

WESTERN RECORDER

Faith, Hope and Love, these three.

77th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, FEBRUARY 20, 1902.

NUMBER 12.

WESTERN RECORDER.

PUBLISHED WEEKLY BY

THE BAPTIST BOOK CONCERN.

(INCORPORATED.)

OFFICE

648 Fourth Ave., Opposite the New Postoffice.

One copy one year (in advance).....\$7.00
After three months..... 1.25
After six months..... 1.50

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One thorn of experience is worth a whole wilderness of warning.—Lowell.

Mr. C. A. ELLIOTT is President of the American Unitarian Association. After examining abstracts of 400 Unitarian sermons, he thus candidly speaks of them: "It might be alleged that this preaching gratifies more than it converts. It dreams of heaven, but goes not so deep as hell. It is sentiment rather than force. It assumes virtue, and is inclined to be blind to the tragedy of sin."

The *Christian Register*, Unitarian, has this to say of the Baptists of New England, and its words are worth pondering by us all: "The Baptist ministry seems to be in a bad way. For a long time their pastorates have been much below the Unitarian average. One thing is certain: Any church which draws a dead line for its ministers, and discards them at the age of forty, has a dead line of its own, and that not very far ahead."

"Let patience have its perfect work." Such words of the Holy Spirit show us what an important element in the Christian life and character patience is. And nowhere is there a better place for cultivating or displaying it than in waiting on God. Our patience will be seen to be the counterpart of God's patience. He longs far more to bless us than we can desire it. Give God his glory by resting in him, by trusting him fully, by waiting patiently for him.

The *Watchman* has a brave way of speaking the truth right out in meeting, regardless of the wrath of some. Now what other paper would have dared to say this? "One of the most unsanitary and disgusting practices with which we are acquainted is the so-called 'Ohautauqua Salute.' Unless every handkerchief is absolutely clean, a prudent man or woman leaves the assembly at once when it is announced that some one is to be greeted with this uncivilized ceremony. Just think of having some one's soiled handkerchief whisked in your face."

The B. Y. P. U. in one of the large Eastern cities agreed to support a missionary to Africa, and the missionary went to his field. The societies have not kept their promise, the majority of them having failed to pay regularly the amounts pledged. The result will be that the missionary will suffer unless the Missionary Union take him up. The *Journal and Messenger* tells this sad state of affairs, and comments: "The better way is to encourage all the young people to give as members of the church, instead of as members of the young people's societies."

One Thousand Intoxicated Persons in Procession.

BY A NORTHERN PASTOR.

If there is any one thing above another about which our nation is insane, that one thing is the liquor traffic. It is the most unpalliated, God-defying, man-degrading evil under the sun. It is really revolting to barbarism, to the heathen. It debauches our humanity; it crushes the weak child and the defenseless woman. It leads to lust, to murder, to theft, to insanity, to the complete undoing of men. It weakens every good agency, and attacks every good institution; and yet nothing is harder to eradicate from a community than the saloon; nothing is less likely to receive conscientious thought, purposeful legislation, steady opposition, than the saloon. The nation is committed to the liquor business, as if that were our normal state.

Syracuse, New York, is perhaps as good a town, morally and religiously, as any in the Empire State, unless it be Rochester. It is a city of perhaps a hundred and thirty thousand people. It has its strong churches, and a large Methodist University. Some time ago (Nov. 21st) there occurred one of the most disgraceful and sickening spectacles in Syracuse the writer ever read about. That spectacle is vividly enough set forth in the *Buffalo, N. Y., Courier* of Nov. 22nd:

"FREE BEER FOLLOWED BY BIG JAG PROCESSION."

"SYRACUSE, Nov. 22nd.—The spectacle of 1,000 drunken men marching in a line, or trying to march in line, was seen in one of the main thoroughfares of this city yesterday evening. The men got their 'jugs' at the Thomas Ryan Consumer's brewery, which threw open its doors to the public yesterday and allowed everybody to go in and take what beer he wanted.

"The Company is making a new brew of beer, and decided to let the people sample it before it was placed on sale. The visitors began to arrive at noon, and at 1 o'clock there were 500 persons inside. A luncheon was also served, and after getting their fill many left to make room for others. From then until 5 o'clock several thousand persons visited the brewery. The people came in droves, every street car was crowded and there was a long line of carriages.

"It was a field day for the free lunch grabbers. They were among the first on the ground, and never left until the last barrel was emptied. Then they all went out together, 1,000 in number, and staggered down the street, singing and carousing. Notwithstanding all this, there was little disorder, and not one arrest was made as a result of the free beer party. Over 300 barrels of beer were swallowed during the afternoon."

New York State is generally conceded to be as advanced in civilization as any State in the Union. Its splendid school system, its system of compulsory education, its finely trained intellects, its splendid material prosperity, its prominent place in religious work and thought, and in politics, would naturally lead one to expect such a spectacle, if it took place anywhere on this globe, to occur in an ignorant, rude, stupid, degraded community. But right here in Syracuse, a city of culture and of prosperity, that spectacle was witnessed, and it was such a trifle that nobody has troubled himself to raise the alarm of the State over its evident moral declension.

I want to get at the lessons contained

in this event. The first lesson is, that it might happen in any city the size of Syracuse where liquor is consumed in large quantities. This free gift of beer only tempted men of appetites for liquor, we may suppose. And we may certainly conclude that not more than one-half or one-third of the habitual drinkers of liquor would accept this invitation, for self-respect would bar many from going to the place; besides, many liquor drinkers do not like beer.

The procession of drunken men shows that drunkenness is not regarded as a shameful condition at Syracuse. Most drunken people, of any standing, are ashamed to be found in that compromising state. Intoxication really shames the intoxicated. Here in Syracuse the drunken are not ashamed to appear drunken. This is a sign of extreme degradation.

Such a spectacle as this could not occur where drunkenness is on the decrease. It could take place only where moral restraints are broken through by the people as a habit. Religion is a weak force in any community where a procession like this one could take place. The reporter says that there was little disorder, and not one arrest. If I am not wrong, the city would define it as a disorderly act for a drunken man to carouse on the street at night. There was not one arrest. Why not? What police force could arrest a thousand at once?

Very likely Ryan is a member of a Catholic church in good and regular standing.

The apathy which people manifest in the matter of drunkenness is a manifestation of their spiritual condition. If religion does anything for a man, it makes him sensitive to sin, whether it be his own sin, or another man's. Indifference to sin is a sign of great progress in sin. We talk a great deal about our Christian country; is it such? Can a man be a Christian, and yet continue in indifference to sin? Drunkenness is one of the worst possible sins; it degrades the man to the level of the animal, and makes it likely he will commit a crime, even in the killing of a wife or child. But most "Christians" see nothing very bad in this.

Suppose Christians have it in their power to close the saloon; will they be responsible to God for closing it? Certainly; for the Christian is bound to oppose in every lawful way every form of evil. If he does not, he is a hypocrite; he belies his own profession. It is not for him to count results; it is for him to do right, as if he had only one hour to live. The "Christian" people of almost any community could close the saloon, if they would.

What, after all, is the essential difference between the procession of one thousand persons, and a scattered procession of drunken men, each on the road to a drunkard's perdition? If the practicing of moral idiosyncrasy develops moral idiots, our future is assured. The idea of any man, or lot of men, playing with religion, or attacking the Bible at such an hour as this! It is time for Christians to wake up and cast off the works of darkness.

Faithful Preaching.

BY S. M. G.

It was my privilege recently to drop into a neighboring church, to hear a plain man preach. He seemed to be familiar with his Bible, and the doctrines of sin and grace he declared with great fidelity and earnestness. The duty of repentance and faith in Jesus Christ and a clean life; the necessity of the Holy Spirit to effect a new work in the heart were reiterated

with the fervency of deep conviction. It was apparent that his hearers were awakened and interested. In a series of such services sinners were converted and saved, and scores of cold and worldly professors were revived, and were made willing and eager to do the Lord's work.

The thought was impressed upon my mind, Why not more such preaching? Ministers study not to repeat themselves and aim to present on every Sabbath something new, at the risk of not presenting sufficiently the story of the Christ and his saving work. When the interest of the congregation seems to wane, and the members to grow indifferent, the attempt is sometimes made to draw, by new themes and present-day topics. The many devices resorted to in some quarters to hold the multitude are little less than "fantastic tricks which make the angels weep." These methods have been tried and have proved false and futile. It is my settled conviction that the simple truths of the Gospel with its wide field of topics and its varied application to every condition and experience of man would prove a greater drawing power, and awaken a deeper interest than any human wisdom and devices ever conceived.

A pastor, whom I could name, ministers to a large, intelligent and wealthy congregation. It is his rule to preach the simple story of Christ, and what he is and does for man. For he reasons thus: Many of my people are burdened through the week with heavy business cares, are absorbed with the social duties and pleasures of life. Nothing can help them to bear these burdens, or suppress the excessive love of the pleasures of society, as the Gospel of Jesus. They hunger to know more of the verities of spiritual and eternal things, as found in Christian words. What is the outcome of such a ministry? A large, steady and devoted congregation. They are not growing tired of their minister. Such preaching is found to succeed, for the approbation of the Master rests upon it, and the Holy Spirit crowns it with his power.

The great need of the world is earnest, Scriptural heart preaching. To know whom we believe, and tell it over and over again, to waiting, hounding souls. There are more men and women of that class than we know. They are starving for the bread of life. They are living in sin, and only at rare intervals are they conscious of their destitution.

Let the minister cry aloud and spare not, and yet out of the depths of a loving and yet burdened heart, and men will come together to hear. Let no one fear that the themes of the Gospel will become stale and wearisome. They contain the Divine wisdom from above, and a divine power adapted to the wants of man.

Could I live my ministry of thirty-five years over again with my present knowledge, I would adhere more closely to the vital themes of the Gospel. I would feel less to reiterate the same, in the confidence that the fruit of it should remain to glorify Christ and reclaim souls. Great simplicity and deep humility should characterize such preaching when dealing with such themes. There is no place for human smartness, or bright sayings, or tricks of oratory. Neither Jesus nor Paul got off a pop, or said a witty thing to surprise men. They were sober and felt the seriousness of preaching the Kingdom of God. Would that as ministers of God, we might be imitators of our great examples. Oh, for more loving, unconscious earnestness to win men to Christ; that men, women and children might be provided with the bread from heaven; and thus the Saviour's commission might be obeyed: "Feed my lambs; feed my sheep."—Presbyterian.

Questions Answered.

BY BENEX.

"Is it wrong for a Baptist brother to attend preaching services of other denominations, or does he compromise his principles to do so?" That depends on circumstances. If he goes because he is angry with his pastor or his church, or because the Pedobaptist is a more eloquent speaker, he does very wrong. It is still worse if he goes because the Pedobaptist is the more fashionable church, or because he is more entertained with the music. He puts himself in the place of God when he does this thing. For in God's worship, on His day, He and His pleasure are alone to be considered. And any man who goes to church to be entertained, usurps God's place and insults the Most High. God sees and regards the motive, and He cannot be mocked.

But if there is no Baptist preaching within reach, it is not only the privilege but the duty of the Baptists to go, to the nearest Pedobaptist church where there is sound preaching. Provided, of course, the preacher is a godly man. If I were where I could not hear a Baptist, I should go first to the Presbyterian church. For the Presbyterian system of doctrine is like ours, except as regards the ordinance of baptism and the form of church government. Were there no Presbyterian church, I would go to the Methodist. Of course only if I had no reason to believe the preacher was either unsound or of doubtful reputation as to his private character. I would not wait till I could ascertain for myself that he was a converted man. In those denominations it is to be taken for granted that the preachers are godly men, unless something is surely known to the contrary.

No Baptist compromises his principles in the least by going to the church of an evangelical denomination if he has no preaching within reach. He expresses his belief by such action that the preacher is a godly man and will preach evangelical truth. We Baptists have always held that every converted man may tell the story of his redemption and may exhort sinners to seek the forgiveness of sins and saints to walk more worthily of their high vocation. The question of Landmarkism is not involved in this in the least.

Further, if a brother is within reach of so-called Baptist preaching, when the preacher's character is a disgrace to the cause, or he is not sound in the faith, then it is better to go to hear a sound and godly preacher elsewhere. I would not go to hear a Baptist preacher preach who does not believe and teach the vicarious atonement, any more than I would go to hear a Unitarian. Nay, if I were forced to do either, I should hear the Unitarian, as having more respect for a man who is honorable enough to go where he belongs. Alas! we are fallen on evil times when it is within the possibilities that a man should preach to a Baptist church who does not believe any of our great doctrines with all his heart, and who does not strive to make others believe them!

Here is a question I have been so long in "getting around to," as my grandmother used to say, that it scarcely seems necessary to answer it now. For the catechism about which it asks is already as dead as the Pharaohs, and there are no mourners over its tomb. It departed without being desired. Still, as an effort may be made to galvanize it into life, and as a good sister wishes to know something about it, and whether it would be well to teach it to children, I reply,

A committee, entirely self-appointed, I believe, from the various evangelical denominations, got themselves together in England and undertook in a brief time to dash off a catechism to supersede the immortal Shorter. The principle on which they worked was entirely wrong and dishonoring to God. They did not propose to set forth exactly what the Scriptures said on any doctrine, but what they believed. And to confine

themselves to such statements as they were all agreed upon.

They were all connected with evangelical churches, to be sure, but they did not all believe in the articles of faith set forth by those churches. The Baptists represented there would have been repudiated by Spurgeon. There were Calvinists and Arminians among them, men who believed in the plenary inspiration of the Bible, and men who did not. Though I think there was no one among them who denied the existence of God and who did not claim to have some sort of a belief in the Trinity. And there was many a member of the body which prepared the Shorter Catechism whose little finger as scholar and thinker was thicker than the loins of any of them.

Now a catechism to have any life in it whatever must be written by a man or a body of men who believe the doctrines they profess with all their hearts, who earnestly desire other men shall believe them, and who are capable of making accurate definitions. And this is not a common gift, let me assure you. A catechism worthy the name will set forth what its writers believe the Bible says, just that and nothing more or less. The Westminster Assembly put into the Shorter Catechism what they found in the Bible, without any reference to the faith of any body on earth. They sought not for men's opinions. Over some definitions, notably that of God in the Confession, they spent days of fasting and prayer. There was no compromise; no leaving out this doctrine or paring off that to make it pleasing to men. And their work has never been equalled by uninspired men and stands to-day as the finest setting forth of sound doctrine conceivable.

As might be expected, the effort to suit the widely divergent beliefs of the committee have filled the new and happily dead catechism with sins of omission. Nothing is said of Satan, because some one did not believe in his existence. None of those men ought in honor to have been Universalists because they were all connected with evangelical bodies. But it is evident there was at least one Universalist among them, and, owing to their plan to put nothing in which did not suit them all, hell and eternal punishment are omitted.

Some were professed Calvinists, but again it is evident they were not men who believed what they professed to believe. For what they say of regeneration—and a most feeble say it is—Arminian. It suggests that men have a part in their own regeneration, thus teaching salvation by works. I would have more respect for it and its writers if it said this frankly. But no catechism is worth reading a second time, much less learning, which does not set forth the truth in regard to regeneration as God's work clearly, unequivocally and emphatically.

Of course the great "doctrines of grace," as our Baptist fathers loved to call the system of doctrine set forth in the Philadelphia Confession, are not here. Effectual calling, efficacious grace, God's decrees, eternal election and predestination are not included. What is far worse, what makes the whole thing an insult to the Lord Jesus Christ, is that the substitutional atonement is not here. Is it necessary to show more of the weakness and wrong of this effort to tell not what God says, but the things on which men of widely divergent thinking could agree? Why should any human being care what belief they had in common?

