The New Baptist House of Worship at Danville, Ky.

The First Baptist church was constituted in Danville in June, 1828. Rev. Thos. Hand was the first pastor. The following named ministers served as pastors in succession: Elders John Rice, J. S. Higgins, — Miliken, William R. Combs, George Allan, F. Stanley, Willis Pack, V. E. Kirtley, D. H. Self, Theo. Whitfield, T. M. Vaughn, Drs. Henry McDonald, L. B. Woolfolk, P. T. Hale, J. W. Lynch and S. H. Sumrell, who has been instrumental in the erection of the beautiful temple to be dedicated on the 9th day of February.

A crisis arose soon after this church was constituted. The followers of Mr. Campbell claimed the church property, and the champion of Baptist principles and Baptist rights, Dr. John L. Waller, with his attorney, came to the rescue and saved the property to its rightful owners.

The average length of pastorate has been a fraction over five years.

The church in her history has been fortunate in having pastors of ability and consecration. The writer has known the pastors for about forty years. Justice requires that, so far as my observation extends, under the faithful ministry of Dr. P. T. Hale, now of Owensboro, Ky., the greatest uplift has been given this church, in adding to its membership and in the development of the church along all denominational lines.

We also give due credit to the present pastor as the leader in the movement that has resulted in the building of one of the most substantial and beautiful houses of worship in Central Kentucky. The building complete, lot, pews, carpet, organ, etc., costs \$25,000.

"But if it be of God, ye cannot overthrow it."—Gamaliel was disgraced by that "if." He ought to have inquired into this teaching of the apostles and found out whether it was of God. If it were, he should have believed. There is no middle course. They were indeed fighting against God. And that fight against God will go on while sin remains. The carnal heart is enmity against God.

"And to him they agreed."—Not that their malignity was less than when they had slain the Lord, but because they feared the people and the Romans. But, as a punishment for their disobedience in still preaching Jesus, and as a vindication of their authority, they had the apostles scourged. This was the Jewish scourging of thirty-nine stripes, which was terrible enough, but much milder than the Roman.

"Rejoicing that they were counted worthy to suffer shame for his name."—How these men loved their Master. Could any of us rejoice in such a scourging?

DAWSON SPRINGS CHURCH.

Rev. H. O. Hopewell has been called to the pastorate of Dawson Springs church for the second year, and has accepted. I take the liberty, without his knowledge, of copying the following from a letter just received from him. He says:

"We are making some advancement. The brethren are getting in healthier spiritual condition. Eleven have been added to the church during the year I have served as pastor, and they are proving themselves valuable material. I think twelve, or perhaps fifteen, more will join soon who will add greatly to the force. We have a splendid weekly prayer-meeting, and at our last meeting a Baptist Sabbath-school was organized. We have bought a fair second-hand organ and three dozen song books. These

features mean considerable advancement since my first trip to Dawson Springs one year ago, at which time it did seem to me that the brethren were having a game of 'freezes out.' I am certainly very much encouraged. One thing very needful now is more money to pay a preacher to do the work necessary to be done. Another thing very needful is a new house of worship. If we could have these needs supplied for a year or two, I am inclined to the opinion that the cause would then be self-sustaining. Bro. Richey, your advice over a year ago was about the best help I have ever received. I thank you."

It was my pleasure to occupy Bro. Hopewell's pulpit at Dawson Springs in his absence one Sabbath last fall, and I can heartily endorse all he says above. He is doing a splendid work, and is much loved by his people. Dawson Springs is one of the most important points in Western Kentucky, and I do hope both the State and local Mission Boards will see their way clear to give the aid Bro. Hopewell's letter refers to. The great throng of visitors that swarm that town throughout the watering seasons render necessary the tactful and vigilant pastoral ministrations our brother is so capable of, and so anxious to render, but which his circumstances will not enable him to render. T. E. RICHEY, Princeton, Ky.

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OUR YOUNG PEOPLE.

On Friday evening, January 17th, a large meeting of young people, representing nearly all the Baptist churches of Louisville, was held with the Broadway Baptist church for the purpose of effecting a local organization, having for its object the upbuilding of the young people's work in our churches, the fostering of Bible education and the promotion of a brotherly interest and love toward one another.

The principal address was delivered by Dr. W. H. Geiswitt, of Chicago, who spoke in a most entertaining and stirring manner in connection with the educational work among young people.

In accordance with the recommendations made by the committee appointed by the Ministers' Conference, of which Dr. Eston was chairman, the organization will be known as the "Baptist Young People's Association of Louisville and Vicinity," in order to include all of our young people's societies, by whatever name they may be known.

The following officers were elected: President, Deacon Jos. T. Watts, Jr., of Chestnut-street; First Vice-President, Rev. Byron H. Dement, of Twenty-second and Walnut; Second Vice-President, Rev. J. R. Felix, of East church; Secretary, Rev. E. E. Tralle, of Logan-street; Treasurer, Rev. W. E. Foster, of Clifton.

The Executive Committee will be composed of the five officers, together with the Presidents of the various young people's societies. Where no regular organization exists, the pastor will appoint a representative or act on the committee himself.

A meeting of the Executive Committee was held in the Y. M. C. A. building, Saturday evening, January 25. A large number of the churches were represented by the Presidents, and the plans for the next meet-

ing of the association were mapped out. The meeting will be held with the Chestnut-street Baptist church, Friday evening, February 14. An interesting programme is being prepared, and will be announced later.

It was decided to hold the meetings of the association on alternate months, rather than monthly, with a view of allowing ample time for preparation and prevent conflicting too frequently with regular society meetings. The utmost harmony prevails in this work, which means much for the good of the young people's work in Louisville and vicinity.

Jos. T. Watts, Jr.,
President.

FOREIGN MISSIONARY STATISTICS OF THE WORLD.

The January number of the undenominational *Missionary Review* of the world, published by Funk & Wagnalls, New York, contains a complete statistical table, including only missions to non-Christian and non-Protestant people, and as they omit work done in non-Catholic Europe, while covering that in behalf of Indians Chinese and Japanese in the United States. The figures are derived almost wholly from annual reports, and relate, in the main, to 1901.

Lessons of the figures, so far as foreign mission work is concerned, of Southern Baptists, Southern Methodists and Southern Presbyterians.

Income of the Baptist Foreign Mission Board for 1901 was \$168,083. Results, in additions to Baptist churches 1,000 souls, or an average expense of a fraction over \$15.60 each.

The income of Southern Presbyterians was \$185,018. Results, in additions to Presbyterian churches 1,010, or an average expense of a fraction over \$18.30 each.

The income of the Methodist Episcopal church South was \$449,064. Results, in additions to the Methodist church 856, or an average expense of \$52.65 and a fraction over.

Add expense per convert of each of the above denominations and divide by 3, and you have the average cost per convert of \$28.85. The cost to the Southern Baptist Convention Board, by itself, is only \$15.60.

The three Southern Foreign Mission Boards have only 2,863 additions for the expenditure of \$790,165. If Southern Baptists had had all the money, and their additions had been in the same proportion as their report shows, they would have for the whole amount 5,770 additions, instead of the 2,863 that all have, or 2,904 more converts.

The great Foreign Missionary Societies of the Northern States include the Protestant Episcopal and the Christian churches (or the Disciples) of the United States.

1. The income of the Baptist Missionary Union last year was \$628,400. Additions to Baptist churches 6,553, an average expense of a fraction less than \$9.60 per member.

2. The income of the Congregationalists last year was \$697,871. Additions 4,551. This was an average expense of a fraction over \$15.32 to the convert. Had the Missionary Union had as much money they would, according to their average expense to the convert, have had 7,371 souls instead of 4,551, or 2,720 more converts.

3. The income of the Assembly of Presbyterians last year was \$935,187, and they had 4,481 additions at an average expense of

\$20.86 per member. Had the Baptist Missionary Union had the amount of money, on their average expense to the convert, they would have had for the same amount of money 9,750 converts instead of 4,481, or double the number, and 488 more.

4. The income of the Methodist Episcopal church for foreign mission work was \$1,176,263; double as much (less \$20,657) as the Baptist Missionary Union had. The additions in foreign fields to the Methodist church were 5,000, at an average expense of over \$21 per member. Had the Baptist Missionary Union had their money, at the average cost per convert to them, they would have had 12,265 converts.

5. The income of the Christian (Disciples) church was \$162,151. They had 368 additions at an average expense of over \$44 per member. At the average cost per member of the Baptist Missionary Union they would have had, for the same money, over 1,690 additions instead of 368, or 1,322 more additions.

6. The income of the Protestant Episcopal church was \$320,024, and had only 230 additions to their church in foreign mission fields, costing over \$131 per addition. Had the Baptist Missionary Union had the money, at the rate of expense to them per convert, they would have had 3,337 additions, or 3,107 more than the Episcopalians had for the same amount of money.

CONCLUSION.

The whole income of the Northern Foreign Missionary Societies, including the Disciples and Episcopalians, amounted to \$3,919,456. The additions aggregate for this amount of money 21,783. At the rate expended per convert by the Baptist Missionary Union, had they had all of the \$3,919,456, they would have had 40,870 converts, or almost double the number. That is not all. Converts would have been baptized only on a profession of faith, and they would have had administered to them for baptism the only act recognized by the whole Christian world as Bible baptism. Instead of other denominations clamoring for comity in mission work on Foreign Mission fields, either let all turn Baptists, or turn over their money into hands where it will count for the most in winning souls to Christ. "If ye love me keep my commandments." "In keeping his commandments, there is great reward." "Whosoever be faithful unto you do it." W. P. H.

GROWTH OF BAPTIST MISSIONS.

Dr. Mabie states that since 1890 142,000 converts have been baptized and added to the churches in connection with the American Baptist Missionary Union. This is twice the number permitted any other society in Christendom to gather in. The fact appears upon another page that this same society received 9,553 to its churches last year.

A GREAT MEETING

Was held at Pleasant Hill M. E. church, near Hinkleville, Ballard county, January 23, for the purpose of organizing the temperance workers and promoting the best methods of procuring freedom from the great liquor curse imposed upon us by special legislation a few years ago.

The meeting was called to order by Rev. T. S. Stratton, pastor. After singing and prayer, Prof. J. N. Robinson, President of Blandville College, was chosen as chairman. Much enthusiasm was expressed. It was an assem-

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Miss Alice Brown, the well-known trained nurse, is in a position to speak with knowledge. She was formerly with the St. Louis Hospital and had many trying experiences in her arduous vocation. She adds the valuable testimony to the thousands already received by Swamp-Root. She said in a slip of paper, to which a reproduction of the St. Louis Star:

failed to give relief. I know of many cases in the hospital cured by this wonderful remedy.

Alice Brown

112 Memphis Ave., St. Louis, Mo.

Weak and unhealthy kidneys are responsible for mere sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, fatal results are sure to follow.

We often see a relative, a friend, or an acquaintance apparently well, but in a few days we may be grieved to learn of their severe illness, or sudden death, caused by that fatal type of kidney trouble—Bright's Disease.

The mild and extraordinary effect of the great kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Hospitals use it with wonderful success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy. A trial will convince anyone—and you may have a sample bottle free, by mail.



MISS ALICE BROWN.

"Although a woman in my position can receive plenty of prescriptions from physicians without cost, it was upon the advice of a well-known West End doctor that I began to take Swamp-Root. No. 1 will not tell you its name for he might not like it. But all the same I took it when I was run down from night work to the sick room. I was thin and yellow and tired even when I rose from my sleep. Swamp-Root gave me strength for my feet and cleared my blood from its stagnant impurities. Of course I do not praise Swamp-Root as a cure for all troubles, but it is splendid for the kidneys, stomach and bowels and relieves female disorders when all other remedies have failed."

EDITORIAL NOTE—If you have the slightest symptoms of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book telling all about Swamp-Root and containing many of the thousands upon thousands of testimonial letters received from men and women cured. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in the Louisville *WESTERN RECORDER*. If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y.

bly of over 300 people who felt this cause to be a sacred one, who realized it promised the better protection to the morality and happiness of their own homes. Within the realm of this demon, the liquor traffic, many dastardly murders have occurred, many black crimes have been committed by those under its influence, many audiences who had met to worship God, been disturbed. Our highways have been rendered unsafe by young men who were under its influence. The earnest prayer for this entire audience seemed to be, "Oh God, help us to save our boys and young men from the destructive influence of this great curse." It was asserted and proven that the liquor traffic in the four years has more than doubled the work of our courts. At its introduction as a county we were out of debt, with money in the treasury, yet with four years of great prosperity in crops and prices we are now thousands of dollars in debt. So we see the footsteps of crime and poverty impressing themselves on the public life of our people.

In 1884 this was proven by an overwhelming vote to be a prohibition county. Our county fifth class, however, having become what many of us have considered an unjust act of the Legislature, giving to such towns prestige over an entire county

and voted whiskey in. We can ask God to help us mold sentiment. We asked our Legislature to give us a law by which the people of the entire county may control the sale of intoxicants within its limits. We appeal to all freedom loving people to help us both by their prayers and votes to secure release from this great curse.

A FRIEND TO THE CAUSE

PROGRESS OF BAPTIST PRINCIPLES.

In 1790, or one hundred and eleven years ago, there were, according to A Splendid Register, 65,233 Baptists in the United States. According to the last Southern Baptist Convention Minutes, and estimating increase in membership according to the year previous, we now have 4,300,000.