When it comes to statements in which true doctrines are set forth, such as original sin and the original state of man, they cannot compare in clearness and force with those of the Shorter. In all respects the catechism was a failure and deserved the speedy death which befell it. It was widely advertised. Very many papers in the United States published it in fall. But it took hold neither of men's intellects nor their consciences. It is shorter than the Shorter, but that is no reason why my good sister should have the children learn it. It was heralded as a platform upon which evangelical denominations could unite. And it was entirely too narrow for the faith of any except perhaps some Universalists who do not believe in the vicarious atone-

ment. There are many Universalists who do, so that this liberal platform is not wide enough for the faith of all of one of the smallest denominations.

Morning Hours.

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

Once in every twenty-four hours we take a fresh start in our life-journey. After the refreshment of sleep, we set out with a supply of bodily and mental vigor that is "new every morning." God kindly grants us a new probation, an opportunity to repair past mistakes; he gives us a chance to save the new-born day and to devote it to life's highest purposes. One hour at the sunrise is commonly worth two at the sunset. The best hours for laying plans, determining decisions and achieving any effective labor are the first clear fresh hours after we have risen from our slumbers. Sir Walter Scott was at work on his Waverley romances before his guests were out of their beds. President John Quincy Adams took an early swim in the Potomac while half of Washington was yet asleep. During the dark winter mornings the night-watchmen of Philadelphia often met Albert Barnes on his way to his study in his church—lantern in hand—to lay hold of his commentaries. By that systematic method he was able to prepare his score or more of valuable volumes without trenching on his sermon-making and his pastoral labors.

When the golden morning-hours, fresh and bright from the mist of time, come into a minister's hands, let him be off to his books and his sermon. After a Monday's mental rest (for a busy pastor must have one day off as much as a hod-carrier), Tuesday morning is the best time to choose his text, and lay the keel of his sermon. Then he will escape the sin and the suicide of scrambling through his discourse on Saturday. Daylight is the best time to get an insight into God's Word, and into the great themes for the pulpit; "midnight oil" was invented to burn out brains and consume human lives. My own rule always was to post up a card on my study door, "Very Easy" during the forenoon, and the afternoons were given to the study of my flock in their own houses. I never found that the hint on the door excluded any really important caller; and it saved to me what was more precious than "much fine gold."

In the next place new opportunities to serve our Master, and to bless our fellow-men, come every morning. If the opportunities of yesterday were not improved, they will never return unless they rise up to haunt us at the Day of Judgment. Yonder morning-glories that opened so beautifully yesterday are all withered away. But fresh ones opened at the kiss of to-day's rising sun; even so doth our patient Master give us new opportunities to do His will and His work, and to make somebody the better and the happier. The secret of usefulness is—seize every chance to do good by the forelock! Our days are very much what we make them; the fruitful days and the happy days are those in which we seized opportunities and made the most of golden occasions. The torments of hell will be lost opportunities; the joys of heaven will be—the hours on this earth that were spent to please Christ, and not ourselves.

One more important thought for us is that if new duties come every morning, there is a promise of fresh supplies of grace, and of strength equal to the day. We cannot live on yesterday's meals. As the children of Israel gathered the manna fresh and sweet every morning, so we must look upward for the stock of "rations" that are to supply us through the day's march. The early hour is the hour for prayer and the Bible. Start the day with God! We know not what the day may bring—in either trial or temptation. The most dangerous temptations are the unforeseen and unexpected. A shattered ship was towed past the window of the room in which I am writing, a few days ago; she had been run into during a thick fog, and narrowly escaped destruction. Some of Christ's professed followers have been "stove in" by sudden and strong temptations; conscience had gone to sleep

in the pilot-house. Upon the youthful Joseph and the royal David came the same sudden temptation. The one was ready to meet it with an eye that saw God alone; the other was overcome because he let an attractive object of lust hide God entirely.

The Master teaches us to pray for our daily bread. Yesterday's supply will not avail; neither will yesterday's supply of grace. We must live by the day and draw on our loving, inexhaustible Father in heaven every morning for strength equal to the day. I have often said, and repeat it here again, that no Christian is strong enough to carry to-day's duties with to-morrow's anxieties and worries piled on the top of them. New every morning comes opportunity; new every morning comes duty; new every morning comes the sweet promise "my grace is sufficient for thee"; new every morning comes the Master offering to lead us; and ere long, if we are faithful, another morning will break on us with unclouded splendor where there will be no need of the sun, for the glory of God doth lighten it, and there shall be no night there.—Watchman.

Church Loyalty Not Bigotry.

There is a vast difference between church loyalty and bigotry. Bigotry is narrow, exclusive, seeing no good in anything or anybody not squaring exactly with the doctrines and methods of one's own particular church. Loyalty holds one's own church first, and is true not only to its traditions, but to its demands.

It is not bigotry to believe that the system of doctrine of our church is a truer exposition of God's Word than is the teaching of any other denomination, or to think her methods and customs better and more attractive than are those of others.

It is not bigotry to be proud of our history and to honor the past. Neither is it bigotry to demand of our people that they be true to their own church and congregation. Rather, these things are a condition of successful work.

In the excitement of a charge, or when detailed for special service, a soldier may find himself, without reproach, fighting or working with another company, or even with men of another branch of the service than his own; but ordinarily he must be in his regular place, under his own officers, ready when the roll is called to answer "here." This is necessary for the effectiveness of the army, as well as for its discipline. One cannot imagine a soldier, because he dislikes his captain, attaching himself to another company, or for any reason going back and forth at will. The value of *esprit de corps* in a regiment cannot be over-estimated. Loyalty to the regiment as well as to the flag, and jealousy for its success, has been the secret of many a successful charge.

Precisely that loyalty is needed in the church. We unite with it because to us it best presents the Gospel plan. We believe in it, not as the only church, but, for us, the best of churches; and once we are enrolled, we owe it loyal service. The "broad" Christian spirit, so-called, which esteems every one alike, and holds that duty is done, if only a church is attended, no matter where, does not make an effective Christian worker. The Christian's place is in his own pew on the Sabbath; with his own denomination, when he moves to a new home; loyal, in word and act, to the work which God has given him to do.

As a soldier's duty is to his company and his regiment, so is the Christian's duty to his congregation and his church, ready to co-operate with others, owning them as brethren and comrades in the army of the Lord, but recognizing that loyalty is demanded first of all, under Quiet, where his name is entered on the roll.—Lutheran Observer.

Do not draw a line of separation between the house of God and the house of business. The counting house and the shop may be as much the house of God as the holiest shrine where generations knelt in prayer.—F. E. Meyer.

The Story of Edward Wightman.

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

IV.

Second Day of Court, November 2, 1911.

Then, upon the day appointed at the aforesaid Cathedral Church of Litchfield, the above-mentioned reverend Father, Lord Bishop, tried to enter the aforesaid Consistory for proceeding with the said trial according to his desire mentioned, but was not able to get to the place on account of the crowds of people assembled, he decided it was expedient that the session for this matter be held in the Chapel of the Blessed Mary in the Cathedral Church of Litchfield, and immediately entered said Chapel between the hours of one and two p. m. of said day; and before the said reverend Father then presiding, assisted by the venerable Zacharias Babington, LL.D. Vicar-General in spiritual concerns of the said reverend Father; in the presence of Edmund Johnson, Notary Public and Deputy for Lord Simon Weston, Knight, and Chief Registrar of said reverend Father; likewise before the above-named Michael Nickins, Notary Public, &c., and of the three others mentioned before there appeared in person the said Edward Wightman and agreed to the day, hour and place mentioned. And the same Edward Wightman was re-examined by the said reverend Father respecting all and each of the questions about which said Wightman had been previously examined.

Secundo Quo die adventus in ecclesia Cathedrali Litchfeldensi diebus Novembrii 1911. In Consistorio inter nos et inter eum in loco Consistoriali predicto ad procedendum in dicto negotio iuxta decretum suum predictum, cum ad eundem locum advenire non potuit pre pressa populi et multitudinis congregata ad eundem locum, ad expeditionem huius negotii in Capella beate Marię in ecclesia Cathedrali Litchfeldensi. Et immedie ad dictam Capellam accessit inter horas primam et secundam post meridiem dicti diei; dictoque reverendo patri tunc et ibidem presentibus, assistente et venerabili viro Magistro Zacharia Babington, LL.D. vicario in spiritualibus generalis dicti reverendi patris in presentia Edmundi Johnson notarii publici deputati domini Symonis Weston militis dicti reverendi patris Registrarij principis in presentia etiam predicti Michaelis Nickins notarii publici et aliorum trium inter nos et inter eum in dictis horis et loco predicto. Idemque Edwardus Wightman omnibus et consensit in dictis horis et loco predicto. Idemque Edwardus Wightman omnibus et consensit in dictis horis et loco predicto. Idemque Edwardus Wightman omnibus et consensit in dictis horis et loco predicto.

Ad 1m. Interrogatorium respondet [To the 1st question he answers] vt he denit the Trinity of persons in the vity of the Deity.

Ad 2m. Interrogatorium respondet vt prius. [To the 2nd question he answers] adding further which he answers and affirms that is not as is contd. in said Interrogatorio, to be the true natural son of God.

Ad 3. Interrogatorium respondet vt prius. [To the 3rd question he answers as before], adding thereto but only a perfect man without sin.

Ad 4. 6. 7. et 8 Interrogatoria vt prius. [To 4. 5. 6. 7. and 8 the questions he answers as before.]

Ad 9m Interrogatorium respondet vt in priori Responso. [To 9 he answers the question as in former Reply, adding further that that Curse was upon the Children that called Elijah baldpate, see this sentence of our Saviour Christe shall be upon them that despise the Prophecie of Him this Respondent.]

Ad 10m 11m et 12m Interrogatoria respondet vt in prioribus Responso. [To 10, 11, and 12 he answers the questions as in his former replies.]

Ad 13m Interrogatorium respondet vt prius. [To 13 of the questions he answers as before]; adding further, but since the Apostles time.

Ad 14m Interrogatorium respondet vt prius. [To 14 of the questions he replies as before.]

When the accused had been re-examined and answered as above and had obstinately persisted in the errors and heretical opinions aforesaid, the said reverend Father again charged the said Edward Wightman, under the penalty of the Law, to recant and abjure his damnable opinions of this kind and accused blasphemies by reforming and becoming reconciled to the Catholic Church, the Christian Faith and Evangelical and Orthodox doctrine. Moreover he charged him to appear before him in this Consistory Wednesday immediately following between the hours of one and two p. m. in the presence of Lord George Gresley, Henry Leigh, Henry Dymocke and Robert Ridgway, Knights; the venerable Masters William Hinton, Professor of Sacred Theology, Robert Newell, John Fullinbry, John Howe, Bachelor of Sacred Theology, Thomas Mould and William Buntinton, Masters of Arts, William Earldall, Thomas Glasier and Henry Lynton, Notaries Public, together with many others.

Quo dieo examinatio et respondeo vt supra et participatio persistens in erroribus et blasphemis hereticis predictis. Idem respondens pater secundo monuit dictum Edwardum Wightman ad recantandam et abjurandam huiusmodi suas opiniones damnabiles, et blasphemias nephandas, equas reformandum et reconciliandum Ecclesie catholice, christiane fidei, et doctrine evangelice et orthodoxe sub

penis legis. Et insuper monuit eum ad comparandum coram eo hoc loco die veneris tunc proximo sequente inter horas primam et secundam post meridiem. presentibus Dominis Georgio Gresley, Henrico Leigh, Henrico Dymocke et Roberto Ridgway militibus, venerabilibus viris Magistris Wilhelmo Hintono, Magistro Theologo, Roberto Newell, Johanne Fullinbry, Johanne Boyle, sacre theologie baccalaris, Thoma Mould, et Wilhelmo Buntinton artium Magistris, Wilhelmo Earldall, Thoma Glasier, et Henrico Lynton notarijs publicis cum alijs quam plurimis.

Third Day of Court, November 29, 1911.

Judicial proceedings held in the Chapel of the Blessed Mary in the Cathedral Church of Litchfield, before Father Lord Richard, reverend in Christ, by divine grace, Bishop of Coventry and Litchfield with the assistance of the venerable Master Zacharias Babington, LL.D., Vicar-General in spiritual concerns of the said reverend Father, on Wednesday, the 29th day of November, of the year of our Lord 1911, in the presence of the said Edmund Johnson, Notary Public, Deputy of Lord Simon Weston, Knight, Chief Registrar of said reverend Father; also of the aforesaid Michael Nickins, Notary Public, &c., and of the three others below mentioned.

The acts of the Lord against Edward Wightman of the parish of Burton-on-Trent, on a charge of heretical depravity. On that day and place personally appeared the said Edward Wightman, and having been re-examined by the said reverend Father on the questions, all and single, previously submitted to him, he gave the same replies as before during the trial. Wherefore said Lord Bishop for the third time peremptorily charged said Edward Wightman on his part to renounce, recant and abjure his scorned and pestiferous heresies, and to be reconciled to the Catholic Orthodox Church and evangelical doctrine; but said Wightman remained of a hard and obstinate heart, and persisted in his false opinions and detestable heresies aforesaid. Wherefore the said reverend Father, in his again as above, and finally ordered him to appear in person on the following Monday at the aforesaid place between the hours of nine and eleven a. m. for receiving the Articles and attending to the last stage in said trial according to the Law.

There were present then and there Masters John Fullinbry, Robert Newell, S. T. B. Thomas Mould, Edward Yarworth Masters of Arts and preachers of the Divine Word, Master R. and Mewrick, likewise a preacher of the Divine Word, Master R. and Mewrick, A. M. Thomas Glasier and William Earldall, Notaries Public, witnesses, &c.

Tertio Acta habita et gesta in diebus Juridicis Novembrii 29 1911. In Consistorio inter nos et inter eum in loco Consistoriali predicto ad procedendum in dicto negotio iuxta decretum suum predictum, cum ad eundem locum advenire non potuit pre pressa populi et multitudinis congregata ad eundem locum, ad expeditionem huius negotii in Capella beate Marię in ecclesia Cathedrali Litchfeldensi. Et immedie ad dictam Capellam accessit inter horas primam et secundam post meridiem dicti diei; dictoque reverendo patri tunc et ibidem presentibus, assistente et venerabili viro Magistro Zacharia Babington, LL.D. vicario in spiritualibus generalis dicti reverendi patris in presentia Edmundi Johnson notarii publici deputati domini Symonis Weston militis dicti reverendi patris Registrarij principis in presentia etiam predicti Michaelis Nickins notarii publici et aliorum trium inter nos et inter eum in dictis horis et loco predicto. Idemque Edwardus Wightman omnibus et consensit in dictis horis et loco predicto.

Officium Domini contra Edwardum Wightman parochie de Burton super Trent in heresibus pravitatis.

Officium Domini contra Edwardum Wightman parochie de Burton super Trent in heresibus pravitatis. Idemque Edwardus Wightman omnibus et consensit in dictis horis et loco predicto. Idemque Edwardus Wightman omnibus et consensit in dictis horis et loco predicto.

Officium Domini contra Edwardum Wightman parochie de Burton super Trent in heresibus pravitatis. Idemque Edwardus Wightman omnibus et consensit in dictis horis et loco predicto.

Judicial proceedings held in the Cathedral Church of Litchfield, in the Consistory there, on Monday the second day of December of the aforesaid Year of our Lord 1911, before the said Lord Richard, reverend in Christ, by divine grace Bishop of Coventry and Litchfield, assisted by the venerable Zacharias Babington, LL.D., Vicar-General in spiritual concerns of the said reverend Father; in the presence also of Edmund Johnson, Notary Public and Deputy

Fourth Day of Court, December 2, 1911.

Judicial proceedings held in the Cathedral Church of Litchfield, in the Consistory there, on Monday the second day of December of the aforesaid Year of our Lord 1911, before the said Lord Richard, reverend in Christ, by divine grace Bishop of Coventry and Litchfield, assisted by the venerable Zacharias Babington, LL.D., Vicar-General in spiritual concerns of the said reverend Father; in the presence also of Edmund Johnson, Notary Public and Deputy

Registrar; likewise of Michael Nickins, Notary Public aforesaid, &c., and of the three named below; Quatuor dies Acta habita et gesta in Ecclesia Cathedrali Litchfeldensi loco Consistoriali ibidem die lune videlicet Secundo die Decembris 1911. In Consistorio inter nos et inter eum in loco Consistoriali predicto ad procedendum in dicto negotio iuxta decretum suum predictum, cum ad eundem locum advenire non potuit pre pressa populi et multitudinis congregata ad eundem locum, ad expeditionem huius negotii in Capella beate Marię in ecclesia Cathedrali Litchfeldensi. Et immedie ad dictam Capellam accessit inter horas primam et secundam post meridiem dicti diei; dictoque reverendo patri tunc et ibidem presentibus, assistente et venerabili viro Magistro Zacharia Babington legum doctore dicti reverendi patris vicario in spiritualibus generalis in presentia Edmundi Johnson notarii publici deputati Registrarij, in presentia etiam Michaelis Nickins notarii publici predicti, &c. terribus inferius nominatis presentibus.

[The service of the Lord against Edward Wightman of the parish of Burton-on-Trent on his charge of heretical depravity. On that day and place there personally appeared the said Edward Wightman and agreed to the day, place and hour mentioned. Then the said reverend Father lovingly re-examined the aforesaid Edward Wightman to recant and abjure his errors and the accused heresies previously asserted; said Wightman recurred to his former answers haughtily and obstinately by adhering to the errors and heresies formerly asserted, affirmed and persistently asserted by him. Wherefore the said reverend Father as his final step against the said Edward Wightman as an obstinate, persistent and incorrigible heretic, presented to him in his presence and certain Articles of accusation in writing, requiring and demanding of the aforesaid Edward Wightman a final answer to the same, all and single, and orders said Wightman to undergo an examination between the hours of two and three p. m. in the private residence of the venerable Zacharias Babington, LL.D., Vicar-General in spiritual concerns of the aforesaid Cathedral Church of Litchfield. He further charged him to appear before those then and there present, Masters Robert Newell, S. T. B. Henry Jackson, A. M. and R. and Mewrick, Clergyman, preachers of the Divine Word, Master R. and Mewrick, Notarian, and God Wightman, Notary Public &c.

Then between the aforesaid hours of the afternoon of said day in the private residence of the venerable Sir Zacharias Babington, LL.D., Vicar-General in spiritual concerns of the said reverend Father, situated within the enclosure of the well-known, above-mentioned Cathedral Church of Litchfield, before the aforesaid reverend Father; in the presence of the aforesaid Edmund Johnson, Notary Public, Deputy of Lord Simon Weston, Knight, and Chief Registrar of said reverend Father; likewise of Michael Nickins, Notary Public in attendance, and of three others below mentioned, appeared in person said Edward Wightman, to whose examination upon the aforesaid articles said Lord Bishop proceeded in writing. No the substance of the aforesaid Articles with the reply made to the same by the same Edward Wightman follows:

Officium Domini contra Edwardum Wightman parochie de Burton super Trent in heresibus pravitatis.

Officium Domini contra Edwardum Wightman parochie de Burton super Trent in heresibus pravitatis. Idemque Edwardus Wightman omnibus et consensit in dictis horis et loco predicto. Idemque Edwardus Wightman omnibus et consensit in dictis horis et loco predicto.

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To become like Christ is the only thing in the world worth caring for, the thing before which every ambition, every ambition, and all lower achievement wain.—Drummond

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

BOOKS. CAPTAIN BLUITT.—This book was written by a Northern author for Northern readers. Why the author should take cases of the worst type in Southern slavery is known best to himself. Captain Bluitt, an old retired sea captain, after sailing around the world several times, makes his home at Turley. His family consists of a maiden sister and a nephew. Walter Drury, who from a drummer develops into a journalist. The Know Nothing party has just come into existence in Turley, and are much disturbed over the arrival of an Indian Prince, Bunda Foot Single, whom they fear will undermine American institutions. This man proves to be a villain whom Captain Bluitt uncovers, not before, however, he ruins financially the father of Walter's sweethearts, and causes the mother to die of a broken heart. Dr. Quetch, the good physician of the place, and the best character in the book, who pays off all the mortgages of the town, brings harmony out of all discordant households and shows scores of young men the way to peace. Captain Bluitt, a declared abolitionist, dies, that the work of his life which most fills him with joy is the management of an "underground railroad by which many a black fugitive found the way to freedom." The book closes with a triple wedding, that of Captain Bluitt and his entire household.

MAGAZINES. The Colonial form of house building becomes increasingly more popular as its merits are more widely known. The tendency toward showy style and cheap embellishment is wanting, and a noticeable return is being made to the simpler and sounder qualities of the eighteenth and nineteenth century houses along the Atlantic coast. The qualities that characterize houses of this type are applied with good results in the model Colonial home which is illustrated in the "Decorative Architect" with floor plans. A number of pictures showing the interior of such a house with furniture, are a distinct aid to the understanding of the plans. (See additional literary on another page.)

The Gifts of the Spirit. No one can read the Bible without being struck by the variety of gifts which are bestowed by the Holy Spirit. It was he, for instance, who in the beginning of the world moved like a dove on the face of the waters, and, it may well be by slow and gradual processes, wrought out for us that world which in its beauty and in its order was pronounced to be very good. It was that same Holy Spirit who, in the language of Holy Writ, breathed into man's nostrils the breath of life, so that man became a living soul. I believe in the Holy Ghost, the Lord and Giver of life. Whenever we see life in the plant or in the bird that sings to us or in the little child that is playing in our nurseries; life natural or life spiritual, there we see the handiwork of the Holy Spirit of God. He also spoke by the prophets. Prophecy came not in the old time by the will of men, but holy men of old spoke as they were moved by the Holy Ghost. That same Holy Ghost makes men able to seek out cunning inventions, and gives us also what is beautiful and wonderful in art. We are told that it was the direct inspiration of the Spirit which wrought in the artisans of tabernacle and temple, and made them cunning architects to build up houses of God, fragrant with cedar, and beautiful with color, and bright with ornaments of gold; and that same Spirit which gives us our treasures of art, gives also what is beautiful in action. It was he who inspired in David his courage, and who gave to Samson his strength, and filled Gideon with his spirit of patriotism, and gave to Solomon his understanding heart. There are diversities of gifts. To some men God gives to be able to work miracles of healing; to others he gives the power of great inventiveness; to others skill to interpret for us and discover the secret of nature; to others eloquence; to others perhaps the best gift of all, the pure and simple heart. But in all these worketh the one and the self-same Spirit, dividing to every man severally as he will. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variation, neither shadow that is caused by turning.—Watchman.

There is a taint in the New England blood, and you have it, and you must fight it. It is a suspicion of the motives of a good deed which will often poison all the good effect from it.—From The Portion of Labor, by Mary E. Wilkins.

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*P. 11. *P. 11.

*P. 14.

SUNDAY-SCHOOL LESSON.

SUNDAY, MARCH 2.

THE STONING OF STEPHEN.

Acts 7:54; 8:2.

MOTTO TEXT.—"Pray for them which despitefully use you and persecute you."—Matt. 5:44.

Stephen had been arraigned before the Sanhedrim. He had spoken faithfully and fearlessly of their sin against the Lord. He preached to them a wonderful sermon, and, as he spoke, his face shone with a preternatural radiance.

"When they heard these things."—They had quietly listened to Stephen's argument. But when he came to the personal application (51-53) they burst out in fury. They snarled at him like wild beasts. All pretense of law and order was gone. "They were out to the heart." Literally "they were *sawn through*." With rage.

"But he, being full of the Holy Ghost."—According to the promise of the Lord when they should be brought before kings and rulers for his sake. This was the first Christian martyr, and this glorious vision was granted him not only for his own comfort and encouragement, but for the strengthening of all the martyrs who should come after him.

"Looking up steadfastly into heaven."—Earth was against him; man was raging for his blood. What was that when heaven was opening for him? "And saw the glory of God and Jesus standing on the right hand of God."—Moses, under the old Dispensation, had seen the glory of God. Stephen is allowed the same exalted blessing. The Holy Spirit may not take away the veil of clay from the eyes of the dying saints, yet is the glory of God and the waiting Saviour as near to them as to Stephen.

Verse 50.—Stephen alone saw the vision, but he told it to his face who might well believe it as they saw the glory on his radiant face. This is the only time in the Bible when any one saw himself call the Lord "The Son of Man." When the Lord spoke of himself in heaven, or the evangelists spoke of him, it was of his sitting at the right hand of his Father. But Stephen saw him standing to receive his faithful martyr. He is no forgetful God, now that he has resumed the glory which he had before the world was. He is deeply interested in his people, he rejoices to welcome them into the many-mansioned house he has prepared for them.

"Then they cried out with a loud voice, and stopped their ears."—To signify they would hear no more of that blasphemy. They would not wait for his formal condemnation by vote. If Jesus is not God, Stephen deserved stoning, according to the law of Moses. But it should have been done regularly and according to law. As it was, this was no legal condemnation, but murder.

"And cast him out of the city and stoned him."—The law of Moses required all executions should be made without the city limits (Lev. 24:14). The solemn Sanhedrim had been turned by rage into a murderous mob, but they cared for the appearance of law sufficiently to take Stephen

Aching Joints

In the fingers, toes, arms, and other parts of the body, are joints that are inflamed and swollen by rheumatism—that acid condition of the blood which affects the muscles also.

Sufferers dread to move, especially after sitting or lying long, and their condition is commonly worse in wet weather.

—It has been a long time since we have been without Hood's Sarsaparilla. My father thinks he could not do without it. He has been troubled with rheumatism since he was a boy, and Hood's Sarsaparilla is the only medicine he can take that will enable him to take his place in the field." Miss Ada Torr, Sidney, Iowa.

Hood's Sarsaparilla and Pills

Remove the cause of rheumatism—no outward application can. Take them.

outside the city and stone him. Just about this time the Jews were without a governor, Pilate having been removed. And Tiberius was dead or dying, so that the Jews could venture to do what was contrary to Roman law. "And the witnesses laid down their clothes at a young man's feet whose name was Saul."—The witnesses were those who had accused Stephen of blasphemy. The law required the witnesses to cast the first stone. They took off their outer mantles in order to have the free use of their arms. Thus, as abruptly as in the case of Elijah, is this greatest of apostles and of men brought before us in the Holy Writ.

"And they stoned Stephen, calling upon God and saying, Lord Jesus, receive my spirit."—Stephen was full of the Holy Ghost when he thus prayed to Jesus. This is another proof, and every page of the Testament is full of such proof, that the Nazarene is the great God. It is right to pray to the Lord, though Christians generally pray to the Father. There is no room for soul-sleeping between the praying Stephen and the Redeemer standing to receive him into heaven.

"And he kneeled down," as the storm of stones fell round him, and cried so loud his enemies could hear. "Lord lay not this sin to their charge."—Did that prayer win mercy for the young man standing there with the witnesses' robes? We hear in this prayer the echo of the words, "Father, forgive them, for they know not what they do."

"And when he had said this, he fell asleep."—Oalm ending to the stormy scene. His body went to the grave, his spirit to the waiting Lord. Death for the believer is but a sleep. To human wisdom it seems strange that a man of such spiritual and mental power as Stephen should have been allowed by God to be slain so early in this work. But God knows. No man is necessary to his work. If he takes Stephen home to glory in a chariot of pain, he can raise up a Paul in his stead.

"And Saul was consenting unto his death."—The Greek implies hearty approval. "There was a great persecution."—Having once tasted blood, and feeling that the state of affairs among the Romans gave them license, the mob went on in their work. The persecuted died, the apostles staying in Jerusalem. They had not yet been told by the Spirit to go elsewhere.

"And devout men carried Stephen to his burial."—It is probable from this expression that these devout men were not believers in Jesus, but were pious Jews who were no party to the bloody work of their countrymen, but would express their detestation of it. Their great lan-

entation was meant as an indignant protest.

"As for Saul, he made havoc of the church."—He was very active and bitter as a persecutor, verily believing he was doing God service. And let us not forget that if Jesus were not God, Saul was right in this thing. He searched the houses, he spared none, "Haling" means hauling, dragging them out. Of course he was supported by the priests, and had the use of the temple guard to aid him in his work.

But, as is always the case, Satan overreached himself in this persecution. He but proclaimed the Gospel everywhere, and multitudes heard it who would not have done so had the disciples been left in Jerusalem in peace.

When I look back to the earlier and middle periods of my life, and now, in my old age, think how few are left of those who were young with me, I always think of a summer residence at a bathing place. When you arrive you make acquaintances and friends of those who have already been there some time and who leave in a few weeks. The loss is painful. Then you turn to the second generation, with which you live a good while, and become most intimate. But this goes also, and leaves us alone with the third, which comes just as we are going away, and with which we have nothing to do. I have been esteemed one of Fortune's chief favorites; nor will I complain or find fault with the course my life has taken. Yet truly there has been nothing but toil and care; and I may say that in all my seventy-five years I have never had a month of genuine comfort. It has been a perpetual rolling of a stone which I have always had to raise anew.—Goethe.

A STEADY WORKER.

Coffee Works Slow But Sure.

Many people use coffee day after day without an idea of the serious work it does with nerves, stomach, bowels, and sometimes with the eyes, heart and kidneys. Its work is done gradually, that is, the poison affects the nerve centers a little to-day and a little to-morrow and so on, and finally the nerve cells are slowly broken down and then Nature begins the call for help.

It is a safe proposition that if a man or woman has headaches, stomach trouble, or any such ailments come on at intervals, something is wrong with the food or drink, and this question should be investigated carefully, for health is the best capital any one can possess and willfully breaking it down is a piece of childish folly. It is easy to leave off coffee if one will take Postum Food Coffee, properly made, for Postum has a delicious coffee flavor and a deep seal brown color which changes to a golden brown when cream is added, and it satisfies the coffee drinker without any of the bad effects of coffee; on the contrary, the result of using Postum is the rebuilding of the broken down nerve centers by the food elements contained in it.

Postum is a pure food beverage made by scientific food makers and can be depended upon absolutely, for its purity and the good results that follow its use.

To bring out the flavor and food value Postum must be boiled at least 15 minutes after the boiling begins.

TEXAS AS A MISSION FIELD.

BY J. B. GAMMELL, D.D., LL.D.

Bro. Editor, I notice in the Recorder that Bro. Stamps suggests that the time has come for the Home Board to quit helping Texas. He figures that this year we are to raise \$72,000 for State Missions, and compares Texas with Tennessee. We have given the Home Board to understand that Texas will abide the judgment of that worthy body uncomplainingly. But, in considering a matter like this, all the facts are better than part of them.

There are, indeed, 200,000 white Baptists in Texas, but we are not 200,000 strong. We are perhaps 50,000 strong and 150,000 weak. Our people are scattered over a vast area, many of them in little settlements. They must beajoined, for and this is a tax on the stronger, better developed churches.

But few people, even among those living in Texas, have any adequate conception of the size of Texas. We have missionaries living as far apart as from Memphis, Tenn., to Norfolk, Va.; farther than from Texas to Chicago. A single district association is farther between churches than from Memphis to Knoxville. We have a continuous line of frontier missionaries, commencing on the southern coast and going to Brownsville, the extreme southwest point, then following the Rio Grande to El Paso, then going round the Panhandle. If this were straightened out it would be longer than from Texarkana, Texas, to New York City. In the South is a territory as large as Tennessee, nearly every foot of which is missionary ground. In the West is another quite as large, all of it mission territory. Northwest is still another of equal size. Texas would make six states as large as Tennessee, with territory left over to make Delaware, Rhode Island and Massachusetts, with near 2,000 square miles left for anything you like.