In 1790, there were 3,165 Baptists in Kentucky. At the close of the 18th century, there were 106 churches and 5,119 members, or one Baptist to every forty-three of the population. Out of a population of 2,147,174 in 1900, there was a Baptist membership of over 288,000, or about one Baptist to every eight of the population.

We have not done what we might have done. We might have done less, but by the help of our Heavenly Father let us determine to do more in the future. H.

HYMN.

BY H. K. WHITE.

Off in danger, off in woe.
Onward, Christians, onward go;
Fight the fight, maintain the strife,
Strengthened with the bread of life.

Let your drooping heads be glad;
March in heavenly armor clad;
Fight, nor think the battle long,
Soon shall victory tune your song.

Let not sorrow dim your eye,
Moon shall every tear be dry;
Let not fears your course impede,
Great your strength, if great your need.

Onward then to battle move,
More than conquerors ye shall prove;
Though opposed by many a foe,
Christians soldiers, onward go.

OUR PULPIT.

EXPERIENCE, RESOLVE AND HOPE.

BY ALEXANDER MAOLAREN, D. D.

Thou hast delivered my soul from death, mine eyes from tears and my feet from falling. I will walk before the Lord in the land of the living.—Ps. 118:8, 9.

This is a quotation from an earlier Psalm, with variations which are interesting, whether we suppose that the Psalmist was quoting from memory and made them unconsciously, or whether, as is more probable, he did so, deliberately and for a purpose. The variations are these. The words in the original Psalm (56), according to the Revised Version, read, "Thou hast delivered my soul from death; that thou hadst not delivered my feet from falling." The writer of this Psalm felt that that did not say all, so he put in another clause: "Thou hast delivered my soul from death, mine eyes from tears and my feet from falling." It is not enough to keep a man alive and upright. God will wipe away his tears; and will often keep him from shedding them.

Then the original Psalm goes on: "Thou hast delivered... my feet from falling, that I may walk before God." But the later Psalmist goes a step further than his original. The first singer had seen what it is always a blessing to see—what God meant by all the varieties of his providences, viz., "that the recipient might walk as in his presence. But the later poet not only discerns, but accords with, God's purpose, yields himself to the divine intention, and instead of simply saying "That was what God meant," he says: "That is what I am going to do—I will walk before the Lord."

There is still another variation which, however, does not alter the sense. The original Psalm says, "in the light of the living;" the other uses another word, a little more intelligible, perhaps, to an ordinary reader, and says, "in the land of the living." Now, noting these significant variations, I would draw attention to this expression of the Psalmist's acceptance of the divine purpose, and the vision that it gave him of his future. It is hard to say whether he means "I will walk" or "I shall walk;" whether he is expressing a hope or giving utterance to a fixed resolve. I think there is an element of both in the words. At all events, I find in them three things: a sure anticipation, a firm resolve, and a far-reaching hope.

I.—A SURE ANTICIPATION.

"Thou hast"—"I will." The past is for this Psalmist a mirror in which he sees reflected the ap-

proaching form of the veiled future. God's past is the guarantee of God's future. Godless people, who get wearied of the monotony of life, begin to say before they have gone far in it, "Oh, there is nothing new. That which is to be hath already been." It is just one continual "repetition of the same sort of thing." But that is only partially true. There is only one man in the world that can truly and certainly say, "To-morrow shall be as this day, and much more abundant;" and that is the man who says: "He delivered my soul from death, mine eyes from tears and my feet from falling." For the continuance of things here is not guaranteed to us by the fact that they have lasted for so long. Why, nobody knows whether the sun will rise to-morrow or not—whether there will be a to-morrow or not. There will come one day when the sun sets for the last time. What people call the "uniformity of nature" affords no ground on which to build certainty as to the future. We all do it, but we have no right to do it. But when we bring God into the future, that makes all the difference. His past is the guarantee and the revelation of his future, and every person that grasps him in faith has the right to pray with assurance, "Thou hast been my helper; leave me not, neither forsake me," and to declare triumphantly, "The Lord will perfect that which concerneth me."

So, brethren, all the past, as it is recorded for us in Scripture, lives and throbs with faithful promises for us to-day. Though the methods of the manifestation may alter, the essence of it remains the same. As one of the Apostles says, " whatsoever things were written aforetime were written for our advantage, that we, through the encouragement ministered by the Scriptures might have hope;" and, looking forward into all the future, might discern its wastes unknown, "all lighted up by the one glad certainty that he that is the same yesterday and to-day and forever will be there, and we shall be beside him." What God has done, he will keep on doing. "The Lord hath delivered mine eyes from tears, and my feet from falling," and therefore "I shall walk before the Lord in the land of the living."

Our experience yields fuel for our faith. We have been near death many a time; we have never fallen into it. Our eyes have been wet many a time; God has dried them. Our feet have been ready to fall many a time, and if at the moment when we were tottering on the edge of the precipice, we have cried to him and said, "My feet have well-nigh slipped," a strong hand has been held out to us. "The Lord upholdeth them that are in the act of falling," as the old Psalm, rightly rendered, has it. And if we have pushed aside his hand and gone down, then the next clause of the same verse applies, for he "raiseth up those that have fallen," and are lying prostrate.

As it has been, so it will be. "Thou hast been with me in six troubles," therefore "in the seventh thou will not forsake me." We can wear out men; and we cannot argue that because a man has had long patience with some unworthy recipient of his goodness, his patience will never give out. But it is safe to argue thus about God. "I say not unto thee, until seven times, but until seventy times seven"—the two perfect numbers multiplied into each

other, and the product again multiplied by one of them, to give the measureless measure of the exhaustless Divine love, and the sure guarantee that to his servant "to-morrow shall be as this day, and much more abundant."

Then, again, if we put a little different meaning into the Psalmist's words (and, as I said, I think both meanings lie in them), they suggest that he did not look forward into the future only with expectation, but that along with expectation there was resolve. So we have here

II.—A FIRM RESOLVE.

"I will walk before the Lord." What does "walking before the Lord" mean? There are two or three expressions very like each other, yet entirely different from each other, in the Old and in the New Testament, about this matter. We read of "walking with God," and of "walking before God," and of "walking after God." And whilst there is much that is common to all the expressions, they look at the same ideas from different angles. "Walking with God"—communion, fellowship and companionship are implied there. "Walking after God," guidance, direction and example, and our poor imitation and obedience are most conspicuous there. And "walking before God" means, I suppose, mainly, feeling always that we are in his presence, and having the light of his face, and the glance of his all-seeing eye falling upon us. "If I take the wings of the morning and fly into the uttermost parts of the sea, thou art there." "Thou art acquainted with all my ways, search me, O God!" That "walking before God." To put it into colder words, it means the habitual—I do not say unbroken, but habitual—effort to feel in our conscious hearts that we are in his sight; not only that we are with him, but that we are "naked and open to the eyes of him with whom we have to do." And that is to be the result, says our Psalm, as it is the intention of all that God has been doing with us in his merciful providence, in his quickening, sustaining and comforting influences in the past. He sent all these varying conditions, kept the man alive, kept him from weeping, or dried his tears, kept him from falling, with the intention that he should be continually blessed in the continuous sunshine of God's presence, and should open out his heart in it and for it, like a flower when the sunbeams strike it. Oh, how different life would look if we habitually took hold of all its incidents by that handle, and thought about them, not as we are accustomed to do, according to whether they tended to make us glad or sorry, to disappoint or fulfill our hopes and purposes, but looked upon them all as stages in our education, and as intended, if I might so say, to force us, when the tempests blow, close up against God; and when the sunshine came, to woo us to his side. Would not all life change its aspect if we carried that thought right into it, and did not only keep it for Sundays, or for the crises of our lives, but looked at all the trifles as so many magnets brought into action by him to attract us to himself? Dear brother, it is not enough to recognize God's purposes, we must fall in with it, accept the intention, and co-operate with God in fulfilling it. It is a matter of purity and of piety to say, "Thou hast delivered my soul from death, that I may walk before thee."

But there has to be something more. There has to be a firm resolve, and effort without which the firmest resolve will all come to water, and be one more paving stone for the road that is "paved with good intentions." That firm resolve finds utterance in the not vain vow, "I will"—in spite of all opposition and difficulties—"I will walk before the Lord," and keep ever bright in my mind the thought, "Thou God seeest me."

Ay! and just in the measure in which we do that shall we have joy. In some of those inhuman prisons where they go in for solitary confinement, there is a little hole somewhere in the wall—the prisoner does not know where—at which at any moment in the four-and-twenty hours the eyes of the gaoler may be. And they say that the thought of that unseen eye, glaring in upon the felon, drives some of them half mad. The thought that poor Hagar found to be her only comfort in the wilderness—and so christened the well after it—"Thou God seeest me," must be the source of our purest joy; or it must be a ghastly dread. When he comes at last, some men will lift up their faces to the sunshine and have their faces irradiated by the light; and some will call on the rocks and the hills to cover them from the face, and prefer rather to be crushed than to be blasted by the brightness of his countenance. If we are right with God, then the gladdest of thoughts is, "Thou knowest me altogether, and thou has beset me behind and before." If we are right with God, "Thou has laid thine hand upon me" will mean for us support and blessing. If we are wrong, it will mean a weight that crushes to the earth.

And if we are right with him, that same thought brings with it security and companionship. Ah! we do not need ever to say "I am alone" if we are walking before God. It brings with it, of course, an armour against temptation. What mean, lustful, worldly seduction has any power when a man falls back on the thought, "God sees me, and God is with me?" Do you remember the very first instance in Scripture of the use of this phrase? The Lord said unto Abraham, "Walk before me, and be thou perfect." That was not only a commandment, but it was a promise, and we might as truly, for the sense of the passage, read, "Walk before me and thou shalt be perfect." That thought of the present God draws the teeth of all the raging lions, and takes the sting out of all the serpents, and paralyses and reduces to absolute nothingness every temptation. Clasp God's hand and we shall not fall.

There is lastly here,

III.—A FAR REACHING HOPE.

I do not know whether the Psalmist had any notion of any land of the living except the land of earth, where men pass their natural lives. I almost think that both he and his brother, whose words he was imitating, had some glimpse of a future life of closer union, when eyes should no more weep nor feet fall. At any rate, you and I cannot help reading that hope into his words. When we read, "I will walk before the Lord in the land of the living," we cannot but think of the true and perfect deliverance, when it shall be said, with a depth and a fullness of meaning with which it is never said here, "Thou hast delivered my soul from death," and the black dread that towered so high, and closed the vista of all human expecta-

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tion of the future, is now away back in the past, bull-down on the horizon, as they say about ships scarcely visible and no more to be feared. We cannot but think of the perfect deliverance of "mine eyes from tears," when "God shall wipe away the tears from off all faces, and the rebuke of his people from off all the earth." We cannot but think of the perfect deliverance of "my feet from falling" when the redeemed of the Lord shall stand firm and walk at liberty on the golden pavements, and no more dread the stumbling-blocks of earth. We cannot but think of the perfect presence of God, the perfect consciousness that we are near him, when he shall "present us faultless before the presence of his glory with exceeding joy." We cannot but think of the perfect activity of that future state when we "shall walk with him in white," and "follow the Lamb whithersoever he goeth." And one guarantee for all that far-reaching hope is the tiny experience of the present; for he who hath delivered our souls from death, our eyes from tears and our feet from falling, is not going to expose himself to the roof, "This 'God' began to build, and was not able to finish." But he will complete that which he has begun, and will not stay his hand until all his children are perfectly redeemed and perfectly conscious of his perfect presence.—London Times and Freeman.

HIGHER CRITICISM AND BAPTISM.

BY REV. T. S. HUBERT.

One of the first lessons in higher criticism is that the New Testament writers are at error in their statements regarding baptism. In these days of Greek-English lexicons and encyclopedias and Bible dictionaries and commentaries, even a higher critic would not dispute that the Greek verb *baptizete* means to immerse. To justify *affusion*, one is under the necessity of showing that the New Testament's use of this word is incorrect and misleading. And this has been the seal of so many, for so long a time, the real character of it escapes general attention. It is not denied that Matthew says John immersed Jesus in the river Jordan. Nor is it denied that the great commission reads, "Go ye, therefore, and teach all nations, immersing them in the name of the Father, and of the Son, and of the Holy Ghost." Nor is it denied that Peter said, "Repent and be immersed every one of you." It is generally and promptly conceded that the word used in these and kindred texts means to immerse, but the contention is that the writers used it to convey another and different meaning, or that their use of it was a "slip of the pen." And the kindergarten higher critic goes on to prove that these New Testament authors did not want or expect to be understood as meaning what they said, or else were pitifully ignorant of the meaning of the word they employed.

In the first place, when the author of the fourth gospel says, "John also was immersing in Enon, near Salim, because there was much water there: and they came and were immersed" (3:22), we are told by these kindergarten higher critics that the author was mistaken on two counts: the form of the ordinance John administered and the water supply of Enon. The statement that "there was much water there," we are told, does not mean that there was more

than a little, if any at all. And this literary characteristic of saying the reverse of what is meant is buttressed with the deposition of a tourist returned from Palestine, who went to a place named Enon without seeing "much water there." Triumphant they demand, "How could John have immersed where there was so little water?" And pulpit crescendo is added to pulpit crescendo and editorial yellow to editorial yellow—*ad nauseam*, or words to that effect. The author of the fourth gospel says that John immersed. He further says that at Enon, where John immersed, "there was much water." He would doubtless feel "little," little enough to be drowned in a drop, if he could hear the meanings preached out of his statement and the meanings preached into it. But these are days of higher criticism and the kindergartners must have their turn.