We have now on our soil 600,000 people of alien tongues mainly. The railroad people said recently that 25,000 people are coming to Texas every month, and they are coming from everywhere. Things do not creep here; they go by leaps and bounds. A ranche becomes too valuable for grazing; it is divided into small holdings, and in a month there is a large community. This last month word came to me that a colony had bought 80,000 acres of land in a body; 400 men came as an advance guard; shortly there will be 4,000 people building houses where there was only an open prairie. The like of this is happening constantly. Texas is already third in the family of states in railroad construction, and there is enough laid out to make her first. Her towns do not build by slow accretion, but by great floods of people. In four months Dallas built 1,200 residences, and the work goes on. It is much the same in all the cities of the state. The vast oil find of recent months will make Texas a great manufacturing state. She is at the point of destiny, where the opening of the Ishman Canal will pose into her ports the richest commerce of the world, and the vast territory, up to the Rockies, will send a flood of produce through Texas to feed the millions of the Orient. Our development is just begun. In fifty years there will be probably 20,000,000 people living in Texas. If Baptists keep up with the development of the state, there will be more than 2,000,

000 Baptists in Texas fifty years from now. Does any one stagger at the figures? Leaving out the sea-girding population, which is bound to be great, Texas can easily support the entire population of the Union, as it is to-day, and have ground to rent.

Last year we had 203 missionaries. They organized 83 churches, baptized 2,994 converts and did other work correspondingly. They did not half cover the field. The demand for mission work is growing faster than we are supplying it, even with what seems an enormous force.

I forbear to discuss the great renter population in the black belt, as needy as a people can well be, or the 1,000 and more little churches scattered over the wide plains like flickering lights in far distant windows, all to be cared for, and nearly all without houses. For my part, I say if the Home Board can find a greater field, or one more hopeful, let the money go to that field. I am inclined to think, however, that the heroic efforts of our people to save this great situation ought to be regarded an inducement to give money here. On our mission fields a lack of responsiveness is regarded a matter of so much importance as to cause a pause. We want to spend no time nor effort cultivating bean-sticks to get a crop of corn.

If we were to enter the field of comprision it would be easy to show that while Texas is more than six times as large as Tennessee, its mission needs are ten times as great. If the Home Board were to give to Texas as to Tennessee, her gifts would be greatly enlarged. But the truth is, the Home Board needs not less than \$500,000 a year to meet the demands of its great field. If that much could be spent the Foreign Board would be reaching out to the heart of every heathen nation on the globe.

This is a very hasty sketch of a situation of unparalleled necessity and hopefulness. It is written that your readers may see the situation and inwardly digest the facts.

I add that whether helped or not, the work will be pressed here to the utmost. It will not go backward, but it will not go forward as it should. If Baptists dominate Texas they will largely influence the whole world in time to come. Will it pay to invest in such a field?

Once I was staving at the sea-side, and one of life's joys was to see the fishing boats return. They liked to wait outside till the tide rose high enough for them to enter the harbor. It was pleasant to see them come up in the setting sun, and the men go home to the cottages. One night a boat missed the entrance. They were careless, or they did not tack properly. The others were all inside. A feeling of pity for that boat came over me just as though it had been a living creature. I rose at night to look out of the window. There it was—it had missed the tide. Men and women, the greatest tide that runs is the tide that carries us into the Kingdom of God.

NEW CURE FOR FITS

If you suffer from Epilepsy, Fits, Falling Convulsions or St. Vitus' Dance, you have often tried other things that do no good, my New Discovery will CURE them, and all you are asked to do is to send for my FREE REMEDY and try them. They have cured thousands where everything else failed. Sent absolutely free with complete directions, no post necessary. Please give AGE and full address.

DR. W. H. MAY, 64 Pine Street, New York City.

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 100 copies after receiving the sample we sent him. THE FLORIDA BAPTIST WITHNESS says: "First of all comes the Bible Class Quarterly. This is 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 lazy Sunday morning hour, brother, sister—here is a new attraction for you, and it is just the thing you have been looking for to send you on your way to Sunday-school rejoicing."

Sample sent on application.

THE BAPTIST SUNDAY SCHOOL BOARD, Nashville, Tenn.

DAINGEROUS 'SNEAK.

EDITOR WESTERN RECORDER:

I believe my Mississippi fellow-citizen, Dr. J. A. Hackett, of Meridian, has come nearer to locating that "slanderer" in the New York Evening Post than all the brethren who have written about him. Still, I should not wonder if Dr. Hackett may be mistaken. It is not impossible that some enemy, who desires to do something to create division, and never was a Trustee of the Seminary—possibly not even a Baptist—but one of the class of men who would gladly tear down everything Baptist, even in a clandestine manner (the most dangerous sneaks in America), wrote with the special understanding that the editor would not, in any event, divulge his name.

We can easily conceive that the editor of the paper might be a man who would be capable of such a thing, with the persuasion that the Trustees, as a body, would not bring a suit in a court to force him to divulge—and that he would conceal the name of the author as long as that author desired—and enjoy with him all the distraction his article might create—in which case the editor would be on a par with the author.

As it is, the author will not authorize the revelation of his name—for he knows he is not, and never was, a Trustee. If that be so, he is too much of a moral coward to make known his name, and the Post helps to perpetuate a villainous fraud.

D. S. SNODGRASS.

Houston, Texas.

TO THE PEOPLE OF KENTUCKY.

A Call to Work and Worship.

Your State Interdenominational Local Option Committee have been constant and energetic in prosecuting the work committed to their care. For the last four years the effort has been to secure some amendments to our present local option law.

Much progress has been made. The ministry has become more thoroughly aroused. The religious papers have opened their columns to a full and free discussion of the evils growing out of the liquor traffic, and the duty of the Christian world towards it. Public sentiment is being aroused as never before. In the presence of these conditions we send to our brethren and friends the following statements and appeals:

1. In the prosecution of our work we have fallen behind in our finances. No one receives any compensation for the service rendered except the Field Secretary. He, you know, left the pulpit and threw himself into this work upon the promise that the friends of the cause would

give him a support. Besides his support, we have been compelled to use the railroad, the printing press and the mails. All of which required funds. In a few days the Legislature will meet, and our Field Secretary must be in Frankfort while our bill is before the body, and we have no funds on hand to pay expenses. Wherever Dr. Young appears on the platform or in the pulpit and makes an appeal the people respond freely and liberally. But he cannot go all over the state. Besides his time is often taken up in work that must be done here no collections can be taken. Will the pastors all over the state call the attention of their congregations to this matter at once, take collections and send the results to Prof. Rucker, at Georgetown, Ky?

2. As stated above, the Legislature will soon be in session. While we feel quite sure that our bill will pass, still to make it doubly sure, we insist that the friends of the measure send petitions to your Senator and Representative asking them to favor and vote for the local option bill. That you may know how they voted on this question, we promise to advise you through the papers from the "tally sheets." We believe a large majority of the members will support such measures as they believe their constituents desire.

3. And the last, but not the least. While we are sending petitions to our fellow-citizens at Frankfort, we should not forget that there is a higher power to which we can always appeal.

God has promised to hear the prayers of his people when they are in trouble and come to him in faith and nothing doubting. Let the ministers call their congregations together at the most suitable time and place and hold a season of prayer, that the Holy Spirit may guide the members of the Legislature to enact such laws as will honor God and promote the prosperity and happiness of the people. In small towns and villages let there be union services if agreeable.

The ministers of Georgetown have agreed to hold such a service at an early day.

On behalf of the committee,

J. J. RUCKER, Ch'm.

MARK COLLIS, Sec'y.

We don't really get inside ourselves, even into the closet of us, where the Lord tells us to go in and shut the door and speak to him. We act in a hurry, on the outside, according to the way things touch us and people seem. We even say our prayers outside. It's the reason of all the wickedness and the pain and the trouble.—Mrs. A. D. T. Whitney.

To know one thing thoroughly is better by far than to know a half dozen things superficially.—Lloyd.

MISSOURI LETTER.

We Missourians are awfully glad that you are trying so earnestly to "tree" that fellow who has aimed to cast slime on the honored name and memory of Dr. Kerfoot and slander Southern Baptists. It's a pity, in this case, that bloodhounds can't be employed to run him down—or good detectives. Just any way in order to his identification. Maybe you can catch him yet.

We are having old-fashioned Kentucky winter in Missouri now. It has been on for nearly a month—I mean cold and snow, and both are still disposed to remain. It has been from 25 above to 6 degrees below zero for quite a while, enabling the ice men to reap a rich harvest; and the snow has been and is a great benefit to the wheat, which was considerably injured by the dry weather which has prevailed for months. We have not had enough rain all winter to furnish stock water, and even now in many localities cistern and stock water is very scarce.

We are glad that spiritual showers are falling quite copiously in many places, and that the "work of the Lord" moves forward in the hands of the faithful, notwithstanding quite a number of our churches are pastorless at this time—Gallatin, East Sadalia, Shelbina, Paris, Columbia (unless they have recently called), Richmond and other towns, besides a good many country churches. But then the number of preachers, or churchless pastors, is sufficiently great to supply the demand and then have some left.

The Central Missouri Theological Institute closed a most profitable session of four days with the Macon saints. Pastor H. E. Truett and his people right royally entertained, and were given quite an uplift spiritually, so it was good all around, and helpful to the church. The essays, exercises, addresses and talks were all good, even to edification. So that it was good to be there.

Eld. J. D. Biggs, of Bowling Green, has resigned at Bothany, and will preach twice a month for Ramsey Creek. He has recently closed a meeting with his church at New London. Have not heard anything as to results. He was assisted by Eld. S. M. Brown, of the Word and Way.

Dr. Porter's church, Mexico, has recently been called to mourn the loss by death of one of its prominent and influential members, Prof. Yancy, who for a long time has been prominent as an educator. He has been for many years at the head of "military academy" work in Mexico. Bro. Yancy was loved and honored by the denomination, and will be greatly missed, and especially by the church at Mexico. Dr. Porter conducted the funeral exercises.

Dr. Porter has quite recently aided his brother in a meeting at Lama, Mo.

JOS. N. BARBER.



A Fountain Pen for 25 cents.

This pen is made from the best quality gun metal, 1 1/2 inches long, and is the equal in writing qualities to many of the pens others are asking double the price for. It is not a toy, but a useful and convenient pen, which is made for service and will last a long time.

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Among the many famous cures of Swamp-Root, investigated by the WESTERN RECORDER, the one we publish this week for the benefit of our readers, speaks in the highest terms of the wonderful curative properties of this great kidney remedy.



T. F. MORRIGH.

TRUMAN, WASH., Nov. 25th, 1901.
DR. KILMER & CO., BINGHAMTON, N. Y. GENTLEMEN:—It gives me great pleasure to send my testimonial to that of hundreds of others regarding the wonderful curative properties of Swamp-Root. I had a lame back three years ago before leaving North Dakota for the coast. Soon after my arrival in the Puget Sound country, it became very much worse. I felt certain that the coast climate had given me acute rheumatism and came to the conclusion that I could not live in this climate. Later I became convinced that what I really had was

EDITORIAL NOTE—Swamp-Root has been tested in so many ways, and has proven so successful in every case, that a special arrangement has been made by which all readers of the WESTERN RECORDER who have not already tried it may have a sample bottle sent absolutely free by mail. Also a book telling all about Swamp-Root and containing many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to the wonderful curative properties of Swamp-Root. In writing, be sure and mention reading this generous offer in the Louisville WESTERN RECORDER when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

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.

FROM THE FOREIGN MISSION BOARD.

The Foreign Board has sent out since the last Southern Baptist Convention eleven new missionaries, and six others are arranging to leave soon. We are glad to hear that a number of young men and women are applying to go, and we hope that the Board will be able to send others, but it must be borne in mind that unless the funds are sent up by the churches, the Board cannot send the missionaries.

It is remarkable how people persist in circulating error. Recently a brother, in writing for one of our papers, which is not favorable to our Board work, claimed that it took sixty-two cents on the dollar for expenses, when anyone of ordinary intelligence can take the Board Report, and by examining the Treasurer's account, and see that it took last year only thirteen cents on the dollar for expenses, and that eighty-seven cents went to the missionaries.

In 1897, our Foreign Mission Board reported 4324 communicants on the foreign field. For the last four years they reported 8,994 baptisms. This is a remarkable growth for which we ought to praise God. We hope at the next Convention that over a thousand will be reported, not

kidney trouble, and that the rheumatism was due to my kidney trouble. The lameness in my back increased rapidly and I had other symptoms which indicated that I would soon be prostrated unless I obtained relief quickly. Noticing your offer of a sample bottle of Swamp-Root, I had a friend write for one and began taking it immediately. Within three weeks the lameness in my back began to disappear. During that fall and winter, I took three one-dollar bottles of Swamp-Root with the result that I became completely cured. I no longer have pains in my back and can now enjoy my life without taking any medicine. I have recommended Swamp-Root to several of my acquaintances who were similarly affected and without exception they have been greatly benefited by its use.

Yours very truly,
T. F. Morrigh
721 N. St., Mouth.

Lame back is only one symptom of kidney trouble—one of many and is Nature's timely warning to show you that the track of health is not clear.

If these danger signals are unheeded, more serious results are sure to follow; Bright's Disease, which is the worst form of kidney trouble, may steal upon you.

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

withstanding the trials through which the missionaries have passed in China.

JESUS made sacrifices of faithful discipleship. Those who would "follow him" must also be willing to "leave all" that they hold dear. What such self-denial may mean is well shown by this anecdote of a soldier who loved his country above all:

In the Franco-Prussian war a French gunner was commanded by his colonel to fire on a small house which was believed to be a nest of Prussians.

"Try it with a shell, my man!" said the officer.

With pale face Tierra obeyed. He sighted his piece deliberately and accurately, then fired it.

"Well hit, my man, well hit," said the officer as he looked through his glass. "That cottage could not have been very solid. It's completely smashed."

Turning round, he noticed a tear stealing down the gunner's cheek. "Why what's the matter?" he exclaimed roughly.

"Pardon me, colonel," it was the answer, "it was my own little house—everything I had in the world."—Ex.

A MAN can never be a true gentleman in manner until he is a true gentleman at heart.—Charles Dickens.

DEPTH.

BY WM. H. McDONALD.

Depth, give me depth, if it be but a grave; Let it be deep, deep as the vaults of night; Beneath the surge of life's tempestuous wave; Below the glitter of the world's cold light.

Depth, give me depth, and if it be a heart. A heart of a true friend, the friend of mine. Be it unmeasured, constant to its part; Ah, let it be deep as the tombs of time.

Depth, give me depth, for eternity—time. Things not of depth are but shadows that flee; But give me a heart that I may resign. My all to that true heart's immensity. Covington, Ky.

OUR PULPIT.

MINISTERIAL QUALIFICATIONS.

BY REV. GEO. E. WHITE.

"I sent them with commendation unto Idaho..... that they should bring us ministers for the house of our God. And by the good hand of our God upon us, they sent us a man of understanding."—Ezra 8:17, 18.

The preacher of the gospel occupies somewhat of a unique position at the opening of the new century. Some there are who question the utility of such a personage, if not a right to be. There are grounds for all shades of opinions respecting the preacher of this age. But every true minister of Jesus Christ should not only prove his right to be, but to be an acknowledged necessity of his day. If such is not the case there must be something radically wrong with the preacher. Occasionally a bad man finds his way into the ministry, but no age or denomination of Christians has a monopoly of such men. There is a sense in which we all live in glass houses, and it is dangerous to throw stones. Every age and denomination of Christians have had their times of humiliation in this regard. There was a Judas among the twelve, and there are said to be spots on the sun. So we need not be over surprised if now and again a wolf in sheep's clothing appears among the church flock. But too great care cannot be exercised in regard to the men we set apart to the gospel ministry, and equal care should be taken on the part of churches in calling ministers to fill their pulpits. That a good degree of care exists among us is evidenced by the history of the denomination.

When Ezra wanted a minister for the temple at Jerusalem, after prayer for guidance, he said: "By the good hand of our God upon us they sent us a man of understanding." This passage suggests our theme: "Ministerial Qualification." Among the qualifications of a good minister of Jesus Christ we name—

I. First, Piety. Yes, the minister of Jesus must be pious. Do you ask me what I mean by the word pious or piety? I opened the dictionary and found this meaning: "A controlling reverence toward God indicated by a loving conformity to his will; a sense of dependence on the Supreme Being, producing habitual reverence and a disposition to know and obey the law of God." To this we would add piety in a truly Scriptural sense is a deep and abiding love to God

and man, planted in the heart by the Holy Spirit. A pious man is one on whom God has laid his sanctifying hands, and in whom is manifest the Spirit of Christ. "If any man have not the Spirit of Christ, he is none of his." Piety, therefore, must be basal in a good minister of Jesus Christ. Without piety all other qualities are as nothing and worse than nothing, for they only add to the wicked deception. Austin Phelps has said, "A pious rather than a profound pulpit is the need of the hour."

There is a cold declamation which is often called eloquence, that touches no heart and influences no life for good, because there is neither heart or life in it. "If I speak with the tongue of men and angels, but have not love, I am become sounding brass or a clanging cymbal. And if I have the gift of prophecy, and I know all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing." It has been well said, "that it makes a great difference in the force of a sentence to know who is behind it." The character of the preacher will give force and power, or destroy the effect of the most polished and eloquent sermon. "What you are," says Emerson, "sounds so loud I can't hear what you say."

"From such apostles, O ye mitred heads, Preserve the church! and lay not careless hands On skulls that cannot teach, and will not learn."

There is nothing that can take the place of piety in the preacher. When Dr. Read, of London, England, visited America he had strong desire to see Dr. Payson's church. The old sexton led him reverently up the aisle, and pointing at the pulpit said, "There is where Mr. Payson prayed." "I thought," said Dr. Read, "whatever might have been his power as a preacher, he was greater in prayer. I was now sure of it." The same was true of Mr. Spurgeon. We speak of his preaching qualities, but those who heard him pray always spoke of him as a man mighty in prayer. How few ask concerning the minister—has he power in prayer, can he reach the ear of God, and move the hearts of men? But almost always, "Ah, my brethren, we want praying men in our pulpits. Men who can lay hold on God with one hand and lost souls with the other and bring them face to face. Can your minister do this? Then he is a good minister. There is not the amount of communication over the mighty Atlantic cable of prayer there should be. The new century is in need not only of men mighty in the Scriptures, but mighty with God in prayer. We need Apollos, but, O God, send us more Elijahs, who can shut and open heaven with prayer. The world is languishing for the bread of life, and only men of prayer can unlock the granaries of the skies and feed the famishing millions. We need ministers who can draw from heaven as well as earth. "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost parts of the earth." But this gift, my brother, is a personal matter between God and your own soul, and you will not receive it by the laying on of hands to-night, but, at least, by virtue of such a human act. But piety and Holy Ghost power you will need, or

your preaching will die as the mist dies upon the mountain top before the rising sun, while souls all about you will go down to death and hell.

II. The second qualification of a good minister of Jesus Christ would mention is Common Sense. Common sense, like common honesty, commands the highest value in the ministry. Dr. Hodge used to say that "common sense is the sort of sense without which all other sense is nonsense." We do not plead for the colossal, the extravagant, the superior judgment of the great wits, but plain common sense. Your minister may be as pious as Job and consecrated as Paul, but if he lack common sense he will be a failure in the ministry. Examples are not wanting of good, pious men who have failed for lack of good judgment. You can never feel safe with a pastor who lacks in this regard. You cannot have the confidence of the old Scotchman who, on being catechised for sleeping in church, said: "Ah, pastor, I can trust you." But there is always a sense of insecurity in a man who lacks judgment. Theospel of Christ is a common-sense commodity, and the man who preaches it must have judgment. Some years ago there was a lady who kept a private boarding-house in the city of St. John, who promised a suit of broadcloth to the preacher who would tell her what was the next quality to piety in a minister. Some said education, others good manners, others good looks. But one day there came in a minister from the country, he replied "common sense." He took the broadcloth. If a minister lack training he can secure it, but if he lack common sense, God have mercy on him—even Wolfville cannot supply that lack. No amount of piety can atone for such a want. You could hardly find a perfect minister in this house to-night,

TEETH AND FOOD.

A Help in Time of Need.

Sometimes bad teeth cause illness, particularly when they are not fit to masticate food. A man in Ada, O., had all of his teeth drawn. He was sick with indigestion and lack of vitality and his teeth were in a bad condition. He expected, with a new complete set of teeth, to regain his health by thoroughly chewing his food, but he had an experience that is well worth knowing of.

"Instead of improving I continued to lose strength," he says, "until I was a mere moving skeleton. I tried a number of prepared foods but none of them helped me until I got Grape-Nuts. The flavor pleased my palate at once. I soaked the food in cream and got along with it nicely. Within a few days I noticed that I was not so tired and jaded. Gradually I grew stronger, so I left off all other foods and took only Grape-Nuts. My old time vigor came back and in two months I gained 17 pounds. This was remarkable for I am of spare build. Now I sleep and feel wonderfully well.

Inasmuch as I am doing so nicely without teeth I have concluded to wait until my gums have finished shrinking before having a set made. I don't believe I could have gone through the drain on my system had it not been for Grape-Nuts. There is no doubt about the life-giving and nerve-building force of that food. I talk Grape-Nuts to all of my friends." Name given by Postum Co., Battle Creek, Mich.

and there are some excellent ones here. Mr. Spurgeon has put this bit of homely wisdom in the mouth of John Ploughman: "I never knew a good horse that did not have some odd habit or other, and I never knew a minister worth his salt, who had not some crochbet or oddity. Now these are bits of cheese that cavaliers nibble at. Dear me, if all God's creatures were judged in this way, we would ring the dove's neck for being too tame, shoot the robins for eating spiders, and kill the hens for not giving milk. When a man wants to beat a dog he can find a stick, and at any rate any fool may have something to say against the best minister in England." But, dear friends, the lack of common sense is such a lack, as cannot be passed in silence.

III. Education is the third ministerial qualification we will mention: You remember that concise statement: "If God does not need our learning, much less does he need our ignorance." Yes, the minister must be educated, and the more the better. Get it where and how he may, in college or out of college, only get it. This age calls for an educated ministry, and has a right to demand it! A college course is not synonymous with an education. But if some men are stupid in spite of a college course, how tremendous that stupidity without it. Ezra said, "By the good hand of our God upon us they sent us a man of understanding." The opportunities are such that there is no excuse for a young man entering the ministry without a good degree of preparation. Even piety and common sense will not give the Twentieth Century a successful ministry. They are responsible or irresponsible pulpits committees, who look for piety alone. But Ezra, under the inspiration of the Holy Spirit, thanked God for the "man of understanding." A "call" from God in this day includes an education. A lot of brains in the skull of a young man, with a school-horse and college in sight, is a special call from God to educate himself for life's work. Seed time and harvest are calls from God to the farmer to sow and reap, or he shall buy in winter. So when you see these qualifications, piety, common sense and education, with a consuming passion for souls, then you have a man "called of God," as was Moses, Isaiah, John the Baptist and Paul. The mind must be trained to the noblest use of all its powers for God and man. And no young man has done his best for his Saviour and the world who has not availed himself of the possibilities of his day and generation. And training is needed not only that he may be able to instruct men in the great thoughts of God, but to meet the sophistries of the age and guard with a jealous eye, "the faith once for all delivered unto the saints." If preparation is needed for worldly callings, how much more for the heavenly? Jesus put his disciples into upwards of three-years of training before he sent them out to preach. The inspired Paul exhorts Timothy, "Give heed to reading, to exhortation, to teaching." "Neglect not the gift that is in thee;" "Be diligent in these things;" "Study to show thyself approved unto God, a workman that needeth not to be ashamed rightly dividing the word of truth." The minister's mind is not like the widow's cruse of oil, he must be putting into it or it will run dry. We do not mean that he is to be a dabbler in second-hand clothes. But he must "read, mark and in-

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wardly digest," theology, science, poetry, history, biography, illustrations, and keep mind and heart open to the passing things of God and nature, or his church will soon hint that a change of pastorate might be advantageous to him, seeing he is a young man. A most doubtful compliment indeed. But a "rehash," or even "hash" is not the most palatable bill of fare.

But here I must make a practical application of what I have already said. The brother whom we are to set apart to the work of the gospel ministry at this time, possesses to a good degree the qualifications of a good minister of Jesus Christ. And in addition to those already mentioned, pious, common sense and education, our brother has a good wife, the very next best qualification to those already mentioned for a minister. To this I am sure those of you who have been some time on the road will testify. And now with these qualities of head, and heart, and home, followed by the divine blessing, success must attend the work of such a man; and the work of the Lord must and will prosper in his hands.

And now having spoken on the qualifications of a good minister of Jesus Christ, will you allow a few minutes to emphasize briefly the work of the good minister: It is the work of revealing and declaring God to men. It is a glorious work. And in order to do this successfully there is no need of resorting to sensational method, so-called. We rule out the methods of the Mitred Mount-bank who

Plays such fantastic tricks before high heaven As make the angels weep.

The gospel itself is sufficiently sensational. Its truths are tremendous in their import, and lay hold on the innermost depths of the soul. If the gospel is dull and the hearer listless, it is because the preacher has never felt its power in his own soul. When the clergyman asked David Garrick, "Why is it that you draw the multitudes, while I preach to empty pews?" The actor replied, "Because I set forth fiction as if it were truth, while you preach the truth as if it were fiction." When the saintly Sumnerfield was dying, he said, "Oh, if I could return to my pulpit but for one hour, how I could preach, for I have looked into eternity."

What the preacher needs is a vision of God, and the angelic messenger to touch his lips with the live coal from off Isaiah's altar, that he may see the invisible and hear the inaudible.

There are two words which may somewhat define the work of the minister, namely, "Theology and Anthropology," or the science of God and man. Between these two lie his mission. Man must know God and himself to be saved.

(1.) Theology, or the science of God. The preacher must reveal God to men. But, "who is sufficient for these things?" Sir John Franklin says, "That when trying to persuade a tribe of Esquimaux of the divine presence, and interest in men, the chief answered him, "there may be a God, but he surely knows nothing about us. Behold our poverty, our rude homes, our tattered garments. Behold you in your rags. There may be such a being, as you mention, but if so he is surely afar off." The old chief's idea of God is not peculiar to the poor Esquimaux. There are men and women in our congregations whose conception of the divine immanence is not very far removed from that of

the poor savage. It is the task of the preacher to so reveal God that these shall not only see but obey him. It is a glorious work to help a man to find God. For such a task the minister needs not only Isaiah's vision, but Moses' burning bush and the voice from heaven saying: "Come now, and I will send thee."

(2.) Anthropology, or the science of man. We do not know ourselves or our neighbor. We are not only strangers to each other, but very ignorant of God. It is not the whole duty of the preacher to unfold the knowledge of God in a general manner from the pulpit. He must preach righteousness in the great congregation; but sometimes he must speak to the individual. So the call came to Nathan, "Go show David his sin." The King had committed a dreadful offense. He had murdered Uriah and taken Bathsheba to wife. Conscious guilt had clouded his soul for many days. God seemed afar off. He had resolved to bear it alone, and to try to atone for his guilt in his own soul. He was unfitted for service, three words blazed forth wherever he went. Did he look upon the starry sky where he was wont to trace the handiwork and behold the glory of God, the trio was there. Did he seek the holy temple for worship, prayer cooled upon his lips, the spirit of worship forsook him. Wherever he looked he saw three words only, "Uriah," "Murder," "Adultery."

Into the presence of the King came Nathan the Court preacher. After the usual salutation, he informed the King that he had a little matter to lay before him for judgment. Then with a master stroke of delicacy the preacher cast his message into the form of a parable: "A poor man had a little ewelamb. It was dear as a daughter, ate of his food and drank of his cup. His rich neighbor had many flocks and herds, but when his hospitality was needed, he spared to take of his own possession and seized upon the ewe lamb." Enough! Enough! cries the justly indignant King, "As the Lord liveth the man that hath done this thing shall surely die." Now prophet of God, speak! "Thou art the man." Stripped of ermine and purple the King stood condemned; and, as with a sword in his bones, David prostrates himself before God. Hear him pray: "Have mercy upon me, O God, according to the multitude of thy tender mercies, blot out my transgression. For I acknowledge my transgressions, and my sin is ever before me. Against thee and thee only have I sinned and done this evil in thy sight." Thus must the true minister of Christ lay bare the transgressions of the

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people, and bring the guilty face to face with his sin. It is not an easy task. For to preach the truth this way, is to touch men at the very core of their being. Thus the gospel is the power of God unto the salvation, or condemnation of men. For this story of sin and redemption is everlasting true. "And there is no difference, for all have sinned and come short of the glory of God." Could the preacher of to-day utter parables as did Nathan and Christ, he would save both himself and them that hear him. Is it any wonder that Paul said: "Brethren pray for us." If the inspired apostle felt his weakness to declare the divine message. If he stood in awe lest his tone of voice might unworthily represent his Lord, and felt his inability to mediate his voice and manner sufficiently to give the loving invitations of Jesus, how shall our poor uninspired tongues speak his praise, and tenderly invite sinners to the Lamb of God who taketh away the sin of the world? So would we cry from the very depths of our souls. "Brethren, pray for us," that utterance may be given unto us, that our lips may be touched with a live coal from off the altar of God; "pray for us," that we may speak the message of God clearly and boldly as we ought to speak. Oh for an anction from the Holy one, for after all spiritual things are only spiritually discerned. "But we have this treasure in earthen vessel, that the excellency of the power may be of God and not of us. - Messenger and Visitor.

LITERARY.

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

BOOKS.

TIMES OF RETIREMENT, George Matheson, Chicago and New York: Fleming H. Revell Co., \$1.25 net.

This is a book of rich devotional meditations on various texts of Scripture by the great blind preacher of Scotland. It opens with an interesting biographical sketch of the author by the Rev. D. MacMillan. These meditations are stimulating and helpful, though not always correct, e. g., on page 184 the author speaks of "the penalties" God inflicts upon His children in disciplining them. It is written, "there is, therefore, now no condemnation to them that are in Christ Jesus," and therefore there can be no penalty for them. The suffering God sends on Christians is not penalty but chastisement. But the reader will get much spiritual nourishment from these meditations.

THOUGHTS FOR EVERY DAY LIVING, Mattie Davenport Babcock, New York: Charles Scribner's Sons, \$1.00.

The pathetic death of Dr. Babcock gives a tender interest to this collection of his best practical thoughts. The book is a treasure. Open it anywhere and you read what strikes and kindles you. We do this, and happen to get on the 87th page and read: "Disappointing facts do not warrant discouraging conclusions. It is not likely that Caleb and Joshua were delightfully exhilarated by the sight of the giants and the walled cities any more than the ten other spies were. The giants were actually no bigger, and the walls actually no higher to the ten than to the two. The facts were the same,

Stewart Dry Goods Company. DRY GOODS NOTIONS SHOES CARPETS UPHOLSTERY. NEW YORK STORE LOUISVILLE, KY. IMPORTERS AND RETAILERS. BRIDGE BRIDGE, HILLBURN, MEN'S FURNISHINGS, CLARKE, CHINA, GLASSWARE, STATUARY.

but Caleb and Joshua concluded differently. Why? Because they included differently. The ten faced the situation by themselves, the two faced it with God. The ten judged God in sight of their difficulties, and said, 'It cannot be done.' The two judged their difficulties in the sight of God, and said, 'We are well able.'

THE TWENTIETH CENTURY NEW TESTAMENT. Part Three. The Pastoral, Personal and General Letters; And The Revelation. Chicago and New York: Fleming H. Revell Company, 50 cts. net.

We have given our opinion of Parts I. and II. of this work, and what we said applies equally to Part III. It is a paraphrase rather than a translation, and its value is as a commentary. This concluding volume includes I. and II. Timothy, Titus, Philemon, Hebrews, James I. II. and III. John, Jude and Revelation.

THE LIVE AND EPISTLES OF SAINT PAUL. Rev. S. W. Pratt, New York and London: Funk & Wagnalls, 75 cts.