Then "the three thousand." Ray's Higher Arithmetic has no problem in it more provoking to a twelve-year-old boy than the problem that higher critics find for themselves in the three thousand of the day of Pentecost. Luke says they "were immersed." Nor was Luke ever contradicted until a higher critic began to think about it. We are reminded that three thousand is a very, very, very large number and that twelve (the number of the administrators) is a very, very, very small number. We are further reminded that the day of Pentecost was just one day. The "fugitiveness of 'tempus'" on that day long ago was a little extra "fugit-ly," according to kindergarten higher critics—so "fugit-ty, indeed, that it was "physically impossible" for that to be done which Luke says was done. Luke seems to have been a "beloved physician," but he surely did not know how "tempus does fugit," or he would not have said that twelve administrators immersed three thousand believers on the day of Pentecost. Mathematics is great!

And the water supply of the city of Jerusalem, according to kindergarten higher critics, makes Luke's statement still less credible. It really is a pity that Luke did not wait until the day of higher criticism to learn about the water supply of the city of Jerusalem. He would not then have said that the apostles found enough water to immerse three thousand converts. Instead of saying they "were immersed," he would have said that the three thousand were "sprinkled." He absurdly ignores impossibilities; but kindergarten higher critics get even with him by ignoring what he says.

Great is higher criticism!

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great in its self-appreciation and great in its irrelevance! Balaam was not reproved by the mouth of his beast; Jonah was not swallowed by a fish; believers were not immersed by the apostles! True, the Bible says so, but the Bible is mistaken, higher critics declare.

It may be that some affusionist will resent this classification. But it is the best that can be done for him. We are not at liberty to select what portions of the Bible we will believe, nor to rid any text of its plain meaning. To dispute the immersions of the New Testament is as irrelevant as to dispute anything that is contained in the Old Testament. In this irrelevance are the beginnings of worldliness, sensuality, obduracy, and eternal death.

Lake City, Fla.

SALEM BAPTIST CHURCH.

DEAR RECORDER: Last Sunday the Lord gave us a good day at Salem. The pastor preached from Matt. 9:38, "Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest." He endeavored to show that labor was a necessity in making anything a success. The success of an enterprise demands a sacrifice of the pleasure, ease, time, thought and means of its promoters. The church must pay the same price, if it would achieve success. The promise, "Lo, I am with you," is conditioned upon "go." The need of the churches to-day is the same as when Jesus exhorted his followers to pray for laborers. We need men and women who are willing to consecrate themselves wholly to God and lay themselves with all their God-given possibilities upon his altar.

At the close of the sermon the congregation joined heartily in singing, "I Love to Tell the Story." The roll call and reading of the church covenant was then had, followed by the singing of "Nearer, My God, to Thee." After this the church licensed Bro. E. P. J. Garrott to preach the Gospel. He is now in Bethel College, and gives promise of great usefulness. A large congregation was present and the services were deeply spiritual throughout. The talks and prayers of the brethren were especially helpful. The service was concluded by singing, "Jesus, I My Cross Have Taken," while the congregation extended the hand of fellowship and god-speed to the licentiate.

Our work here is full of hope. Our Ladies' Aid and Missionary Society has done the most effective work that we have ever seen accomplished anywhere. They deserve great credit for their untiring labors and sacrifices. They are making their missionary meetings highly instructive and deeply spiritual. We have more than doubled our last year's contribution to State Missions, and hope also to increase both our Home and Foreign Mission contributions. Twelve have been received into the church during the past year, eight being by baptism. We have a good people, who deserve special commendation for the way in which they have met and vanquished the discouragements of the past twelve months.

Jno. W. T. GIVENS.

Elmo, Ky.

The constant duty of every man to his fellows is to ascertain his own powers and special gifts, and to strengthen them for the help of others.—Ruskin.

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EDITORIAL.

EVERY year Dr. H. K. Carroll gathers, as best he may, the statistics of the various denominations in the United States. These figures are published in advance of the official returns, and are partly estimates and averages. This year Dr. C. gives the figures of the Roman Catholics as 9,158,741, including their entire population. If they were reduced to the same basis as the Baptist figures, they would not be more numerous. The regular Baptists are given as 4,280,523, including 1,664,108 white Baptists in the South, 1,005,613 in the North and 1,610,802 colored. The entire number of Baptists in the land is given as 4,581,558. The M. E. church is put down as numbering 2,702,691, and the Southern Methodists as 1,477,180. The Disciples are credited with 1,179,541, and the Episcopalians with 750,979. The Episcopalians themselves present three different sets of figures, all but one smaller than this, and there is doubt and confusion on the subject. Presbyterians North have 999,815 and South 227,901. The Congregationalists are reported as numbering 684,836; the Lutherans, 1,117,030; the Cumberland Presbyterians, 182,449. The Primitive Baptists are put down at 126,000. The Mormons claim 800,000.

Perhaps the most striking thing about the aggregates is the number of Christian (?) Scientists (?). They have been claiming over a million, but Dr. Carroll, though claiming to have used great care in gathering their full statistics, concedes them only 48,990.

It is instructive to note the gains for the year. The population of the country increased 2.18 per cent., while the number of church members increased 2.67 per cent. The Roman Catholics claim an increase of 468,068, chiefly from immigration, and these largely from Italy. The Southern white Baptists gained 26,112, and the Northern Baptists only 3,069. These last figures are astonishing. In the South, Baptists generally are stalwart, and are tinctoried with "advanced" (?) views. In the North, however, while there are many noble stalwart Baptists, as a rule they are laxer, and they are, to a larger extent tinctoried with the "liberal theology," which sets aside the authority of Scripture, and that authority is the thing Baptists have ever built on. The Congregationalists gained 3,475, which is a little larger gain than the Northern Baptists. The Congregationalists live almost wholly in the North, and they are very generally tinctoried with the "liberal theology." Laxity of doctrine does not promote growth.

The Mormons, who with all their badness of faith and practice, do believe something and stick to it, gained 65,000 during the year, a gain of 25 per cent. They have been exceptionally active with their propaganda, having missionaries all over this country and Europe.

CO-OPERATION.

Baptists always suffer in comparison of statistics with other denominations. Others have their systematic machinery, by which they can gather complete figures as we cannot. If a church fails to report its figures to the district association, it is left out entirely. There are many more

Baptists than we get the credit for having.

While we do not need, and do not desire, and it would be wrong for us to have, the compact organization which other denominations have, yet we can have intelligent and free co-operation. The independency of our churches is not violated by the closest co-operation. How to secure this is the problem.

PREBYTERIANIZING.

It seems conceded that this is to be secured through our general bodies. Without any violation of Baptist (i. e., New Testament) principles, we should seek that basis which brings our general bodies closest to the churches. In the North, the Baptists are vigorously discussing adopting a numerical basis for membership in their great Societies.

Some object that this is to Prebyterianize the denomination. We confess that we are unable to see this. We have no money basis in our churches; are they Prebyterianized? We have no money basis in our district associations, which are composed of "messengers of the churches"—are our district associations Prebyterianized? The General Association of Kentucky has no money basis. Is that body Prebyterianized? How, then, would it Prebyterianize the Southern Baptist Convention to do away with its partial money basis? Prebyterianism means (not having a body with a numerical basis) having a body of representatives from the churches, which body has authority to rule the churches. The charge that those who would do away with the money basis are trying to Prebyterianize the denomination, is gratuitous and unfounded.

GOVERNOR NORTHERN.

Governor Northern, President of our Convention, has come out in favor of having a new board of the Convention, which shall devote itself to eliciting, combining and directing the denominational activities along the lines of the work of the Convention. This is virtually the same question that was up at New Orleans, and which was, on motion of the writer, referred to a special committee to report next May. It is hoped that committee will make a report that will mean something, and will, at the same time be generally acceptable.

WILL Dr. Eaton be kind enough to answer in the RECORDER these questions?

1. What, in brief, is your definition of skepticism?
 2. Do you believe that any Baptist school should hold in its faculty a skeptic?
 3. Is it proper to say that higher criticism is skepticism? In other words, is higher criticism a body of teaching now passed from one to another, just as orthodox?
 4. Can the higher critics reasonably expect the Bible to have any authority, as they view the Bible?
 5. Does higher criticism lead to Unitarianism? If so, why?
 6. Would you advise a young man to study for the ministry with higher critics? If not, why not?
 7. Why are the higher critics so sensitive to attacks, and why do they try to "throw down" the man who publishes the truth about them? This charge is made against them. Is it true?
 8. Can higher critics be sincere, having once been orthodox?
 9. What is there new in higher criticism?
- READER OF THE RECORDER.
1. Skepticism is doubt as to the inspiration and authority of Scripture.
 2. No.
 3. Higher criticism as a method of study is not skepticism, but what passes current as high-

er criticism, is skepticism most decidedly.

4. No.
5. It leads to a-nosticism sometimes through Unitarianism, and sometimes direct. The "why" to this is too long for insertion here. A few Unitarians have been outspoken against the higher criticism.
6. No. Because they would undermine his faith in the Bible.
7. The critics vary in this. When a man regards himself as "liberal" he is generally bitter toward the orthodox. To a considerable extent the charge is true.
8. Yes; although justifying alleged pious frauds, as they do, tends toward insincerity.
9. Nothing. Dr. Howard Osmond showed this at the Detroit meeting of the Baptist Congress. He read from slips what he said were the latest conclusions of the higher critics, asking to be corrected if anywhere he was in error. Before him were men well informed on higher criticism and in sympathy with it, yet they accepted the statements as correct. Then Dr. Osmond started them by saying that every word he read from the slips was from either Morgan or Paley, well known infidels of the 18th century.

A GERMAN infidel who passes as a "higher critic," has come out with his theory about the Old Testament characters. He resolves them all into myths, even making a man who lived as late as Solomon only a myth. Abraham, Isaac and Jacob are put down as lunar heroes, David is a constellation, and Goliath is the same as Orion. Jacob was the moon, Joseph the sun and the twelve tribes are the twelve signs of the Zodiac, &c., &c.

This is grotesque, and it is a good illustration of the absurd fancies the higher critics can evolve from the depths of their own consciousness; for there is where they get all their theories. No evidence is asked or desired.

But all this is nothing to the proof (?) that Napoleon was a myth of the sun. Let us recall the many evidences (?) of that theory.

1st. Napoleon is the same as *Napoleon*, or new Apollo. This shows that the story of Napoleon is simply a western form of the old Greek myth of Apollo, or the sun. This is confirmed by many decisive (?) proofs (?) which only a man out of all sympathy with the "higher criticism" would think of rejecting.

2d. The name Bonaparte is *bona parte*, or good part, and, being Latin, shows that it was a Latin race that adopted the Greek Apollo myth. This fits the French. No such name as *bona parte* would be given to a real man.

3d. Apollo was born on the island of Delos. So Napoleon, the new Apollo, was born on the island of Corsica, which was to France what Delos was to Greece.

4th. Apollo was twice married, first to the moon, which was a fruitless union, and then to the earth, and that union was fruitful. So Napoleon, according to the myth, was twice married, the first marriage being fruitless and the second fruitful.

5th. Apollo, the sun, gained his victories in the South, but was defeated in the North by the snow and ice. Similarly Napoleon, the new Apollo, is represented as victorious in Italy, Egypt, Syria, &c., but was over-come by the snow and ice in Russia—a Northern country.

6. Apollo had the twelve signs of the Zodiac, so Napoleon had twelve marshals, which were

simply the twelve signs of the Zodiac.

We can imagine with what a gusto the critics of the future will claim, in view of these arguments and others they may conjure up, that it is "an assured result of historic criticism" that there was never any such man as Napoleon Bonaparte, but that his story was simply the old Greek myth of the sun transferred from Greece to France.

"MILES," in the January Contemporary Review, discusses the decay of man in England very sadly, and says it is the most serious peril before Great Britain. Out of every five young men who offer themselves as recruits to the British army, three were rejected as being physically disqualified. A distinguished American recently visiting in London, is quoted as saying: "You can overcome all your other worries, but this one seems to me fatal. The manhood is dying out of your people. The physical decadence of the average Londoner is appalling."

The state of things is not confined to Great Britain. We have the same conditions in America outside of our frontier life. A very large proportion of those who offer for our army are rejected on account of physical defects. A decided majority even of the boys who in Baltimore applied for admission to the Naval Academy were rejected on account of incipient heart disease, brought on, the doctors said, by cigarette smoking. If this be true even of the boys, what can we expect of the men?

Then the saloons and the various forms of vice and dissipation are sapping the manhood of our land. We have become a country "where wealth accumulates and men decay."

It is high time we waked up and put a stop to what is destroying our manhood. All our steam, electricity, machinery and boasted progress are in vain, if we lose our manhood. It is true that the average of life, in both this country and Great Britain, is lengthening; but that is because medical skill now can save the lives of infants and can prolong the lives of invalids, as it could not do in the past generation.