Here is a valuable addition to our Biblical literature. Here we have the life and epistles of Paul harmonized and arranged chronologically in Scripture language, and the work is well done. What Luke says about Paul is supplemented with what he says of himself, and the whole is arranged into a connected life sketch. Sunday-school teachers will find this little book especially helpful, since the Sunday-school lessons up to July are on this ground.

OUR SIXTY-SIX SACRED BOOKS; Or How Our Bible Was Made. Edwin W. Rice, D.D. Philadelphia: American Sunday School Union, \$1.00.

An admirable text book for Bible classes. Such is its design, and it is so arranged. The questions in the back of the book are well put. The manuscripts and versions are popularly discussed, as well as the contents of Scripture, and the whole is adapted to the average man who would like to know more about the Bible as a whole. We heartily commend the book. Young people's societies will find it a good guide in their Bible studies.

PAUL JONES. H. Haggood, Boston and New York: Houghton, Mifflin & Co. 65c net.

There has been a Paul Jones revival in the last year or two, and the life and character of this wonderful man have been brought from the shadows where they so long rested. His wonderful literary and diplomatic ability have come to be recog-

nized, as well as his courage and energy. The most complete book on the subject is Mr. Buell's, but this one contains all the average reader cares to know. We have here a well written and discriminating sketch of this man, who founded the American navy, and who lifted himself to a pinnacle of naval fame that no American after him has been able to reach. Probably the two reasons he was allowed to go into eclipse, were that the British hated him and wrote him down in their literature, and that, after the Revolution, he spent most of his time in Europe, and so the Americans lost sight of him.

RIGHT LIVING AS A FINE ART. Newell Dwight Hillis, Chicago and New York: Fleming H. Revell Co. 50c net.

Dr. Hillis gives us a study of Channing's Symphony as an outline of ideal life and character. The theme and purpose of the booklet are well stated by "My Symphony," viz: "To live content with small means, to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable, and wealthy, not rich; to listen to stars and birds, babes and sages, with open heart; to think quietly, act frankly, talk gently, await occasions, hurry never; in a word, to let the spiritual, unbidden and unconscious grow up through the common - this is my symphony. William Henry Channing."

MAGAZINES.

The Bibliotheca Sacra for January is a fine number. Here is the rich bill of fare: Huxley and Phillips Brooks, W. N. Clarke; Witchcraft and the Old Testament, C. E. Smith; The Cleansing of the Temple, A. M. Crane; The Spirit Triune, S. W. Howland; The Case Absolute in the New Testament, H. A. Seomp; What is the Trinity? J. N. Brown; The Steel Strike, E. L. Bogart; Professor Paine on the Trinity, F. H. Foster; The New Parochial Consciousness of the Church, Thomas Chalmers; Verse Translations of Modern German Poetry, James Lindsay; Plenty and Famine in Egypt, G. Frederick Wright; An Obstin Interpreter of Kitchin, A. A. Berle; Why Did Amos Predict the Captivity? E. E. Braithwaite; Notices of Recent Publications; Z. Swift Holbrook. \$3.00 a year, 75c a copy. Bibliotheca Sacra Co., Oberlin, Ohio.

Fast Service to Florida.

The "Florida Special" leaves Louisville via the Southern Railway T&O, m. t. Arrives at Jacksonville 9:30 p. m. next day. Manifests & Observation sleepers through without change. Dining cars en route. The "Florida Limited" leaves at 8 a. m. arrives at Jacksonville 8:30 a. m. next day. Close connections for later or Florida points. Finest routes in the South and only first-class sleepers Louisville to Florida without change. Address G. H. Haggood, D. E. A., Southern Railway, 200 Fourth Avenue, Louisville, Ky.

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EDITORIAL.

The Independent recently told of the dangers of a "liberal theology." These dangers, and others our contemporary did not mention, are essentially inherent in the "liberal theology," and can be guarded against only by guarding against that theology itself. The Independent says: "Those who accept the liberal theology will do a great wrong to themselves and a great injury to the world if they allow their weakened sense of the authority of the Bible to weaken their sense of the authority of God in the ordering of their lives, and especially if they fail to maintain the obligation of every soul to reach that purpose of consecration which is kernel and core of what we call conversion, or regeneration, or a new heart."

One can but feel like asking—consecration to what? The man who rejects the authority of the Bible, if he be logical, and rejects church authority, will reject the authority of God, just as the Independent has done. What warrant have we of God's authority, unless we have an inspired Book or an inspired church? When the "liberal theologian" urges men to repent, on what authority can he speak? If he says that God leads him to speak thus, his hearers can demand his credentials, and he is at the end of his row. He can only say he thinks so, and they can answer that they think differently, and there is the end of it.

Moreover, according to the Independent, men are not bound to believe and accept what they know God says. They can take it or not, according as it squares with their ideas. That paper says: "When we stand before the great white throne, and hear the judgment of God, we shall believe and accept that judgment, and believe it is infinite goodness that is sitting on the throne, only because our own consciences approve the award."

The Independent is logical. In repudiating the authority of the Bible, it goes right on and repudiates the authority of God Himself. And no man can logically stop short of that result. A man can believe in church authority, as does the Roman Catholic, or he can believe in Bible authority, as do the Baptist and the Protestant, or he must be a law unto himself. To tell men to reject the authority of the Bible and still to hold to conversion or regeneration, is equivalent to telling them to cut up the fruit tree by the roots, but to be sure to continue to gather its fruit, all the same.

When Luther and his coadjutors attacked the authority of the Roman Catholic hierarchy, they substituted therefor the authority of the Bible. Even then there were great dangers, and in many instances the breaking of one authority practically meant the breaking of all. But suppose the reformers had offered no authority to take the place of the one they assailed—what then? It is not plain that they would have broken down all authority with their converts, and have left them to drift into every imaginable error and sin? Hence the prevalence of "liberal theology" would inevitably result in the moral decay of the world.

But the "liberal theologian" makes reply that the truth in the long run is safe, and since his view is true, it must be well

to press it. Not only is his view false, but it is dangerous also. It does not rest on evidence, but purely on guesses and on emotions. We cannot here take space to argue this, but we unhesitatingly deny that there is any basis in fact or in logic for the "liberal theology." The special point we wish to make here is, that the very fact that the "liberal theology" is thus dangerous, and tends to moral decay, is absolute proof of its falsity. "Do men gather grapes of thorns, or figs of thistles?" "By their fruits ye shall know them." If an apple tree produces sour apples, it does not require a chemical analysis of its roots and sap to prove that it is a sour apple tree. Similarly the "liberal theology" is known by its fruits.

It is no answer to point to good men who hold the "liberal theology," because they were good before they adopted the new view. They grew up on the old theology, and that is the reason they are good now. Let a boy be fed on the "liberal theology," and be taught to repudiate the authority of both God and the Bible, and to be wholly a law unto himself, and it requires no prophet to tell what the result will be.

We make a fair proposition. Let the liberal theology men send their missionaries to some region untouched by orthodox missionaries, and there try the power of the liberal theology to save souls and to build up Christian character. If under such preaching they can produce a Krishna, a Pal or a Lough Loo, then let them come and claim that their theology is good. The simple truth is, that liberal theology is no match for human depravity, as any fair experiment will show.

THE Religious Herald last week had nothing whatever to say of the excitement in Richmond, of which the Times and the Dispatch of that city had so much to say, which was telegraphed to papers in other cities, and of which we spoke in our last issue. We do not wonder that the Herald should wish to drop the subject, but before it does so there are two things it ought to do, in simple fairness to us, as well as in justice to itself. It ought to tell its readers that the Kerfoot family have thanked us for what we have done in the matter of that New York Evening Post article, though the Herald, assuming to speak for the Kerfoot family, strongly condemned us for doing what we did. 2d. The Herald ought to tell us what "old wounds" we have been reopening. It said our zeal for peace was like that of a man with his tongue in his cheek, and when called on to explain, it said it meant that we were reopening old wounds. We then asked what old wounds? and the Herald has said no more.

We make no objection to the Herald's dropping this subject, after it has done these two simple acts of fairness and justice. We do not blame our contemporary for wishing the matter dropped. We would feel that way, too, were we in the situation in which the Herald has placed itself.

A good brother writes to ask our opinion on having meetings for "Men Only," for "Mothers Only," for "Ladies Only," &c. He thinks that the same gospel should be preached to all, and that what is improper to be said before a mixed assembly is im-

proper to be said before any assembly. There is force in this, and it must be conceded that many improper things, that have done more harm than good, have been said at some "only" meetings. And yet there are some things to be said in favor of such meetings. There are instructions given in the Bible to each and every class. There are commands to husbands, to wives, to children, to servants, &c. Now it is proper to discuss one of these, and to invite only those to whom the command applies. Sometimes the audience room where the evangelist speaks is far too small to hold the people, and by inviting one class "only" at a given hour, he can reach many more people with his message than if he invited all to come each time. Then, too, there are those who will attend a meeting for their class "only" who would not attend a meeting for all, and thus they may be reached.

We have no objection to the right sort of "only" meetings, but we recognize the dangers of abuse. Our advice is to have them only when it is plain that a meeting for all would not accomplish so much good.

When a meeting is held for "men only," let nothing be said which would be recognized as improper if women were present. We have before referred to the incident in the life of General Grant. In a company of army officers, one of them started to tell a story, remarking "there are no ladies present." "Yes," said Grant, "but there is a gentleman present." The officer felt the rebuke, and did not tell the story. We think some of the "men only" meetings do harm. Not long ago we saw an advertisement that a woman would address a meeting for "men only," on a topic no woman ought to discuss with any man, except her husband. And yet this was a religious (?) meeting. "Oh shame! where is thy blush?"

The case against the Sunday opening of saloons tried in Louisville last Saturday was lost, as was expected. A number of such cases have been lost before, and it is likely that a good many more will be lost before we succeed in getting this plain and just law enforced. But the friends of righteousness and of Sunday must not be discouraged.

There were three preachers present at the trial, and their presence was noted and commented on by the lawyer for the saloon, who argued that the Sunday saloon is a necessity, and that to make the saloons close on Sunday is to violate religious liberty. Whew!!!! But that is what this lawyer claimed. His argument was that these preachers, who were good enough in their places, were engaged in persecuting the poor, innocent saloon keepers, who, to meet the necessities and satisfy their consciences kept their saloons open on Sunday.

The State Board Institute at Campbellsburg last week was highly successful. The attendance was good, despite snow and ice, and there was a deep interest awakened in the community. Pastor Amis has taken a wonderful hold on the people, and we are one for it that they may not be able to hold him. This is the church of which Dr. J. I. Christian was a member when a young man, his relatives living in this neighborhood. The writer enjoyed meeting the brethren there. Dr. Yager, young as ever, the Butwars, the Dauans and the rest.

It has been urged that the more beer and wine is used the less whiskey and brandy will be consumed, and therefore it is promoting temperance to encourage the use of beer and wine. That has been said and said and said, over and over again, till some people have been brought to believe it. It is a pet theory with those who sell beer and wine, and yet somehow the men who sell whiskey and brandy never oppose it. Is it not strange that the whiskey and brandy men should so meekly accept a theory the operation of which hindered their business? This fact of itself should open the eyes of everybody. Nay, verily, these whiskey and brandy men know full well that to increase the consumption of beer and wine is to increase also the consumption of whiskey, rum, gin and brandy.

Prof. J. H. Shooling, in the Fortnightly Review, London, who has devoted twenty years to the study of statistics, gives figures which show that the increased consumption of beer and wine means also increased consumption of the stronger liquors. In Germany, for example, the consumption of beer and wine for the year 1900 was 27 5 gallons per capita, and that in the United States 13 3 gallons per capita. According to the theory of the liquor men, there should be a far larger consumption of distilled spirits in the United States per capita than in Germany where they consume more beer and wine. Instead of this, the consumption of distilled spirits in the United States in 1900 was 1 1 gallons per capita, to 1 9 in Germany. The use of beer and wine stimulates the appetite for whiskey, brandy, &c.

A LITERARY critic in London advances the theory that the 46th Psalm was written by Shakespeare, and that this is certainly the way to spell the name of the great poet. There are 4 vowels and 6 consonants in the name and 4 and 6 written together make 46. Turning to the 46th Psalm we find the 46th word from the beginning is "shake," and the 46th word from the end is "spear." So here is proof (?) that Shakespeare is the author of this Psalm. This is a vastly better argument (?) than many of the higher critics bring to determine the authorship of parts of the Bible.

It has seemed right pitiful to see the boys in Louisville during these solid weeks of snow and ice, coasting down the only little banks and mounds they can find Louisville—especially in the central part—is flat, and these boys can find only little mounds down which to slide. The little fellows has hardly taken his seat in his sled and adjusted himself, till he is at the bottom. But he yells and gathers his sled and makes for the top of the little mound of sand or debris, as if it were real fun. It is really pitiful.

The Charleston Exposition is more and more attracting attention. It is the clearest of all the expositions, and is the one surrounded by the most interesting historic associations. Even with out any exposition, Charleston itself is well worth a trip across the continent to visit; and such an exposition, anywhere else, is well worth such a journey to see. When, therefore, these two elements combine, the Charleston Exposition becomes well nigh irresistible.

SUBSCRIBE for the RECORDER!

Editorial Varieties

The Literary Digest for Feb. 28th quotes from the editor of the RECORDER the deliverance on the "higher criticism," and comments favorably.

Portugal is the most illiterate country in Europe, 41 per cent of its population being unable to write. In Italy the percentage is 51; in Russia, 49; in Spain, 4, and in Great Britain 24.

We are pained to hear of the death of the Rev. J. D. Murphree, D. D. He died at the home of his daughter in Des Moines, Iowa. He was a good and a strong man, and he will be greatly missed.

In Servia dolls are hung up in the front windows to let those who pass by know that a marriageable young lady dwells within. In London the room next to the door to have a large red lamp in the front parlor.

At Ravennow, a suburb of Chicago, the parents generally joined with the merchants to reject the valentine. None were sold this year. But what becomes of American free-dom, if youngsters are not to be allowed to send valentines?

We venture to suggest to the brethren who are discussing the proper remedy for the decrease of students in the theological seminaries, that they peruse and ponder Matthew 23:—"Pray ye, therefore, the Lord of the harvest that he send forth laborers into his harvest."

On the 3rd inst. Dr. J. M. Coleman will celebrate his 75th birthday. He will be "at home" at Beaver Dam, and will be glad to see or hear from his friends, in whatever way may be most agreeable to them. He will enter his name in the "spirit of '76." We wish him many happy returns.

Dr. Lansing Burrows has been a regular reader of the WESTERN RECORDER for 25 years. Were he an older man, his record would be longer. From his youth he has read on the RECORDER, along with other things. And that is one of several reasons why he is able to find his congregation so richly and beautifully.

Some papers reported that our Dr. P. H. Henson had come out in favor of open communion. It was not our Dr. Henson at all, but Dr. H. Henson, of the Church of the Episcopals, and his connection is that of the Episcopals of England should commune with other denominations. His article is in The Contemporary Review for December, 1901.

We are sorry that the Rev. W. B. McGarity is obliged to leave his great work at London for a season, in order to get his throat all right again. He has gone to Atlantic City, and will probably go farther South. We hope he will soon be able to give his voice again in behalf of mountain education and of truth and righteousness. He is, under God doing a great work in South-eastern Kentucky.

An Indiana woman, 55 years old, has just married her 11th husband. The eight ex-husbands are all living. So says the Springfield Republican. How we would like to know how the woman's age was ascertained by adopting the facts as stated, that women go beyond anything in that line we ever heard of. If she keeps on at that rate still she is 64, supposing she first married at 17. She will have been married 47 times.

A good lady who does not wish her name published sends us a copy of the WESTERN RECORDER for May 2, 1902, which was received by her father, now deceased. It is a nice paper, each page a little smaller than one of our own. It is a very nice paper, and the price was \$100 a year in advance. At that rate, our present price would be over \$8 a year. Charles Y. Duncan was editor and proprietor. We will speak of this paper again. We are much obliged to our fair friend for sending it to us.

In this day when there seems to be a fresh outbreak of opposition to Sunday-school, it is interesting to hear the testimony of such a veteran worker as Deacon Sanders, of Bronston, Ky.—"I have been a Sunday-school superintendent for sixty years, and I remember only one scholar who attended regular services, and was not converted, and his father was an infidel." There are valid objections to many Sunday-schools, but the remedy is not opposition but improvement.

It is said that most of the great men were born in the cold part of the year, from October to March inclusive. Of the 25 Presidents of the United States, 16 were born in this part of the year and only 9 from April to September inclusive. Come to think of the writer was born in November. As our first President was not yet born when the first President was born, we are not sure if he is dead, but we are sure he is dead. And to be frank with you, I feel very badly myself. None of the Presidents were born in May, June or September. Four were born in August, and one in October, while one was born in July and one in June. So in the really warm five months—the practically frost-free months—May, June, July, August and September—only two Presidents were born: John Quincy Adams and Benjamin Harrison.

AMONG THE CHURCHES

LOUISVILLE

Walnut-st.—Pastor Eaton preached on "The two reports," and on "Anathema." One baptized.

Broadway—Pastor Jones preached on "Peter, not proxy," and on "The inspirational writers." Five received by letter and one baptized. Pastor Jones speaks before the Virginia Y. M. C. A. in Staunton, Va., this week.

Chestnut-street — Pastor Weaver preached on "Christ the unique teacher," and on "Christ seeking and saving the lost."

East—Bro. F. F. Gibson preached on "God's faithfulness," and on "All things working together for good."

McFerran Memorial—Pastor Hamilton preached on "Costly absence," and on "Possessing our possessions." Bro. W. E. Hatcher began Monday, preaching twice a day, and will continue till March 3. One restored.

Twenty-second and Walnut—Pastor Dement preached on "Old-time religion," and on "Heaven."

Clifton—Pastor Foster preached on "No difference," and on "Imputed righteousness." One hundred and seventeen in Sunday-school.

East Mead—Pastor J. E. Johnson preached as usual.

Franklin-street—Pastor Jenkins preached on "Christ as Master," and on "Not having God in our thoughts." Protracted meeting began. Three received for baptism and one by letter.

German—Pastor Jansen preached on "God's valuation of the soul," and on "Near the kingdom."

Highland—Pastor Dawes preached as usual.

Loran-st.—Pastor Tralle preached on "The heathen lost," and on "Being perfect."

Parkland—Pastor Taylor preached on "The fragrance of service," and on "The pastor's ground of thanksgiving." Two joined by letter.

Portland-ave.—Pastor Henderson preached on "The Word of God," and on "The power of sin."

Southgate-street — Pastor Clarke preached on "Holding young people," and on "Not having God in our thoughts." One received for baptism.

Third-ave.—Pastor Allen preached on "Isaiah's vision," and on "The sinner's cry for mercy."

Twenty-sixth and Market—Pastor Reed preached on "Fruit-bearing," and on "God's love." One received by letter. The house was packed.

Oakdale—Pastor Hill preached on "Children's rights," and on "Eternity." One hundred and thirty-two in Sunday-school.

Hope Rescue Mission.—Pastor Bruce reports a good week. Six young men sent home. Average daily attendance, 71. Some good ladies, Mrs. Dr. Dargan, Mrs. Bruce and others, have been laboring among fallen women with good results.

Jeffersonville, Ind.—Pastor McFarland preached on "Short-styled Christians," and on "The straight razor." Two received by letter and 1 by baptism.

Bro. I. M. Wise was present at the Pastors' Conference. He is much encouraged in his work of relieving Ohio Valley College of debt.

Pastor Allan presented an interesting paper on the problem of the Sunday night meeting. It was discussed by Bro. McFarland, Weaver, Henderson, Eaton, Tralle, Jenkins, Bruce, Wise and Dement.

SEMINARY NOTES

Cecil V. Cook, of Missouri, and **W. W. Homer**, of Sharpshooter, Ky., were recent visitors.

Dr. Mullins preached at Danville last Friday night, and at Harrodsburg Sunday.

Charles Powell, of Missouri, was called home on account of the death of his mother.

Mid-week prayer-meeting was led by **H. M. Edwards**, of Georgia, subject, "Take Head Unto Thine."

Dr. Sampy will return this week from the Minnesota State E. Y. P. U., where he delivered an address.

Dr. Hayes stated to the class in Elkton last Thursday that one brother had made 100 in intermediate examination, and had no increased sheet mark standing against him.

The Doctor says this is the first one of this kind that he has had in sev-

enteen years' teaching. The brother is **W. M. Harlin**, of North Carolina. **Dr. Hargan** delivered a short, pointed address to the E. Y. P. U. of Louisville at Chestnut-street church last Friday night, subject, "Misdirected Activities."

Dr. Munhall, the well-known evangelist from Philadelphia, delivered an eloquent and stirring lecture on the "Higher Criticism of the Bible" last Monday.

Supplies last Sunday: A. E. Warden, of Indiana, at Bardonia, Ky.; W. E. Glass of Texas, at Lebanon Junction; D. J. Aiyah, of Syria, at Jacob Addition.

Rev. W. E. Hatcher, of Richmond, Va., delivers three of the five lectures on "The Pastor's Relation to the Sunday-school," this week, Wednesday, Thursday and Saturday at 10:30 a. m.:

1. The Pastor at the Door.
2. The Pastor on the Inside.
3. The Pastor on his Rounds.
4. The Pastor and his Sermon.
5. The Pastor and the Garner.

H. C. McGILL.

Reward of Merit.

A New Cataract 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 Cataract Tablets**, the new cataract 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 was made any article permanently successful. It must have in addition, absolute, undeniable merit, and this the new cataract cure certainly possesses in a marked degree.

Physicians who formerly depended upon inhalers, sprays and local washes or ointments, now use Stuart's Cataract Tablets because, as one of the most prominent stated, these tablets contain in pleasant, convenient form all the really efficient cataract 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. Reider, of Covington, Ky., says: "I suffered from cataract 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 cataract of the stomach. I bought a fifty cent package of Stuart's Cataract 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 the cataract last winter and spring and consider myself entirely free from any cataractal trouble."

Mrs. Jerome Ellison, of Wheeling, W. Va., writes: "I suffered from cataract nearly my whole life and last winter my two children also suffered from cataract. I had been so long so much they were out of school a large portion of the winter. My brother who was cured of cataractal deafness by using Stuart's Cataract 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 knew how the tablets in the house and at the first appearance of a cold or sore throat I slip it in the bud and cataract is no longer a household affliction."

Full sized packages of Stuart's Cataract Tablets are sold for fifty cents at all druggists.

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



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THE STATE.

Pastor J. J. Clear writes: "Bro. T. T. Martin has been with Rochester church in a meeting of great power. The church has been greatly revived and 44 have been received into its fellowship. Some of the salient and distinctive Baptist doctrine were placed before the people as never before. The Lord gave us the finest weather ever seen in January for our meeting. Egg one week Bro. Martin laid the foundation; then came the reaping. During this week several Disciple brethren became greatly interested, and asked that a query box be opened. This was done, and 30 minutes were given at the beginning of each evening service for the answering of such questions as might be asked. Many questions were asked, which were answered satisfactorily to all the Baptists and a number of others, as several came to us from the Disciple and Methodist churches. Most of these questions were asked by Bro. Poole, superintendent of the Disciple Sunday-school. He was a strong believer and advocate of their doctrine, but was shown by Bro. Martin the error of his way, and had to trust Jesus Christ for salvation. Bro. Poole is a bright and promising young man, and is now in the Seminary preparing to preach the Baptist faith which he once tried to destroy. Most all the converts were from the ranks among the grown people. A number of heads of families were saved, some three or four being over seventy years of age. The prayer-meeting in our church has taken on new life, many new converts taking part in it. Bro. Poole is doing a wonderful work, and may the Lord send him to us again."

Bro. W. T. Underwood writes from Campbellville: "We closed a meeting with Union Band Baptist church the fourth Sunday in January, 1902. Bro. D. F. Montgomery was with us in the meeting, doing a noble preaching, to the great delight of the large congregations that attended. Results, 17 additions, 11 for baptism, 6 by letter. The outlook for this church is better than it has been for twenty years. High Street Academy is doing a noble work, and is now 55 pupils enrolled, 30 are boarding pupils. We are hoping and praying that this institution may grow into a Baptist college, a much-needed institution in this part of the State. There is not an institution of learning under Baptist control within less than fifty miles of this place. Those who want to patronize or know more about High Street Academy can address Mrs. W. T. Underwood, Principal, Campbellville, Ky."

Bro. Nathan Maynard writes: "I have just returned from a visit to Bro. W. E. Mitchell, church, at Oranoke. The church is filled with active and under the care of its efficient pastor, Bro. Mitchell and his good wife are happy in their work. There are some choice spirits who make the Oranoke church a charming field for the present of the Spirit and congregations greeted the missionaries at both hours, and many encouraging expressions of appreciation of our work were given after each address. May God bless Bro. Mitchell and his flock and build them up in his might."

Pastor Brengle, of Elizabethtown, paid us a call last week. We are pleased to hear good reports from his field. For two years Bro. Brengle's time was divided between Elizabethtown and Glasgow, but last November-December he called him for all his time. In two months he has received 180 into the fellowship of the church. The membership of the church is about 300, and receiving additions regularly. The Sunday-school is in good condition. It holds a present of 250. The church is harmonious, and in a prosperous condition.

Pastor L. H. Voyles writes from Horse Cave: "I have just closed a good meeting with Cedar Hill church. The church was in a deep, inactive state, and had been for a long time, but God blessed his Word and the church was revived and brought to the front. Bro. P. Jones was with us and did some of his best preaching. There were 6 conversions and 6 additions for baptism. My only boy is one of them."

A district young people's meeting is in progress at Bowling Green having begun yesterday and closing tomorrow. Among the speakers are from outside the district, Bro. Mullins, Robertson, Nash and Tralle, and from inside, Bro. Loving, Cheek, Alderman, Ryland, Whittle, Vick and others.

OTHER STATES.

Pastor T. W. O'Killy resigns at Atlanta and accepts the pastorate of the Second church, Little Rock. He has a fine field, and we expect fine reports of his work.

Pastor Giles C. Taylor writes from Bearden, Ark.: "The Jackson Baptist High School burned on the 5th inst. It will be rebuilt. My work at Bearden, Holly Springs and New Lewisville is showing signs of prosperity."

Pastor L. S. Sanders writes from Tobinsport, Ind.: "One was received at the Mt. Carmel Baptist church, near Huffman, Ind., for baptism, Sunday, Feb. 16, morning session. Why we should give to Home Missions' evening subject, 'The effects of the new birth on the soul.'"

Tennessee church near Texarkana, Ark., has had a gracious meeting in which the whole community was aroused. Twenty additions to the church, 13 by baptism.

A revival meeting at Marion, Ark., resulted in the constitution of a new church of 6 members. Bro. J. B. Wise, pastor. For the present they will worship in the Methodist church but will build in the near future.

Bro. A. D. Cullum has been set apart to the full work of the Gospel ministry by the Central church, Bald Knob, Ark.

Bro. T. B. Rice has been set apart to the full work of the Gospel ministry by the church at East Lynne, Mo. Elder T. F. Kelley, Harrisonville, Mo., preached the dedication sermon.

The new house of worship at Pleasant View, Mo., has been set apart to the worship of God. Bro. G. Creekmore, Brookfield, preached the dedicatory sermon.

At Palmyra, Mo., the new meeting house has been set apart to the worship of God. Elder R. S. Duncan preached the dedicatory sermon. Bro. S. L. Palmer is the highly esteemed pastor.

The church at West Point, Ga., has enjoyed a gracious revival. Bro. S. O. R. Adams of Newman preached for two weeks. Five were added to the church by letter and 11 by experience and baptism.

A church has been constituted at Jonestown, Miss., with ten constituent members. Elder W. R. Cooper, pastor.

McHenry church, (Miss.) has been greatly revived. Bro. Johnson had a meeting of 5 days. The church had nearly 5 members. During that five days 23 members were added to the little band. A petition has the requisite number of names for a saloon to be opened there. As a result of the preaching numbers withdrew their names and when the petition came up for action the would-be saloonist withdrew his petition and he, with the Mayor and Board of Aldermen went to church. Saloonism can be reached by the aid of the Holy Spirit.

Bro. John W. Pruitt was set apart to the full work of the Gospel ministry by the church at Liberty, Tenn.

Bro. E. V. Lamb had a two weeks' meeting with the church at Leeport, Mo., resulting in 35 additions to the church, 15 by experience and baptism.

The church at Oregon, Mo., has disposed of its Union Sunday School and organized a regular Baptist Sunday School with Prof. A. J. Keeling superintendent.

Dr. R. J. Williamson made as a pleasant call on his way from Missouri to Richmond, Tuesday morning. He reports wonderful openings in China and Japan, and urges increased contributions to enable the Board to water these openings.

GOV. LESLIE'S OPINION.

I have seen and read the words of a writer published in the New York Evening Post, making up and linking together a bundle of falsehoods, clothed in malice and shot off, leveled against the Baptist denomination generally, especially those of the South, but more especially against the Southern Baptist Convention, and winding up showing the instincts of that meanest of all the reptile tribes, the coxswater, in emptying the dregs of his poisonous and vile concoction upon a noble man of God, who was dead at the time of the writing and publication, but still living in the hearts and memory of millions of the family of Christ on earth. He died a Christian warrior with the harness on, and facing the bright light in the azure of his Heavenly home, and his memory is a sacred treasure among the great names of the nineteenth century.

The Baptist people of the South and their history need no vindication at any hands, nor does the Southern Baptist Convention, nor the life service of Dr. Keifer, as a preacher of truth, professor in the Seminary and Christian gentleman of the highest order; but knowing them as I do, and have for half a century and more, and loving them as a truly sincere and warm-hearted multitude of brave and courageous Christians, members of the vast family of God on earth, and in the matter of intelligence, learning and truth, far above this slanderer of the dead and of Christian people; I desire to put myself on record, declaring my unqualified condemnation of this peace disturber, and of his cowardly wickedness in dipping into the grave and shouting insult to grieving hearts.

Scattered along through the Holy Bible, there is listed a long line of most despicable characters, making up a picture gallery, most loathsome to look upon, and in that list, the liar has a place high in the roll.

FREDERICK H. LESLIE.

"SCURRILOUS ARTICLE."

Dr. T. T. Eaton:

DEAR BRO.:—You have certainly done a magnificent work in turning the name of an accused and indignant public sentiment, and of a righteous condemnation, upon the head of that misnamed Baptist (?) who exhibited in that scurrilous article in the New York Evening Post cowardice, disappointed ambition, slander and a villainous attack upon the noble Keifer. May God bless the WESTERN RECORD and its fearless editor. From week to week you surely spread before us a feast of good things. Though still young, I have been reading the WESTERN RECORD nearly thirty years. Next to my Bible, I love the RECORD because it so ably edifies, so clearly expounds the Baptist faith, and so bravely exposes the errors of higher criticism and all the otherisms that are contrary to the teachings of the Holy Scriptures. I would be delighted to know that every Baptist home in our beloved Southland was blessed by the weekly visits of your great paper.

Yours fraternally,
J. H. BURKETT.
Glasgow, Ky., Feb. 7th, 1902.

The Northern Baptist Anniversary will be held May 19th-21, in St. Paul, Minn. The meeting will be of unusual interest, because of the attention of the basis of representation will be passed upon. Shall there be a money basis, or a church or associational basis? The present trend is decidedly against the money basis, which has hitherto obtained.

For Dyspepsia
Take Herford's Acid Phosphate.
Dr. T. H. Andrews, late of Jefferson Medical College, Philadelphia, Pa., says: "A wonderful remedy which gave me most gratifying results in the worst forms of dyspepsia."

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FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

BE KINDER TO THOSE WHO ARE OLD.

Let us ever be kinder to those who are past the glory and joy of their prime... Where strength and whose vision are weakening...