Our Legislature now has before it, some bills in the interest of Kentucky manhood. One we have not mentioned is to prevent the sale of cigarettes to boys. There is now a law forbidding the sale of cigarettes to any one under eighteen years of age, but still boys go and buy with impunity, simply saying they are buying for some grown person. The dealers claim that while they cannot sell to boys for their own use, they can sell to them for the use of others. So all the boy has to do is to claim he is buying for the use of some grown person. Thus the law is the broadest farce. Meantime our manhood is being destroyed. While cigarettes are worse for boys, they are bad for men, and their sale should be absolutely prohibited and the law rigidly enforced.

Sorrow must be made an opportunity for service. They who comfort others shall themselves be comforted. Unto those who minister to others shall the Father himself minister.—Geo. Hodges, DD.

WITHOUT counsel purposes are disappointed; but in the multitude of counselors they are established.—The Bible.

Editorial Varieties

An American writer says Lord Roosebery a handsome compliment by saying: "There is not a man in the country, his patriotism, any more than in his friends."

The *Hollandist Review* (New York) for February has a sermon from the editor of the *Western Recorder* on "What is your life?" "It is even a vapor, which appeareth for a little time, and then vanisheth away."

It is painful to read what some of the papers are saying in regard to Dr. A. J. Diaz, in Havana. We hope the Home Board will put a full statement of the facts in the case in their report to the Convention in May.

"The man guilty of heresy hates the heresy-buster; the man, or woman, who slanders folks always wants to bang the man who takes up the slander and locates the guilty party in many ways. H. C. Rinker, and he is a really right."

Our neighbor, the *Christian Observer*, is publishing a series of articles on baptism. In its issue of January 8th a writer argues that baptism means to disbelieve. He refers to Polybius, this writer, among other things. "These little brains could be disabled (baptized) in many ways. Certainly baptism disables a man as many P. do baptists."

The writer had pleasant interviews in Nashville, on Friday of last week, with Drs. Burrows, Frost, Holt, Folk, and Van Ness, and also with Bro. Cleveland and Hay. The work of the Sunday-school Board and of the State Board is progressing most satisfactorily. Our cause is being a prosperous condition. The *Baptist and Reflector* is doing most effective service, and it is constantly growing in favor.

Judge Kure, of Norfolk, in renewing his subscription to the *Recorder*, writes: "You deserve the gratitude of the denomination for your efforts to uncover the wrongs which have been done in the New York *Aviation Post*. It seems to me that the persons who advocate concealing the matter or who criticize your course, make themselves *particeps criminis*." That is the way it looks to a judicial mind. We thank you very much for his kind words.

What can be said in the matter with the *Journal and Messenger*? Last week in an editorial on "The First Church" it says: "The word *ecclesia*, which in our English version is translated 'church,' does not occur till we reach Acts 5:3." And a little farther on in the same editorial it is said: "The word *ecclesia* (church) does not first occur in the Bible, where it is said first came upon all the church, &c. Our contemporary rejects the genuineness of the *ecclesia* in Acts 2:47. But the genuineness of *ecclesia* in Matthew 18:18, and twice in Matthew 17:1, is not open to question. We can say by the matter with the *Journal and Messenger*?"

We congratulate the Masons of Tennessee most enthusiastically. Their Grand Lodge at its recent session at Nashville passed, with great unanimity, a law that after the first of next January no Mason in Tennessee shall engage in the liquor business, and no man in the business shall become a Mason. In that state, such Masons as may now be in that business are given till January 1, 1902, to get out of the business or "out of their lodges." This speaks volumes for the temperance sentiment of Tennessee. When resolutions were passed against the liquor business, it was said that they are "religious fanatics," "impracticable," &c., &c. Will this be said of the Grand Lodge of the Masons of Tennessee?

That was a most remarkable meeting Kvanagott T. T. Martin held at Roebster, Ky. The meeting had been going on for over two weeks, and the only woman was a little girl. Some Disciples asked that a question box be opened, and this was done, most of the questions being asked by Mr. H. E. Poole, Superintendent of the Disciple Sunday-school. On Sunday morning Mr. Poole departed the time of his school, reflecting Bro. Martin's arguments, which he did to the great satisfaction of those present. After dinner, however, he had, by appointment, an interview with Bro. Martin, and that night Mr. Poole joined the Baptists. This was followed by over fifty additions to the church. It was said that they are "religious fanatics," "impracticable," &c., &c. Will this be said of the Grand Lodge of the Masons of Tennessee?

In view of the speedy entrance of Walnut-street church into their new edifice (rear part) at Third and St. Catherine streets, the editor feels it is not proper for him to be absent. So he is obliged to give up his editorial work. It is now as if he had made all the arrangements, he wishes that all who can do so avail themselves of these arrangements and go. It is not an ordinary trip that can be taken at any time. It required a great deal of pre-arranging. The programme is that those who wish to go, send 22 each at once to Messrs. Henry Gase & Sons, 113 Broadway, New York, stating that they wish to go on the West India tour sailing from Miami Fls., February 21st on the morning of the 21st report at the Royal Palm Hotel, where the managers will take care of them. The whole cost is \$175. The editor regrets that he cannot take this trip, and fears that he is able to take it, the bulk of the Spanish warships on the coast near Santiago will have disappeared. Those who wish to visit Santiago, Cuba, and crossing Cuba, can get their trip for \$15.

The Bible Class Quarterly

Our new Quarterly for Bible Classes and Senior Grades. 4 Cents a Quarter. 40 Pages.

This Quarterly has met with a reception beyond our expectations. One superintendent ordered 150 copies after receiving the sample we sent him. This Florida Baptist Witness says: "First of all come the Bible Class Quarterly. This a pamphlet of 40 pages filled from cover to cover with good things for grown people who attend the Sunday-school. Come out from your busy Monday morning hour, brother, sister—here is a new attraction for you, and it just the thing you have been looking for to send you on your way to Monday-school rejoicing!"

THE BAPTIST SUNDAY SCHOOL BOARD, Nashville, Tenn.

MR. ANDREW TYLER, a member of Walnut-street church of this city, and for many years a leading wholesale merchant of Nashville died on Wednesday of last week. The body was taken to the funeral home of Burrows his old friends. Dr. Lansing Burrows, pastor of the First church, in which Mr. Tyler was baptized, and of which he was long a member, conducted the funeral. He was assisted by Dr. M. Frost. Dr. Burrows paid a beautiful and a deserved tribute to Mr. Tyler, as an old-fashioned Christian business man, who held a warm place in the hearts of all who dealt with him, and who scorned those methods which, to so large an extent in these days, have taken heart and soul out of business. The writer was deeply impressed by the discourse of Dr. Burrows—its fitness, its admirable taste, its beauty, its tenderness, its spirituality and its beautiful illustrations. Dr. Frost led in two prayers, fervent and pathetic. He really led the sympathetic assembly in prayer. The funeral was from the residence of Mr. J. E. Gilbert, who and his family are old and warm friends of Mr. Tyler and his family. Mrs. Tyler is sister of the wife of the editor of the Recorder. This has given the editor an opportunity for knowing Mr. Tyler intimately for 30 years and over, and he can say that he never knew a cleaner, purer, kinder, more unselfish man. But the best thing about him was his Christian faith. For years past Mr. Tyler has been in such a state of health as to prevent his being active in religious work, but he lived in faith and died in triumph.

DEAR RECORDER—Find enclosed \$2 which you will kindly place to my credit for renewal of your excellent paper. It is the best religious paper I have ever met with, while you are daily adding new stars to its excellence. One of the subjects, it being an ever important one, is the defending of our highly honored brother, Kerfoot, in which all true Baptists honor you. My renewals to the Recorder can only be made by mail, as this letter leaves me on my seventy-second birthday. I professed a hope in Christ in 1856, joined the Baptist church and was ordained deacon the same year, and have been an almost constant subscriber to the Recorder ever since. My golden wedding anniversary is the 25th of February. My membership is at Bradfordville, Ky. Our pastor is Wm. Stallings, who preaches for us one Saturday and Sunday each month. When we say he has been preaching for us ten years, it shows how highly we value him. R. C. MILBURN, Riley, Ky.

DEACON THEODORE SPREIDEN handed the writer a copy of the Western Recorder issued February 4, 1893, on fifty years ago today. Kosuth, the great Hungarian patriot, was the guest of Louisville the week previous, and Rear Admiral Schley, the hero of Santiago, was Louisville's guest last week. It records that the week previous, the thermometer registered in Frankfort 22½ degrees below zero. Dr. John L. Waller was editor, Rev. A. W. Larue and Chas. B. Kirk were associate editors. The paper reported earthquakes shook Louisville. Also eight inches of snow in New Orleans, and thermometer down to 22. Notice of the first number of the Christian Repository appeared in the issue. H.

A Wholesome Tonic
Newell's Acid Phosphate.

Dr. S. L. WILLIAMS, Clarence, Iowa, says: "I have used it to grand effect in cases where a general tonic was needed. For a nerve tonic I think it the best I have ever used."

AMONG THE CHURCHES

LOUISVILLE.
Walnut-st.—Pastor Eaton preached on "Abraham's and Lot's contention," and on "The Cities of Refuge." Three joined by letter.

Broadway.—Pastor Jones preached on "My Gospel," and on "Glory of young men." One joined by letter.

Chestnut-st.—Pastor Weaver preached on "The Lord's Supper," and on "The Gospel for all."

East.—Pastor Felix preached. McFarren Memorial.—Pastor Hamilton preached on "The other life," and on "A new heart." One joined by letter.

Twenty-second and Walnut.—Ordination service in the morning, and Pastor Dement preached at night on "Rights doing." One joined by letter.

Clifton.—Pastor Foster preached on "The preciousness of the Bible," and on "The Divine faithfulness."

East Mead.—Pastor J. E. Johnson preached on "Being filled with the Holy Spirit," and on "God's precious promises." One by baptism and seven by letter.

Franklin-st.—Pastor Jenkins preach on "New creatures," and on "The thief's confession." Three by letter.

German.—Pastor Jansen preached on "A complete surrender," and on "The heavenly vision."

Highland.—Pastor Dawes preached on "Personal influence," and on "Gehazi's tragedy."

Logan-st.—Pastor Trails preached on "The significance of the Lord's Supper," and on "None other name." One by baptism.

Parkland.—Pastor Taylor preached on "Building a house for Jehovah," and on "Salvation in no other name."

Portland-ave.—Pastor Henderson preached.

Southgate-st.—Pastor Clarke preached on "The source and power of grace," and on "The cause and occasions of sin." One baptized.

Third-ave.—Pastor Allen preached on "Beastitudes," and on "Drifting by Christian opposites."

Twenty-sixth and Market.—Bro. O. L. Stringfield preached on "I believe in God that it will be even as it was told me."

Oakdale.—Pastor Hill preached on "David's discouragement," and on "Thy heart is not right with God."

Van Buren-street Mission.—Pastor Ray preached on "I am among you as he that serveth," and on "The healing of Naaman." One received by letter.

Jeffersonville, Ind.—Pastor McFarland preached on "Marching to victory," and on "Instruction." One by experience.

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

SEMINARY NOTES.

Examinations are over and the second term begins with many new men.

Pastor H. E. Trails, of Logan-street, was a pleasant visitor in the Hall last week.

Dr. Carver and Robertson were the happy recipients of a well-affair given by one of the tables last week. The examinations in Comparative Religions and Greek were to follow shortly after the feast.

F. G. Smith, of Ohio, has gone home to stay. H. A. Watkins, of

Kentucky, is spending a few days at his home near Morganfield.

J. W. Epperly, of Missouri, is back with us again to complete his course. W. P. Stuart, who has been absent on account of sickness, has returned fresh and vigorous for the last term.

Mid-week prayer-meeting was led by a very helpful talk on "Watch and Pray," given by H. E. Walker, of Louisiana. The missionary meeting was led by Bro. Yohanon. Subject: "Perils and the Gospel."

Bro. Nathan Maynard, missionary from Japan, will only care here a few more weeks. Any church near that desires some good talks on the missionary work in Japan will do well to secure him before he leaves.

Bro. Groves, assisted by Bro. Wolfe, recently closed a meeting at Orleans, Ind. with fifty conversions and five additions. The grounds became so large that the meeting place was transferred to the opera-house.

At the ordination of some deacons at Twenty-second and Walnut Sunday night, Bro. C. T. Wilingham and U. S. Thomas delivered some remarks to the deacons and the church.

Reward of Merit.

A New Catarrh Cure Secures National Popularity in Less than One Year.

Throughout a great nation of eighty million it is a desperate struggle to secure even a recognition for a new article to say nothing of achieving popular favor, and yet within one



year Stuart's Catarrh Tablets, the new catarrh cure, has met with such success that today it can be found in every drug store throughout the United States and Canada.

To be sure a large amount of advertising was necessary in the first instance to bring the remedy to the attention of the public, but everyone familiar with the subject knows that advertising alone never made any article permanently successful. It must have in addition, absolute, undeniable merit, and this the new catarrh cure certainly possesses in a marked degree.

Physicians, who formerly depended upon inhalers, sprays and local washes or ointments now use Stuart's Catarrh Tablets because, as one of the most prominent stated, these tablets contain in pleasant, convenient form all the really efficient catarrh remedies, such as red gum, blood root and similar antiseptics. They contain no cocaine nor opiate, and are given to little children with entire safety and benefit.

Dr. J. J. (J. J. J.) of Covington, Ky., says: "I suffered from catarrh in my head and throat every fall, with stoppage of the nose and irritation in the throat affecting my voice and often extending to the stomach, causing catarrh of the stomach. I bought a fifty cent package of Stuart's Catarrh Tablets at my druggist's, carried them in my pocket and used them faithfully, and the way in which they cleared my head and throat was certainly remarkable. I had no catarrh last winter and spring and consider myself entirely free from any catarrhal trouble."

Mrs. Jerome Ellison, of Wheeling, W. Va., writes: "I suffered from catarrh nearly my whole life and last winter my two children also suffered from catarrhal colds and sore throats so much they were out of school a large portion of the winter. My brother who was cured of catarrhal deafness by using Stuart's Catarrh Tablets urged me to try them so much that I did so and am truly thankful for what they have done for myself and my children. I always keep a box of the tablets in the house and at the first appearance of a cold or sore throat we slip it in the bud and catarrh is no longer a household affliction with us."

Send for book on cause and cure of catarrh mailed free. Address F. A. Stuart Co., Marshall, Mich.

Bro. E. T. Snuggs, returned missionary from South China, is with us to do some work the last term.

Bro. R. A. Lansdale, who went home Christmas to spend the holidays, took sick and could not return immediately, but now he is back with his better half. Who next?

Bro. J. B. Benton, of Kentucky, spent Sunday night in the Hall en route to Illinois to hold a revival meeting.

Some of the boys, while out skating Monday afternoon, had bad luck. W. H. Morgan got his chin cut pretty bad, H. C. Smith took a long slide, George, Sowell and Roach got bumped heads and bruised cheek bones. Carroll was too easy to do much. H. C. McGINN.

THE STATE.

Pastor J. W. Greenhouse writes: "The Baptists of Badleville have been blessed with a glorious revival of ten days, commencing January 13. Bro. Preston Blake, of Lexington, preached a few sermons, and then left the meeting with Bro. G. W. Argibrite, of Paris. The Baptists had been all broken up for two years, but now are reorganized and have started forward in the Master's work very much encouraged. Eighteen were added to the church, 14 by profession of faith. At the church meeting held during the revival I was called to the care of the church. This is my first regular charge, and I feel a deep sense of responsibility."

Pastor L. H. Voyles writes: "I closed a week's meeting with Jackson Grove church, January 27. Notwithstanding the weather, we had a gracious poor meeting; church much revived, 6 conversions, 4 joined by letter; will baptize next meeting. The brethren and sisters of Jackson Grove are dear, good people. I baptised 5 in the fellowship of Mizpah church Jan. 25, and 4 others were added next meeting. I have been preaching to these two churches for many years. The longer I stay the more I am convinced that long pastorate will pay. God bless Jackson Grove and Mizpah. They have been my true friends through the many sorrows and troubles of the past. Louke and Cammer churches are in good condition. We are expecting a good year's work."

Bro. Earle D. Sims writes: "I have accepted charge of Sulphur Baptist church, Jan. 28. I was with you, and we gave him a collection of \$86.00 for the aged ministers' fund. I am delighted with Sulphur church. I am now on my way to Alton, Ind., where I shall commence a meeting tomorrow night (Jan. 28). My Drop-Down is still continuing, but entering into its new building project."

Bro. Alfred Cobb writes from Owenton: "Last Saturday (Jan. 25), at our meeting for business, our church licensed our young brother, M. E. Ligon, to preach. He has been the teacher in the common school here for some time, but will quit teaching and go to Georgetown College to prepare for the Seminary. He is quite a promising young man, and will no doubt be useful in the cause of Christ. Bro. Jones, one of our able evangelists, who recently moved to Owenton and engaged in missionary work for our District Board, united with our church by letter last Sunday. He received a call last Saturday at Pleasant Ridge church, and it is thought that other churches in the county that are without pastors will try to get his services. He preached an able sermon for us Sunday."

Pastor F. G. Jones writes from Drakeboro: "Rookport church, Ohio county, closed an excellent meeting which had been carried on twelve days. Elder B. Gardner, of our church, did the preaching, to the satisfaction of all attending the meeting. Services were well attended day and night. Results: 2 conversions, 4 additions to the church, 3 by letter, 1 awaiting baptism. Brother Gardner has done a most noble work for himself at Rookport, and we are glad we secured his help. I know him now, so love him. On my arrival home from the meeting Saturday, the glad news was borne on anx-

ious wings that our beloved Bro. J. G. Row had arrived in the morning. He preached at the Drakeboro Baptist church Sunday morning, melting hearts and causing many tears to flow. All glad to see and hear him. We hope to see him return soon again. I recently accepted the care of the Drakeboro church."

Pastor H. B. Taylor writes from Murray: "Bro. F. W. Taylor is to be with us in our meeting beginning February 10th. We spend this week in prayer preparatory to his coming. We are expecting great things from the Lord. Blackstone Taylor, of Dallas, Texas, a brother of my preacher kin, preached for me morning and evening of Feb. 2nd. The RECORDER grows better and better in strength, helpful food for the spiritual man. God bless you more and more."

OTHER STATES.

Pastor Ben Cox, of the First church, Little Rock, Ark., writes: "The Lord is blessing us and giving us some very fine meetings at our church."

Pastor W. R. Brown writes: "Please change my paper from Westlake, La., to Leesville, La., as I go to that place to enter on my new field of labor."

Pastor W. H. Rich, of Lexington, N. C., has resigned his work to attend the Seminary.

Pastor Chas. A. G. Thomas has resigned the Orphanage church, N. C., to give more time to his church at Sanford and churches near Sanford. The church at this point has doubled its membership since Bro. Thomas's pastorate, and more than doubled its contributions to its objects.

Pastor A. D. Hunter has been elected agent of the Baptist Female University of North Carolina.

Bro. J. A. Maples writes: "Please change my address from Groesbeck, Texas, to Greenville, Texas. I am going to give my entire time to the cause of temperance."

A CURE FOR ASTHMA.

Asthma sufferers need no longer leave home and business in order to be cured. Nature has produced a vegetable remedy that will permanently cure Asthma and all diseases of the lungs and bronchial tubes. Having tested its wonderful curative power in thousands of cases with a record of 90 per cent. permanently cured, and desiring to relieve human suffering, we send free of charge to all sufferers from Asthma, Consumption, Catarrh, Bronchitis and nervous debility, this medicine in French, German or English, with full directions for preparing and using. Sent by mail. Address with stamp, naming this paper, W. A. Hayes, 50 Powers' Block, Rochester, N. Y.

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.

262-266 West Market St., Louisville, Ky.

FREE, Boys and Girls

Gold shell Rings, handsome settings, also Pearl Pin Buckles and Pins, and with 12 Novelty Soap Pins, for each 10c. See how they sparkle. Sent by mail. No money needed. Write for free catalogue. Waitless FREE. FREE GIFT to hundred people. See chapters 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

PLYMOUTH CHURCH

1111 S. E. 11th St., Miami, Fla.

FAMILY CIRCLE.

STORIES FOR THEM AND OLD.

BABY PHILOSOPHY.

(A Real Occurrence.)

BY AUGUSTA HOUGHTON ANTONY.

One day week, brown-eyed Beryl. Our darling late of three. The house-hold pet and plaything. And loving as could be. Did something real naughty. As her babyish good eye.

My mother face was heavy. And a little angry too. 'Till I looked at pretty culprit With lashes down and eyes. And pearly tears, all glistening. Fell on her delicate nose.

Yet sternly I called her to me. And fiercely gave the same! I said: "Don't you know, my darling. That to punish you gives me pain?" But my spartan courage wavered. And sobrieties were vain.

For her big brown eyes were wider. As her sweet face brighter grew. And with an angel's sweetest smile Her simple face the stress. Around my neck and whiskered. "Dear mamma, I'll forgive 'em too."

What could I say for my darling laugh. In her guileless baby might. That a ready word of pardon is Forever in God's sight. Most welcome; for it coith with An humble heart, her gentle. Henrietta, Texas.

THE TWINS' VISITOR.

BY ADELAIDE D. BOLLSTON.

Mrs. Tolliver climbed into the old carriage and, slowly seating herself, gazed reflectively down the long dusty road.

"I do hate to go and miss the chance of seeing David," she remarked at length, pushing back her stiffly-starched gingham sunbonnet and turning around to look at the twins.

"You've said that six times since breakfast," retorted Nathan. "Seven," corrected Nathan, "for I've kept count," and he grinned as he swung the heavy gate out and carefully latched it.

"Well, I am put out," continued the old lady as she gathered up the lines, and made a faint motion towards starting. "Tain't likely your uncle will be passing through the neighborhood again till next fall, so if he comes to-day of course I won't get to see him."

"But isn't certain he'll come to-day," said Nancy. Mrs. Tolliver settled herself more comfortably on the cushions and tied her bonnet strings.

"Oh! he'll come to-day," she replied quite positively. "I've had a presentment all mornin' that he will. And if it wasn't that I feel it my bounden duty to go to that funeral I'd stay right here at home. I know he'll be powerful put out at not seein' me, and, besides, I'm afraid your children won't know how to entertain him and make him feel at home."

"I should think we ought to know after all the instructions you've given us," remarked Nathan, with another grin. "But you've never seen him, and he's mighty old-fashioned and set in his notions. And as for his looks—"

"Please don't describe him again!" interrupted Nancy. "We know just exactly how he looks. Tall and thin, blue eyes, long nose like yours, bald head, bushy eyebrows that meet, a fringe of gray whiskers under his chin, and a big mouth. Oh, we'll be sure to know him when he comes, and if he doesn't enjoy his visit it won't be our fault, will it, Nathan?"

"Of course it won't," replied Nathan, throwing his hat up in the air. "You are Uncle David?" she said, with a smile, as she came out and gave him her hand. "Aunt Hannah said you'd come to-day, but Nathan said it was much that you won't."

"It's too bad that there's nobody at home but Nancy and me," remarked Nathan, as he shook hands with their visitor. "But Aunt Hannah thought it her duty to go to a funeral."

"How'd you know it was me?" interrupted Uncle David, looking at them both in a confused and perplexed way. "Oh, Aunt Hannah has described you to us a dozen times," replied Nathan.

"And, besides, there's the photograph you sent her last spring," added Nancy as she led the way to the sitting-room.

"So go ahead, Aunt Hannah, and leave everything to us. We'll have fried chicken for dinner, and green peas, and lettuce, and—well everything." "And I'll make some cookies to eat with the raspberries," added Nancy. "And I won't forget to put the blue glass on the table, and the silver cream pitcher, and I'll remember to make Uncle David a cup of coffee. So don't you worry about the dinner."

"Oh! I reckon you'll manage the dinner all right," said the old lady, significantly. "Well, good-bye," she added, as she touched the horse gently with the whip and drove off. "I'll be home along about sundown. The twins stood at the gate and watched the carryall till it was hidden from view in a great cloud of yellow dust, and then they went slowly back to the house.

"Aunt Hannah wouldn't miss that funeral for all the brothers in the world," remarked Nathan, as they seated themselves on the shady veranda. "Never saw such a woman in all my life for going to funeral! I believe she'd ride twenty miles through all that dust before she'd miss this one. And she never saw Jane Somers a half dozen times in her life either. Well, I hope Uncle David won't come to-day."

"Why?" inquired Nancy. "Because I have planned to go fishing this morning."

"But you know you can't go." "Oh! I suppose I'll have to put it off now and hang around the house till after dark," said the old lady. "Of course you will. You've got to help me. You promised Aunt Hannah you would."

Nathan stretched himself out on the bench and looked thoughtfully up at the sky. "Let me see if I can remember all her instructions," he said. "Was she to keep a sharp lookout for Uncle David, and the minute he gets inside the gate we are to run and meet him. Then you are to invite him into the sitting-room, take his hat, offer him a rocking-chair, give him the old turkey-wing to fan with, bring him a glass of buttermilk from the spring-house, brush the dust from his clothes and shoes."

"Nonsense!" put in Nancy, with a significant nod, as she doled the young girl while I'm getting the dinner. "For as he's a man he'll be more your guest than mine, of course."

"But he's as much your uncle as mine," argued Nathan, teasingly. "Nancy stopped laughing and got up from her chair. "As he really isn't our uncle at all, we won't quarrel about it," she said, with all the dignity of her fifteen years. "And now you'd better go pick up the raspberries before the sun sets so hot."

"Suppose you come along and help me," he suggested, as he got up and yawned lazily. "I'm going to make the cookies," was her reply, as she followed him into the kitchen. A half an hour later he came running excitedly into the kitchen just as she was taking the last batch of cookies out of the oven.

"Uncle David has arrived!" he announced in a shrill voice, as he set the pail of raspberries down on the table. "You're just fooling me, Nathan Lee," she said, without looking around. "I'm not," he declared. "He's coming up the walk. I saw him as I turned the corner of the house. Believe he intends to come around to the back door, so we'd better hurry and meet him."

She hastily wiped the flour from her hands and followed him through the house. When they reached the veranda their guest was standing on the steps looking from side to side in an uncertain way as if debating with himself whether or not he was at the right place.

Nancy glanced at the tall, grand figure, and then at the pleasant blue eyes beaming at her from under the shaggy brows and decided that Uncle David was a very nice old man, in spite of his ugly face and shabby, dusty clothes. "You are Uncle David?" she said, with a smile, as she came out and gave him her hand.

"Aunt Hannah said you'd come to-day, but Nathan said it was much that you won't." "It's too bad that there's nobody at home but Nancy and me," remarked Nathan, as he shook hands with their visitor. "But Aunt Hannah thought it her duty to go to a funeral."

"How'd you know it was me?" interrupted Uncle David, looking at them both in a confused and perplexed way. "Oh, Aunt Hannah has described you to us a dozen times," replied Nathan.

"And, besides, there's the photograph you sent her last spring," added Nancy as she led the way to the sitting-room.

"Oh! he's ugly, if that's what you mean," she said, in a mollified tone. "And now hurry up and kill and clean that chicken for me. I won't need you for anything else, and I wish you'd go to leave Uncle David too long in there by himself. Aunt Hannah wouldn't like it even if he doesn't mind it."

Nathan grinned. "I thought you wanted me to help you with the dinner," he remarked as he put some wood in the stove. "Well, I've changed my mind," she said, in the peremptory way she sometimes assumed.

"All right," was his good-humored reply. "I'm not very fond of such work anyhow, and I expect the old fellow does feel a little lonesome." "But when he went back to the sitting-room, later on he found Uncle David sound asleep in his chair. His mouth was wide open, and he was snoring so loudly that he had frightened away the redbird that usually sang all morning in the old elm tree by the window.

(To be continued.)

THE SERMON WAS STILL THERE.

A curate up North, says rumor, has furnished another example of the passage apology at his own expense. Having preached a very clever sermon on the Sunday, he called upon a certain Colonel on the Monday especially to ask his opinion.

"How did I like the sermon?" asked the Colonel. "Very much, indeed. It's one of my favorites." "One of your favorites?" remarked the curate, slightly puzzled. "I do not understand."

The Colonel regarded him with a twinkle at the back of his eyes. "Of course, I won't say a word," he said, "I know your well as well as you do, and also where you stole it from."

"Sir!" said the curate, and he spoke from out the whirlwind of his righteous indignation. "I am not in the habit, sir, of stealing my sermons. I fear you are laboring under a mistake and—forgetting yourself. I must ask you to apologize."

The Colonel was silent a moment. Then he said: "It may be that I have made a mistake. Wait a moment; I will make sure." Going back to his bookcase, he took down a massive tome of sermons—a rare and almost forgotten work. He turned to a certain page, and an apologetic, humble look came upon his face as he glanced up at the curate. "I beg your pardon," he said. "I apologize. You did not steal it, after all, for I find it still here. My mistake, sir; my mistake."—Modern Society.

BREAD ON THE WATERS.

"When Mary and I were married, we were both young and foolish, for we had nothing to be married with; but Mary was delicate, and I thought I could take care of her best. I knew I had a strong arm, and I began to do up on her. We round a chamber and went to housekeeping. We got together a little furniture—a table, bedstead, dishes—but our money failed us before we got the chairs. I sold Mary the most straggling for I could get, and in a debt, No, no. It was not long before our rich neighbor, Mrs. —, found us out, and kindly enough she supplied us; half a dozen chairs were added to our stock. They were old ones, to be sure, but answered just as well for us. I shall never forget the new faces those chairs put upon our snug quarters; they never looked just right before."

"The tables are turned with Mrs. — said me now; she has turned a poor widow; but she shall never want while I have anything—never!" cried the old man, with a beaming face; "I don't forget those old chairs."

Ah! now the secret was out. It was the interest of the old chairs which maintained the poor widow. She was living on the interest of a little friendly act done years before, and it sufficed for herself and her daughter.

How beautiful it is to see how God blesses the operation of his great moral law. "Love thy neighbor!" And we should often see it, could we look into the hidden paths of life, and find that it is not self-interest, not heart, not fame, that binds her to her. The simple power of a friendly act can do far more than they. It is friendly acts, neighborly kindness and Christian sympathy which rob wealth of its power to curse, enrich the better from sorrow, and warm the walls of gloom in desolate homes.—Harold and Presbyter.

A true faith can no more be separated from good works than the light from the candle. It is the light that comes from the right.—Jonathan Edwards.



Piecing.

That's a word which may not be in the dictionary in this sense of its use, but which is in very common use in some sections of the country. "She's always piecing" they say of the woman who runs to the cupboard at irregular hours and eats a piece of pie, cake, or some other dainty. This irregular eating is one of the chief causes of dyspepsia and "weak" stomach.

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The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

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Children's Corner.

HIGH AND LOW.

BY H. J. SCRIPPS.

MAKING FRIENDS.

"A lovely day, isn't it?" said friendly Snap, as he trotted up to a dog who was walking slowly along by the side of the Serpentine—a dog very fat, and not a bit like Snap, who was thin and wiry, and as active as possible.

He stopped and stared at the speaker; then said politely, "May I ask who you are? I don't think I know you. To what family of dogs do you belong?"

Snap was surprised at the questions. "My name is Snap," he said, "but I don't belong to any family in particular. Do you, sir?"

"I should rather think I did," answered the strange dog proudly. "My name is Fido."

A very grand name, wasn't it? And a very grand dog its owner. Fido was a real Blenheim spaniel, with most lovely silky hair, a little round head, and ears and nose just exactly what a dog's ought to be. Snap was not a bit pretty, except for his kind, honest face, and clear, bright brown eyes. His body was too long and thin, and so were his legs; while his hair was rough and coarse, and of a sandy yellow color.

Fido sat down. He really could not walk and talk at the same time; he was so fat. "I suppose you're what they call a 'our'?" he went on, as good-natured little Snap sat by his side.

"I daresay I am," answered Snap. He didn't care a bit. "Are you going for a walk?"

"Yes, I must get air, somehow; my mistress is away from home, and the footman is so lazy, he sends me out by myself. It's dreadfully dangerous, of course, and makes me very nervous!"

"Why, I should say the park was as safe as safe. I never met anything bad here."

"You!" cried Fido, turning up his grand little nose. "You would be safe anywhere. Who would ever steal a cur?"

"Oh, I see," said Snap; "you are afraid someone will steal you. Couldn't you bite them, or run away? I would, directly."

"We're quite different," said Fido, offended, "and I think I'll say 'good morning.'"

Snap felt like he was not wanted, so, with a polite "good morning" bark, he began to walk off.

"Dog," cried Fido, as he saw him moving away (ours oughtn't to have names), "I come to this park every morning, and if you like to walk with me sometimes I don't mind."

It was not a polite invitation, but Snap was not easily put out. "All right," he called out cheerfully, "I daresay you'll see me. My master's ill, so I can't go out with him just now with his barrow."

"His barrow!" cried Fido faintly. "What kind of a barrow?"

"Oh! a fishmonger's barrow, you know. We go round to sell the fish, and I sit on the barrow to mind it while he rings the house-bells. We've got a very good business," said the little dog, who was quite proud of his work.

A costermonger's dog! Fido only wished he had not invited Snap for a walk! But it couldn't be helped now, and the little fat dog waddled slowly home, all the better for his talk.

LOST.

It was not a very grand beginning to a friendship, but both the little fellows felt lonely now their owners were away, so the next day, and for many days afterwards, they met by the side of the Serpentine, and had a walk and talk together. Fido, the grand dog, found Snap's stories very interesting, and he grew quite fond of his humble little companion, only some of the things he told him were so dreadful they made him shiver with fear. Poor Fido! He didn't even guess what was going to happen to him some day!

At last came a morning when Snap started off in high spirits for his walk. He lived a long way from Hyde Park, in a very poor place called "Seven Dials"; but he loved his master and his work of minding the fish barrow, so he didn't care a bit where his home was.

Happy little Snap! He scampered along the streets, thinking how gay and bright everything looked this sweet spring morning, and quite longing to get into the park, and have a roll on the grass and a chat with his friend. So, at the corner where they met every day, he sat down to wait for Fido. But no fat dog came panting along the path that morning, and at last, when it was getting dusk, patient little Snap thought he would go round to his friend's house, and see if he could find out anything about him. But no signs of Fido, and though Snap stood at the area steps barking for a long time, only the footman came out, gave him a kick, and said to the housemaid who followed him, "It's nothing but a wretched little cur, and I thought it might have been our Fido come back! Stupid creature to go and lose himself!"

So Snap's friend was really lost, and, though he went day after day to their meeting-place, no dog was ever there. But Fido was worse than lost. What he had always been afraid of had happened to him, and the poor fat little spaniel, who was worth such a lot of money, had been stolen!

FOUND.

So Snap had lost his friend; but his master was well, and out of the hospital now; so he was busy, and had not much time for grieving. All the same, he did not forget his poor companion, and often on a Sunday afternoon, when he could do what he liked, he would rush round to Fido's house, to try and get some news of him. But it was no use. Months passed, and loving little Snap had almost given up hope; till one evening, when he was creeping home behind the barrow, as tired as a dog could be, he fancied he heard in the distance a faint bark he knew. At first he felt inclined to pay no attention to it, for his legs ached so dreadfully he did not believe he could go a step farther. But he was a kind-hearted little fellow, and in another minute he had left the barrow and was walking slowly up the side street from which the bark seemed to come. Not a dog to be seen, and poor Fido would never have been found if kind, tired, hungry Snap had not given up his supper and his rest, and hunted about till he found him at last, shut up in a cage, in a narrow, dirty street. There he had been ever since that morning when Snap had waited so long for him in the park, for just as he had started for his walk, a man who had been watching the house had snatched him up, bundled him into a sack, and carried him off to be sold. He did not get much for his prize, for the shopman said the dog was too fat to be very valuable, and about him up in a cage to grow thin. No customer had wanted to buy him, so there Fido had been all through the bright summer weather; and there he might have died if he had not caught sight of Snap and his master that Saturday afternoon, and made himself heard. His poor, dull eyes shone with joy when, at last, Snap stood barking with delight before him. His little tongue was put between the cage bars for a friendly lick, and Snap licked him back again, wagged his tail, and quite forgot how tired he was. But how miserable his poor friend looked, and how thin! Snap did not wonder at it when Fido had told him his sad story; and he comforted him, stroked him gently with his kind little paw, and promised to go round the first thing in the morning and set him free. Then a man came out of the shop and carried the cage indoors, so Snap had to go home. The next day was Sunday, and no work to be done; so, directly, he had eaten the bit of bread his mistress threw him for breakfast, he scampered off, full of eagerness to pay his visit. Luckily, he managed to pick up on the way a tempting bone, with actually a few scraps of meat on it, and, though he felt hungry himself, he poked it through the bars of the cage, and watched with pleasure while the half-starved spaniel ate up every

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The first thing to be done was to have a good look at the cage and see if there was any way to unfasten the door, or if Fido could push it open from his side. No use. They tried every plan they could think of, but all in vain; till poor little Fido gave it up, and said sadly, "It's no use! You had better go home and forget me!"

But Snap shook his head. "The horrid thing must open in some way, you know," and he stood up on his hind legs to look at the prison more closely. "Hullo! lo!" he cried, "here's a funny bit of wood fastened across on the outside. I shall just have to bite through it. Hurrah!" And so he did; gnaw, gnaw, gnaw went his sharp little teeth, till he was almost tired out—it was so high to reach. But he was in a state of the greatest delight. "Now push!" he cried at last; "give a good push! It is all right!" And so it was. The next moment the door of the cage burst open, and the little prisoner was free! Snap would like to have rested a few minutes after all his exertions, but it was not safe to stay in that street a moment longer than they could help, so the two little fellows started off at once for Fido's home. A long journey it was for a poor dog who had been shut up for six months, and Fido had to sit down ever so many times to rest. They were hungry, too, for they had had very little breakfast. Still, they went slowly on, and just as it was getting dusk two tired dog travellers stood before the door of Fido's home.

AT HOME.

How to get in? That was the trouble. "Let's bark," said Snap; "both of us together, and loud. They'll hear, and open the door." So the two sat down on the step and barked as loudly as they could. But no one came out for so long that even hopeful Snap was beginning to despair, when a little girl passed by on her way to church. She guessed what they wanted, and, though she did not much like doing it, she gave a timid pull at the bell and hurried on. The door was opened and Fido was in the house in a moment, with Snap, too excited to be shy, at his heels. "Why, Mary, however did these dogs get in?" asked Mary's mistress, who was across the hall. "How dreadfully starved the poor animals look! Go down and fetch them a good plate of meat and some water. I can't bear to send them

away like that!"

Poor little fellows! Snap felt frightened to death directly he was in a strange house, and Fido was so sad at not being known, that they both stood shivering and trembling on the mat. Mary came back in a few minutes, and put a plate of meat before them, which Snap ate up eagerly, he was so hungry; but which Fido was too miserable even to look at. "Run and get some milk out of the dining-room, Mary; perhaps he will be able to take that."

Fido did feel a little better when he had lapped up the milk, and he managed to feebly lick his mistress's hand as she stroked him.

Suddenly she gave a start of surprise. "Oh! Mary, I do believe it's my poor darling come back! Fido, Fido!" she called. How delighted the little dog was then! How he barked for joy, and wagged his tail! Snap did the same; but it was growing late, and he thought, now Fido was safe, it was time for him to be getting home, so he tried to be let out. Fido went up to him, thanking him over and over again for his help; and kind, unselfish Snap scampered away, full of joy at his friend's happiness. Did they ever meet again? Yes, on the very Sunday after Fido came home Mary had noticed a little yellow dog sitting on the door step, had opened the door and invited him down to the kitchen. There Fido had trotted, too, and his mistress stroked and praised the brave dog who had brought her favorite home, and gave orders that he was to come in whenever he liked and have a good meal. So Snap, "the low cur," as Fido had called him at their first meeting, was soon as much at home in the grand house as his friend himself. He was busy all the week, but his master often wondered where he spent his Sundays, and why he grew so sleek and fat.

Snap could not explain things to him, any more than Fido was able to make his mistress know exactly why he loved the little street dog so much and was so grateful to him.

What a pity it is that dogs cannot speak language, though they seem to understand all we say to them.—Oassell's Little Folks.

Are You Plump?

or thin? red cheeks or sallow life in your step or feel your weight? Are you comfortable or hopping to be so next spring or summer or next?

One is health; the other is not quite health.

This condition of not quite health can be returned into health with Scott's emulsion of cod-liver oil.

It is the pity to get in the habit of thinking of health as a thing to be hoped for; why not go for it now?

There is only one way to make strength: by food. You want appetite first, then food. The only one that will give you food, rest, to master your food with.

Will you send me a little to try, if you wish? Scott & Borne, 43 Pearl Street, New York.

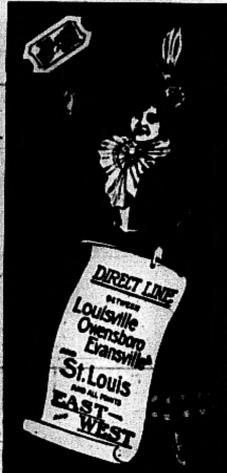
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THE FARM

KENTUCKY TRADE ITEMS.

Sales of hemp at \$5.50 are reported in Scott county.

In Lebanon last week mules brought from \$25 to \$50.

O. B. Delaney bought at Mt. Sterling court a lot of 750 pound cows at \$c.

The cleat last week caused great damage to orchards, especially to peach trees.

Mr. W. C. Terhune, of Mercer, has sold a pair of 4-year-old work mules for \$187.50.

The Stanford Journal notes the sales of 60 bushels of hemp seed at \$2.50 per bushel.

Ball Bros., of Versailles, bought a good mare from W. B. Barton, of Stanford, for \$225.

The Advance says that the prospect for a wheat crop in Robertson county is the poorest in years.

John Goff, of Bourbon, sold his crop of about 12,000 pounds of tobacco to Edwards & Ellis at an average of 6 1/2c.

Dr. W. B. Burke, of Boyle county, is feeding his cattle millet seed, which he buys at 40c a bushel.

John L. Helm, of Hardin county, sold to Weil Bros., Lexington, one car-load of fine cattle, averaging about 1,400 pounds, at \$5.35.

B. F. Sanders & Bro. bought from A. G. Kyle 70 100 pound hogs at 5 1/2c, and also bought from M. H. Thomas 46 sheep at \$3 a head.—Harrodsburg Democrat.

At the sale of Mr. George A. Hill, near Centerville, Bourbon county, horses sold at \$25 to \$75; jacks, \$300 to \$375; cows, \$12 to \$40; sheep, \$4.90; swine, \$19 to \$22; shoats, \$3.50; mules, \$73.50 to \$101.

J. M. Walter, of Mercer county, shipped the past year 536 cattle, 3,814 hogs and 3,333 sheep bought in Mercer, and which brought \$68,085.79. This doesn't include 1,000 cattle he bought in Anderson county which cost \$40,000.—Harrodsburg Democrat.

Mr. W. Z. Thomson has sold the tobacco raised on his Donerail farm, estimated at 125,000 pounds, to the Continental tobacco Co. at 8c per pound, except one tenant's crop at 8c. Total value exceeding \$12,000.—Georgetown Times.

J. M. Rodgers sold to W. W. Guthrie a lot of corn at \$3 per barrel... Thomas Wane bought of T. T. and Lee Rodgers a bunch of shoats at \$4.30 per hundred; of James M. Oander, D. M. Penn and W. W. Guthrie at lot of 25 fat 200-pound hogs at \$5.50 to \$5.90 per hundred.—Danville Advocate.

Senator Byron, of Bracken county, has introduced a bill in the Legislature to protect birds, fish and game by providing for the Game Warden system under the supervision of three Commissioners, who shall appoint the Warden and so many deputies as may be necessary.

TREATMENT OF THE COLT.

I like to have the colt go some in harness when a yearling, and then if it is not wanted in harness again for a couple of years, when it is harnessed again its past associations with the harness all seem to come back again, and it is ready to begin where it left off. The summer the colt is a yearling is the hardest time to keep it in good flesh, and even with an extra chance it will get thin. When the colt is a two-year-old it will do some work or some driving, but I never intend to use them much at that age. My colts are stabled nights for five months during the cold weather, that is, they are tied with a halter. I do not like the way of letting them run loose, for they will move about too much of the time. But if they are tied up with some bedding under them they will lie down most of the night. This takes the weight off their joints and rests their legs, and seems to me the better way for them.

Even if I intend the colt to get its living in the fields during the winter it is put in the barn at night, given a little grain in the morning, carried, watered and turned out. Its stomach is empty; it will go out to the fields and eat most of the day. Toward night it will be back for some water and its place in the stable. If I have a three-year-old I want two of them; then work them a half day each—that is, make them do one horse's work. This is good for them, and will go a long way toward paying for their keeping; and then, a colt treated thus will, if properly fed and handled, make a better growth and develop into a more desirable horse than if turned out in the best pasture to care for itself as a four-year-old.

For the same reason that a boy cuts more from the time he is eight years old till he is twenty than afterward, the colt needs more feed than the mature horse. If I kept a horse till it was old and decreased in value, I would not part with it, for those that deal in that class of horses are not always the best to them, and when a faithful animal has been kept in good shape till it has passed its usefulness as painless a death as possible and a decent burial would be a fitting tribute to the noble animal—the horse.—L. S. GAZER, in "Farm, Field and Fireside."

MILK PRODUCTION IN WINTER.

The successful dairyman knows pretty accurately just the ratio of milk production of his herd for each month of the year, and he will furthermore ascertain the relative amount of milk and cream given by each individual cow. It is absolutely necessary that the record should be kept, and then intelligent methods can be adopted for diminishing the falling off of milk in fall and winter. Unquestionably the food problem is at the bottom of this falling off, but we have found out that by artificial methods of feeding we can, to a large extent, correct this. The cow that has a good winter's supply of ensilage, roots, hay and grain is not apt to fall off much in the quality or quantity of its milk. But the question of feeding the winter cows with good milk-producing food is also one of expense. No dairyman could fall to prepare a winter diet that would keep the supply almost up to the standard of the summer if he chose liberally of all the foods in the market. But the most costly foods are generally those

which give the best results. Consequently we are hampered in finding the best results for the least cost.

The silo has in recent years simplified winter dairying, and no man can well do without it who expects to make his cows do well in winter. This is the best substitute for the summer food yet devised. It supplies the necessary amount of moist, succulent food which the cows demand to make good milk. But the ensilage must be good, sweet and nourishing. The failure to obtain good ensilage one year is no good reason to abandon it next.

With good ensilage, plenty of root crops and fine hay and some grain, the dairyman can make his profits double in winter. Roots are too little raised. They may not supply nourishment for fat and muscle, but they are essential for a good milk supply. Fed with hay and grain, they almost take the place of ensilage. But with roots, hay, grain and ensilage we have almost a complete substitute for the best June grass. Properly planned and raised, these four component parts of the winter feeding need not be so expensive that the margin of profits is narrowed. Indeed, they can be raised and fed in winter at less actual cost than the ordinary feed of hay and grain, which some dairymen hold as their stock winter feed. By having the ensilage and roots, the grain food can be reduced more than one-half without causing any falling off in the quantity or quality of the winter milk.—O. T. LAWSON, in "American Cultivator."

BAKED APPLES WITH NUTS.—Black walnuts or hickory nuts are best. For eight large apples, a cupful of nutmeats will be needed. Allow two tablespoonfuls of granulated sugar to each apple. Chop the nutmeats fine and add them to the sugar. Core the apples and fill the centres with sugar and nuts. They should be baked in a dripping pan and placed not too close together. Put three drops of vanilla into each apple. Pour a cupful of boiling water in the pan, and bake in a quick oven until the apples begin to fall. Let them cool just a little, and then take the apples up carefully and place them in a deep glass dish. Pour the juice which has run out into the pan over the apples. Whip the white of two eggs to a stiff froth, beat in thoroughly the three tablespoonfuls of powdered sugar and a few drops of vanilla. Garnish the apples with this when they are quite cold, and if liked, add a handful of preserved cherries.

The recently reported case of the illness of two children with diphtheria, contracted from toys used by a child who had died from the malady fifteen years before, should be a warning to mothers. The toys were in a trunk in the attic, and the children strayed up there and found them, with this serious and perhaps fatal result. That the germs of the disease should be active after so long a period suggests discouraging possibilities in the common use of school books by public school pupils. A book once contaminated is evidently a source of menace indefinitely. The fact emphasizes the responsibility of every woman who has any care of a case of diphtheria. The isolation should be complete, and after death or recovery all belongings should be ruthlessly destroyed.—Ex.

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Leave Louisville. 7:00 a. m.; 9:25 a. m.; 1:00 p. m.; 3:25 p. m.
 Arrive Louisville. 11:00 a. m.; 1:25 p. m.; 5:00 p. m.; 7:25 p. m.

TRAINS NORTH.

Leave Louisville. 6:00 a. m.; 8:25 a. m.; 1:00 p. m.; 3:25 p. m.
 Arrive Louisville. 11:00 a. m.; 1:25 p. m.; 5:00 p. m.; 7:25 p. m.

TRAINS, KENTUCKY AND SOUTHWEST.

Leave Louisville. 9:00 a. m. and 1:00 p. m.
 Arrive Louisville. 11:00 a. m. and 5:00 p. m.

TRAINS, LEXINGTON AND FRANKFORT.

Leave Louisville. 7:00 a. m., 1:00 p. m. and 5:00 p. m.; 7:00 p. m.
 Arrive Louisville. 11:00 a. m.; 1:25 p. m. and 5:00 p. m.

Louisville Ticket Office, Southwest Corner Fourth and Main Streets.

If my name isn't on your lamp chimneys you have trouble with them.

MACBETH.

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

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.

THE OLD ENGLISH FAMILY MEDICINE OVER 75 YEARS REPUTATION MORISON'S UNIVERSAL PILLS

MOORE'S AIR-TIGHT HEATER AND HOT-BLAST FURNACE Two in the best stove on earth.

GERMAN BANK, Fifth and Market St., LOUISVILLE, KY.

HOTEL ALBERT Corner of 7th Street and University Place NEW YORK CITY.

\$3 a Day Sure Read your address and we will show you how to do it.

BELLS Read your address and we will show you how to do it.

BUCKEYE BELL FOUNDRY, THE E. W. VANDERBILT CO., Cincinnati, O.

Items of Interest.

The Prince of Wales attended the birthday celebration of Emperor William. Every attention was shown him by the Court, but the opinion of the people of Berlin was manifested clearly.

The Island of Crete is developing "Bands." In one of the seven tombs recently unearthed is a remarkable carving in carnelian surmounted by two striking figures.

A grove of the great redwoods near Santa Cruz, Cal., is visited by tourists from many climes, says Leslie's Weekly.

Many of the so-called reforms in the Congo Free State are merely methods for getting dust in the eyes of the public.

Dr. H. O. Rowlands, the correspondent of the London Freeman in this country, writes to that paper:

The German Foreign Office has made this statement: "The Foreign Office declares with all positiveness that Germany, neither before nor during its course, proposed intervention to other Powers."

The first version of the story was that Europe combined and would have fought the United States, but England said if they did, she would fight for the United States.

In fact, when it comes to gratitude, the United States owe more to France than they ever have or ever owe to any other country for her assistance in the terrible struggle of the weak colonies for their independence.

The Maine Geographical Society offered a prize of \$100 to any one who would make a tour tour around the world.

DEATHS.

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

MORRIS. Mrs. Nannie Belle Morris, wife of J. A. Morris, died on the 14th inst. in the town of Sulphur, Henry county, Ky.

Her funeral was preached on the 18th inst. in the Sulphur Baptist church, Mrs. Gaiton, Hampton and the writer all taking part in the services.

TILLEY. One of the saddest providences, and one very uncommon, occurred near Sulphur last week. The family of Mr. John Tiller himself and two maidens, Miss Julia and Miss Lucy.

VILEY. On January 19, as the beautiful Sabbath day was drawing to a close, our brother, Warren Viley was called home.

KIMMEL. At his home (for over fifty years), in Muhlenberg county, Ky., death claimed Daniel Kimmel, December 23, 1901.

ADAMS WANTED to work on both Vileys. Materials furnished. Steady work guaranteed, experience unnecessary.

When you think of BOOKS Think of us.

Table listing various books and their prices, including 'What the Bible Teaches', 'How to Work for Christ', 'Why I Became a Baptist', etc.

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. Shephard's Psalm. Moody's Short Stories.

These are 25 cents each, postpaid.

- Gist of the Sunday-school Lessons for 1902, by Torrey. Companion for Christian Workers. Best Texts for Soul Winners.

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.

TURN ON THE X-RAYS.

Turn on the X-rays and you will find the New York Evening Post traitor. Make him step out and confess, or make him stand before the public in all his meanness and cowardice.

You certainly have the thanks of all intelligent Baptists, North and South, for your faithfulness to Christian manhood.

L. M. BRARY. Warrensburg, Mo.

We continue to get opinions from brethren in regard to that dastardly article in the N. Y. Evening Post. We will publish these from time to time as there may seem to us occasion, but we no longer devote a certain space to them. Here are two brief ones:

I am very much mortified at the attempt to rekindle the fires of hatred and animosity. Hope every such effort may be cut off in its incipency, and the perpetrator of this one brought from his seclusion and put to an open shame.

W. L. HOWSE. Onilcoha, Tenn.

Oh! it is an awful thing! An enemy hath done this! Flowers will soon begin to appear on the grave of the lamented Kerfoot, and yet the enemy is trying to steal him away and stir up things that we thought had been done away with.

W. J. LEVI. Edmonton, Ky.

A SURPRISED LAYMAN.

The writer was much interested in Bro. L. P. Trotter's article in the Western Recorder of January 18. He reminds me very much of Elijah, who foolishly thought that all the prophets were dead except himself.

I have known of several others who have been restored to health by leaving off coffee and taking up Postum Food Coffee. Please do not publish my name, but I am willing to answer letters of inquiry if stamp is inclosed.

ceive the Holy Ghost and go to work for the Master. Too much learning for the amount of spirit in the pulpit is not very conducive to church prayer-meetings.

Q. J. WRIGHT. Cox's Creek, Ky.

DEAR RECORDER—I am glad to say that our work in the General Assembly is progressing well. The bill to remove screens and blinds from saloon windows on Sundays and other days on which they are not allowed to sell has been introduced in the Senate by Senator Howard.

Sincerely for the work, G. W. YOUNG, Sec.

TURNED OUT TRUE.

Coffee Drinking Responsible.

"At a dinner party a number of years ago a physician made this statement, 'Coffee drinking is responsible for more ills than any other one thing, but it is impossible for me to make my patients believe it.'"

Neither would I believe him but continued to drink my coffee with sweet content. After a time I became aware of the fact that I was frequently lying awake nearly all night without any apparent reason, and the morning found me tired out and nervous.

The insomnia increased, then came a dull pain at the base of the brain and severe pressure at my heart. My outside work was given up for I could hardly bear the little fatigue of the day.

The insomnia increased, then came a dull pain at the base of the brain and severe pressure at my heart. My outside work was given up for I could hardly bear the little fatigue of the day.

The cure was not wrought in a day but little by little my nerves became strong, the pain ceased, and again I could sleep like a tired child.

I have known of several others who have been restored to health by leaving off coffee and taking up Postum Food Coffee. Please do not publish my name, but I am willing to answer letters of inquiry if stamp is inclosed.

ENTERED THEIR NEW HOUSE.

Our new house of worship at White Mills, Ky., has been completed. We worshipped in it Jan. 25th and 26th. Many glad souls met in the new church home to render praise and gratitude to God for his goodness to us.

We were compelled to be very economical and to put forth our best efforts of hand and brain and heart in order to succeed in our undertaking.

The house will be dedicated in the early summer. Our little flock presented us with a handsome bookcase of the Macy book-section pattern—a Christmas present, useful and much appreciated.

We are also delighted with the work at Old Rudes Creek church, where we have been pastor about eighteen months.

We had an excellent revival with this noble people in November, the pastor doing the preaching, which was rendered necessary by a disappointment in obtaining help, but after all seemed to be a blessing in disguise, as pastor and people had all the responsibility to bear and wrought together valiantly for the propagation and defense of the Gospel.

After serving these churches for one year, both churches gave the pastor a unanimous and indefinite call. Both churches are in Severn's Valley Association.

S. H. TABB. New York Hall, Louisville.

SAND SPRING CHURCH.

The new meeting-house at Sand Spring is nearing completion. The building is a neat frame, and will cost about \$1,900. It will be dedicated without a debt. The church is located on the Frankfort pike, about four miles south of Lawrenceburg. The membership is not large, and, for their means, they deserve great credit for the sacrifices they have made in order to build their meeting-house.

A great ocean steamer at the midnight hour is rushing through the water at tremendous speed, bearing a mixed throng at work, at sleep or at play. Two words, "Breakers ahead!" pass quietly from watchman to master, then three short syllables, "Starboard hard!" ring out as from a trumpet. The helm is thrust aside, and the ship bounds clear of the Rocks. Those words that passed

W. H. MCKNIGHT, SONS & Co.

HIGH-CLASS INTERIOR DECORATORS.

DEALERS IN

Carpets, Mattings, Linoleums, Oilcloths, Lace Curtains, Portieres, Drapery Fabrics, Upholstery Materials, Rugs, Oriental and Domestic Rugs, Grille Work,

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Corner Fourth Avenue and Walnut Street, LOUISVILLE, KY.

away as a breath on the breeze saved five hundred warm human bodies from a cold bed that night on the ocean's bottom. Oh Christ's words and works save countless multitudes from destruction.—Arnot.

THE MARKETS.

WHEAT.

Report for week ending Feb. 1.

CATTLE.

Table with 2 columns: Description and Price. Includes items like Extra good export steers, Light shipping, Best butchers, Fair to good butchers, Common to medium butchers, Thin, rough steers, poor cows and milkings, Good to extra oxen, Common to medium oxen, Feeders, Sheep, Veal calves, Milch cows—Choice, Fair to good.

HOGS.

Table with 2 columns: Description and Price. Includes items like Choice packing and butchers, No 200 lbs., Fair to good packing, 150 to 200 lbs., Good to extra light, 120 to 150 lbs., Fat hogs, 120 to 150 lbs., Fat hogs, 80 to 100 lbs., Pigs, 50 to 75 lbs., Sows, 100 to 200 lbs.

SHEEP AND LAMBS.

Table with 2 columns: Description and Price. Includes items like Good to extra shipping sheep, Fair to good, Common to medium, Steaks, Hides and scalings, per head, Best wether lambs, Fat to good butcher lambs, Veal-cuts.

LEAF TOBACCO.

Report for week ending Feb. 1.

SALES WITH COMPARISONS.

Table with 3 columns: Year, Week, and Price. Includes sub-tables for Total sales of new crop, Sales new crop to date, REJECTIONS, and Receipts.

WHEAT—1901 CROP.

Table with 2 columns: Description and Price. Includes items like Trash, green or mixed, Trash, sound, Common tugs, Medium tugs, Good leaf, Fine and selections.

Table with 2 columns: Description and Price. Includes items like Common leaf, Good leaf, Fine and selections.

DARK—1901 CROP.

Table with 2 columns: Description and Price. Includes items like Trash, green or mixed, Trash, sound, Common tugs, Medium tugs, Good leaf, Common leaf, short, Common leaf, Medium leaf, Good leaf, Fine and selections.

WHEAT—1901 CROP.

Table with 2 columns: Description and Price. Includes items like Trash, green or mixed, Trash, sound, Common tugs, Medium tugs, Good leaf, Common leaf, short, Common leaf, Medium leaf, Good leaf, Fine and selections.

DARK—1901 CROP.

Table with 2 columns: Description and Price. Includes items like Trash, green or mixed, Trash, sound, Common tugs, Medium tugs, Good leaf, Common leaf, short, Common leaf, Medium leaf, Good leaf, Fine and selections.

THE Southern Advance.

A BAPTIST MONTHLY.

Edited and Published at Adams, Ga.

Devoted chiefly to method in church and denominational work. Intended to aid Christian workers as to the "how" of religious effort.

Agents Wanted

in every town and city throughout the South. Terms remunerative. Get pastor's endorsement as to competency and reliability. Write us enclosing names; we will send articles of work (costs) and pay you liberally for good service. We need 2,000 Agents at once. Sample copies free.

What They Say About Us.

I endorse most heartily the policy and the purpose of the magazine as set forth in editorial of Feb. 1st. W. J. NORTHERN, Atlanta, Ga.

I am delighted with THE SOUTHERN ADVANCE. I thought not to be considered the rival or competitor of any other paper in the world. A. B. CAMPBELL, Troy, Ala.

Have just received copy of the first issue of THE SOUTHERN ADVANCE. How can I help in its success? W. S. CHAMBLIN, LaGrange, Va.

Have just looked over the first copy of THE ADVANCE and enjoyed it. I send it for circulation. K. J. WILLIAMS, Richmond, Va.

THE ADVANCE starts well—shows up well. Keep in advance. J. B. GAMBRELL, Dallas, Texas.

THE SOUTHERN ADVANCE can not in reason be adversely criticized. It is bright, breezy, full of hope and good cheer. Contains the editorials and fine articles. F. C. MCCONNELL, Atlanta, Ga.

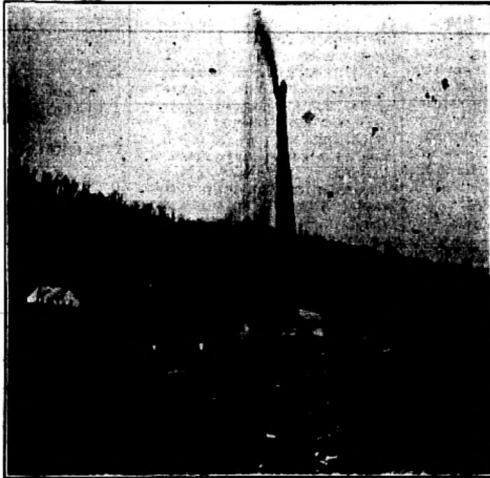
I thank you for the production of an admirable paper. It seems to me your success is certain. S. Y. JAMESON, Atlanta, Ga.

I am pleased with THE ADVANCE. You have the correct idea of the work proposed. Atlanta, Ga. L. G. BRADGENTON.

I enclose \$1.00 for THE SOUTHERN ADVANCE. I like it very much. M. J. HARTLEY, Memphis, Tenn.

SUBSCRIPTION, \$1.00 A YEAR. Address, H. K. BERNARD, Editor, Athens, Ga.

SCENES IN THE KENTUCKY OIL FIELDS.



The Famous Kentucky Gusher, which spouted 100 barrels an hour, located on Richlands Creek, Knox county, Ky., within 150 feet of the Swan Lake Oil Company's 100-acre farm. Caught fire from force after above photograph was taken.



Oil burning as it flowed from gusher over the Swan Lake Oil Company's Land.

A Gusher Assured!

The Swan Lake Oil Company has secured a hundred-acre farm, the boundaries of which run to within 150 feet of the now Famous Gusher on Richlands Creek, in Knox county, Ky., recently struck, and spouting 100 barrels per hour until gotten under control. This assures us a gusher at an early date. The Swan Lake Oil Company has a limited amount of stock which will be sold at

12½c per Share.

This price will be advanced in a short time, so subscribe at once.

The following letter is self-explanatory:

BARBOURSVILLE, KY., Jan. 1, 1902.
 W. S. FOUTZ, Secretary and Treasurer,
 Bluefield, W. Va.,

DEAR SIR:—I have just succeeded in purchasing a farm of 100 acres, the line of which is 150 feet actual measurement from the famous Kentucky Gusher, located about six miles from Barbourville, on Richlands Creek. I enclose you three photos showing (1) the well while gushing, (2) the oil burning on our land as it flowed from the gusher over our territory, and (3) the wrecked machinery after the fire was put out and the flow of oil gotten under control. Our land was flooded with about 1500 barrels of the oil which flowed from the gusher before it could be gotten under control. The gusher spouted at least 100 barrels every hour before it was under control. This is the largest gusher in Kentucky. Yours etc.,
 WM. HICKS, President.



Wreck of the drilling machinery caused by the fire.

What a 1000-bbl. Gusher Means.

This farm contains 100 acres, all of it level enough to drill on. Five acres to each well will give us 20 wells. At 1000 barrels per day each, or 20,000 barrels at \$1.00 per barrel, our income would be \$20,000 per day; but, for the sake of argument, we will put the production of each well at 500 barrels per day. At even this rate, the yield would be \$10,000 per day, and counting 300 week days a year—puts the production of this farm alone at the enormous figure of 3,000,000 barrels a year, to say nothing of the production of our other wells, drilled and being drilled on our 5,000 acres of territory located in the same field.

Consider for a moment the immense dividend \$3,000,000 a year would pay on our capital of \$800,000.

The Price to be Advanced!

BLUEFIELD, W. VA., Jan. 30, 1902.
 THE WESTERN RECORDER, Louisville, Ky.:

GENTLEMEN:—We have your favor of the 29th instant. We are sorry you failed to get our advertisement in this week's issue of your paper, as we are about to advance our price on our stock and your failure will delay us some. We now have our new prospectus in the hands of the printer, with the price of stock at 25 cents per share. So if you have any friends who want to get in at the old price of 12½ cents, please advise them to do so at once, as the advance will come soon after our advertisement appears in your paper. You can so state in the advertisement.

Very Truly Yours,
 W. S. FOUTZ, Secretary and Treasurer.

DON'T LET THIS OPPORTUNITY PASS!

This stock is on the market at 12½c per share for only a few days longer, after which it will be advanced to probably double this price. This will be followed by another advance as soon as a well is down on the "Gusher farm." This well will be commenced as soon as the machinery can be gotten on the ground. Our well No. 2 is expected to come in a few days. Send applications at once for stock to

W. S. Foutz, Secretary and Treasurer,
 17 and 19 Princeton Ave., Bluefield, W. Virginia.

The Swan Lake Oil Company.