THE REVOLUTION AT FOUR CORNERS.

BY SOPHIE GATES KERR.

Mrs. Hignatt leaned over the fence and peered down the street. The light from the incandescent street lamps...

talk about women gossip in 'an' lastin' round! Why, man folks, when they get together, they're worse than a flock of old hens.

"And that's the truth," affirmed Mrs. Hignatt with energy. "But this evening I sold Jim to come around back and bring me the paper. Oh yes, indeed, he'd be back in five minutes. That was three-quarters of an hour ago, by the clock, an' I ain't seen a sign of him since."

"You ain't the worst of 'em, Marthy," exclaimed her visitor. "Loretta Jenkins out Dave after the doctor last Thursday night was a week, when little Dave was threatened with the croup, and Dave got into the Hardware and began talkin' 'bout Judge Minton an' the like, so forget all about the child. He wasn't gossiping his last when the doctor got there, and Loretta was nearly crazy. She just preached! Dave Jenkins 'll have to walk mighty light for a while."

"Jim Hignatt would do the very same thing, I know," said his wife. "He knew I was anxious to see that paper. They're having diphtheria over to Mooretown, and last week the doctor printed a list of the ones that was down with it, and I 'spos they 'll do the same this week. 'We got lots of relations over to Mooretown, and I feel real anxious about 'em. Plague take that hardware store!"

"Ezzer! for the loss to Lapham," revised Mrs. Cooper in her turn, "I could wish that it was burnt to the ground. There's a gang of man settin' in there this minute, an' old nail kegs and rough boxes, shewin' and spittin', shewin' and spittin', and not one of 'em but has got a loosewife wife to home all the night. If he ain't so good any other way, he's a sort of protection. I never got scared up when Miss' Cooper's at home, but some nights—I'm tellin' you the truth, Marthy Hignatt—a little noise comin' real sudden-like, will get all of a tremble."

"Yes, and me too," said Mrs. Hignatt. "After the children's in bed, you know. But there don't seem to be no way to break it up. Jim's bound to get off on some excuse or other."

"There's one thing I bet would break 'em up of 'em—Mrs. Cooper's double chin smother with mirth. 'If a whole lot of us women would go down there some night an' just set round an' 'em—my makes, there wouldn't be a man in sight in less'n ten minutes."

"Well, I'd go quick enough, if it 'ud do any good," said Mrs. Hignatt. "The visitor, was already up, trying her bonnet. 'Come on, Marthy, 'n' Loretta, an' Miss' Walton, an' Miss' Trotwell, an' Miss' Bascom, an' we'll go in there an' give them men folks enough gossip to last 'em."

Mrs. Hignatt's thin face was aflame. 'I'll do it, Bally! We'll—oh land! my old eyes?—come on, let's go to Miss' Bascom's first and then up after Loretta.' They were across the street and knocking at the Bascoms' front door before the first wave of eagerness had subsided.

turned toward the only illuminated sign in the town—

DOVES. TINWARE. HARDWARE. HANNING. PUTTS.

"Seems' if we ought to have a little plug tobacco to show on," muttered Mrs. Walton, a white-haired grandmother.

"Let's get shewin' gum," came in a burst of inspiration from Loretta Jenkins. No sooner said than done. In less than five minutes a collection was taken up, Loretta had bought the gum and had given a couple of pieces to each.

"A little way outside the Hardware Mrs. Cooper halted her force an' gave the final instructions. 'We'll not all go in at once,' she said. 'We'll just slip in, one at a time, an' set down an' begin on the gum. The rest o' us watch from the outside, so's to know when to come.'

"Who—who's goin' in first?" asked one. "'I'll go," said Mrs. Hignatt, the light of determination in her eye. "It was she who came in, and, spying a vacant box between two of the men, started toward it. Lapham, thinking her a mad pretzel, intercepted her. 'What can I show you this evening, ma'am?' he inquired.

"Nothing, thank you, Mr. Lapham," she replied, with a smile. As she sat down on a box the men around the stove stopped talking, and she was left alone with the matter, gentleman," she inquired blandly. "You was talkin' last evening when I come in. Don't let me disturb you." Then before their astonished eyes she pulled out a piece of gum and began to chew contentedly.

"When you get through with your tobacco maybe you'll try a piece of my shewin' stuff," she said to her left-hand neighbor, offering a piece of gum, generously large. The man—it was Dave Jenkins—gaped out. "N—no—thank you," he said, and one of them stared at her as if they had never seen her before. Her husband leaned over and gave her a meaning look. "Here's your paper," he said.

"Thank you, Jim, you're real thoughtful, but disregard the look; before she could say more, Mrs. Bascom's voice broke in. "'Good evening all! You do look real respectable, declare for it. Nev'

"I heard one of the best McKinley stories the other day that I ever listened to. When the late President and party went West not many months before he was shot, Mrs. McKinley, it will be remembered, went, so to speak, on a junket, and Mr. Scott one day, the man whose firm built the Oregon, Mrs. McKinley said: 'Oh! do you play cribbage, Mr. Scott?'

mind, Mr. Cooper, I'll sit on this hog." She glanced around at them pleasantly. 'Sorry I can't keep you any longer, but I never learnt to chew. I can get away with gum, though.'

"Yes they saw fable could. But Mrs. Cooper was rolling in. She sat down on a box, but it creaked ominously, and she, too, tried a peg. The parrot, Lapham, offered her a chair, but she refused it and offered him—some gum!

The fun went on. When Loretta came in Dave Jenkins tried to hide behind the stove, but she took no notice of his presence. The women talked of this and that with cheerful if homely repartee, and endeavored to draw their husbands into the conversation. But if the men had been suddenly stricken mute, they would have talked quite as merrily.

It was Dave Jenkins who succumbed first. Under a pretext of examining a case of pocketknives, he approached the door, and then quickly slipped outside. Soon old Mr. Walton recollected a pressing errand elsewhere, John Trotwell had a letter to mail, and it was important that it should be mailed at once, though no mail would go out until eleven next morning. One by one they slipped away, ingloriously beaten on their own ground.

The astounded Lapham was left alone with ten of the most respected matrons of the town, and listened bewilderedly to Mrs. Cooper's description of the wedding presents of her niece in Colorado. He retreated before her deafening and rapid developments. For one whole hour they kept him there. Then they rose to go.

"Blessed o' mercy, when I saw Miss' Cooper's face I thought I'd die! If he wasn't completely dumfounded—' her reminiscent chuckle the others joined the strain. Gradually their voices died away in the distance. The light behind the big sign went out with an angry flicker.

The reign of the Hardware was at an end—Country Gentlemen. I HEARD one of the best McKinley stories the other day that I ever listened to. When the late President and party went West not many months before he was shot, Mrs. McKinley, it will be remembered, went, so to speak, on a junket, and Mr. Scott one day, the man whose firm built the Oregon, Mrs. McKinley said: 'Oh! do you play cribbage, Mr. Scott?'

"Yes," was the shipbuilder's answer. "Well, so do I," said Mrs. McKinley. "I wish you would play a game with me."

"I should be delighted to do so," was the reply. Later, as President McKinley and Mrs. McKinley were looking at the latter's big plant, Mrs. McKinley not being present, the President said: "Oh! by the way, Mr. Scott, didn't I hear you, Mrs. McKinley arranging to play cribbage some time?" "Yes," said Mr. Scott: "we are going to play."

The butter sometimes finds the sand soft and yielding to his feet. It does not trouble him and he goes on until presently he sinks to his knees and discovers to his horror that he has to get that he has to get for his life in a quicksand.

Disease is much like the quicksand. The first symptoms of stomach trouble do not cause anxiety. But when the body grows weak through lack of nourishment and disease of the stomach breeds disease of heart, lungs, liver or kidneys, the sufferer realizes his danger and seeks for medicinal aid.

Dr. Pierce's Golden Medical Discovery cures diseases of the stomach and other organs and cures diseases of heart, lungs, liver, kidneys, etc., when these diseases have their origin in disease of the stomach and its allied organs.

Thomas A. Swartz, of St. Station C, Columbus, Ohio, Box 50, writes: 'I was taken with severe headache, then cramps in the stomach, and my food would not digest, then kidney and liver trouble, and my back got weak, so I could scarcely get around. At last I had all the complaints of cancer, and the more I doctor'd the worse I got until six years passed. I had become so poorly I could only walk in the house with the aid of a chair, and I got so thin I had given up to die. Then a neighbor said, 'Take Dr. Pierce's Golden Medical Discovery and make a new man out of yourself!'

Dr. Pierce's Golden Medical Discovery and make a new man out of yourself! The first bottle helped me so I thought I would get another, and after I had taken eight bottles in about six weeks, I was weightier and found I had gained twenty-seven (27) pounds. I have done more hard work in the seven months than I did in two years before, and I am as stout and healthy to-day, I think, as I ever was."

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Charcoal is a remedy that the more you take of it the better it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestine and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other pungent foods. Charcoal effectually cleans and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh. All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stewart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

Awful Disease, Cancer of the Lip. The most frequent location of terrible disease in the mouth is caused from the constant irritation produced by smoking or chewing tobacco. Dr. Hye the Specialist on the Treatment of Cancer, Kansas City, Mo., advises early treatment in such cases, as most cases terminate fatally after the lymphatic glands become involved under the chin.

The contagion of darning fun spread among the women. They hurried about the street, slipping helplessly. As each girl went by she was being sewed and knitted was thrown into the air, newspapers went headlong, as wife after wife—sitting alone or with the older children—joined the revolt against the tyranny of the Hardware.

A writer in Good Housekeeping relates a curious incident of a cat which refused to molest a rat, though she was their sworn foe. A plate of food had been left upon the floor of a work-room for the cat. The writer went into the room several days later. Upon the plate of food was a large rat, seated upon its haunches, eating squirrel-fashion. Lying with her nose almost against the plate was the cat, with eyes fastened upon the rat.

Children's Corner.

POOR NO. 8.

BY WILFRED PENN.

"Tuk, tuk, tuk, 'chah! Tuk, tuk, tuk, 'chah!"

Seven of the hens—there were eight altogether—made a rush forward as this sound greeted their ears, for each was anxious to receive the dainty morsel that their lord and master had found.

"It is no use my going," said No. 8, as she looked rather sadly after the others; "he never gives me anything but pecks, and I think I've had nearly enough of those for to-day."

Poor No. 8! Her life was not a happy one, though any passer-by would unhesitatingly have decided in his own mind that she lived in a very paradise.

But she was not altogether to blame; she could not help being a little lame, for instance, or having an appearance as of moulting around her neck, any more than she could help her comb being such a very poor one.

From her solitary corner, she could see that the cock was talking the hens something particular, for he was perched up on a piece of brick, and his fine red comb was wobbling vigorously.

A few scattered words came to her ears, for he was talking loudly.

"This evening—adventure—caged up," she heard quite plainly, and, drawing a little closer, she at last made out that he was tired of being cooped up there, and that he was going to escape in search of adventure.

All the hens loudly lamented his decision, but not one dared to suggest that he had much better not do such a foolish thing.

No. 8 put her head on one side and thought for some few minutes.

"I wonder," she said to herself, "if he knows that Rough, the terrier, is always turned loose toward evening; at least, I am sure he doesn't, or he would never suggest such a thing as going out. I must go and warn him."

She started off across the grass to join the group, and then stopped short.

"What a lesson it would be for him," she thought; "and serve him right, too!" she added, as she thought of all the vicious pecks he had given her.

For fully five minutes she wavered. Then her mind was made up.

"I'll warn him," she said to herself. "Because he is horrid, it's no reason why I should be horrid too."

The cock looked scornfully down on her as she went up to him, and her voice trembled as she told him that it would not be safe for him to go out, because of the terrier.

"And you think I am afraid of a dog, do you?" he said angrily. "A miserable little animal that can no more fight than fly! Do you hear?" he exclaimed to the other hens. "She calls me a coward. Drive her off; peck her, peck her."

At this they all made a rush at her, and poor No. 8, hustled and pecked, retreated as fast as ever she could to her own special corner.

An hour or two later, she learned that the cock had successfully scaled the hen-house, and started on his travels, for the hens were all discussing it as they went to roost.

Poor No. 8 felt very unhappy, and long after her sisters were all sound asleep, with their heads hidden under their wings, she still sat at the door of the hen-house, listening for any sound that may be the wanderer returning, for he had said that he should be back to crow at day-break.

At last she fancied she heard him, and, peering through the netting, she beheld him strutting toward her. At the same moment there was a rush and scamper through the bushes on the right, and to her horror No. 8 saw Rough, the terrier, dash at the terrified cock with a loud bark.

Then what a commotion there was, to be sure! What with the poor cock crowing loudly to the hens to come and help him, the seven hens, awakened by the noise, all crying, "I cuck! cuck, cuck, cuck—couldn't! I cuck, cuck, cuck, cuck—couldn't!" and Rough's barking, it was absolutely deafening.

How No. 8 managed it she never knew, but almost before she had time to think, she found herself over that division, and flying at Rough with all her might and main, pecking at his eyes, his nose, his ears, any part of him that she could reach. Her feathers flew in all directions, but she thought nothing of that; her one idea was to save the cock, and she battled on bravely, though her strength was fast ebbing away.

Help was at hand, though. One of the farm hands, hearing the commotion, rushed to the spot, just in time to drag Rough away, as poor No. 8 fell fainting to the ground beside the cock whose life she had saved.

Tender hands lifted her from the ground and bore her away, and for weeks she was not seen. Indeed, the cock and hens all wept for her, because they thought her dead, and the cock was often heard to say sadly, "It was all my fault; if only I had listened to her and not gone out, all would have been well;" and then the hens would chime in and say, "No, no; it was all our fault; if we had been brave, we should have helped her fight, and then she would not have been killed."

So each learned that it was a courageous and unselfish hen whom they had been so unkind

to all their lives, and had twitted for being ugly, and they saw, too, how selfish and cowardly they had all been in treating her so badly and neglecting her.

Imagine their joy, then, when one morning No. 8 came walking into their midst. She had been taken charge of by the farmer's daughter, and tenderly nursed back to health and strength; new feathers had grown in the place of those she had lost, and no one to look at her could have guessed how near she had been to losing her life.

Great were the rejoicings over her return, and No. 8 soon found herself installed as head of the little colony, and the favorite of all, instead of the insignificant, slighted and hen-pecked creature of former days.

Even the cock became her devoted slave, and would save the choice morsels for her instead of eating them himself, while the hens would leave the nicest perch for her to roost on, and from that time all lived happily together without ever quarrelling or pecking, all because No. 8 had taught them to be unselfish.—Little Folks.

WHAT RUTH HAD.

"Oh, there's that Ruth Knolls and her brother again! Do you know, Miss Merton, she is just awfully dull in school, and we girls laugh at her so much. She hasn't a particle of brilliancy."

Viva chatted this speech out as she walked along the street beside Miss Merton.

"She has something far better than brilliancy," said Miss Merton.

"What?" said Viva, her cheeks flushing uncomfortably; for she felt that she had made a mistake, and she was very anxious to stand well in Miss Merton's opinion.

"She has a courteous manner. That is a grace that is very great, but far to rare. I know Ruth quite well, and her kindness and courtesy are unending in company or at home. She is going to grow into a lovely womanhood."

"I am sorry I spoke so," said Viva. "I really don't know anything about her except that she stumbles so dreadfully in her lessons."

"No doubt she is very sorry about it. It is a fine gift to be quick and bright in understanding things; but you know, my dear, that it is far more important to be kind hearted and gentle. When you go out in the world no one will ever ask or know whether you got good grades in algebra and Latin. If you have done your best, it is wrought into you whether your best is very good or only mediocre. But be sure of this: Every one who meets you will know, without putting you through an examination, whether you are a practical woman or not. It isn't gentleness to quote Greek or discuss psychology or read Shakespeare with every one you meet; but you can always speak kindly

—Ladies'—
Hosiery and Underwear.

<p>10C Pair—Ladies' extra heavy fast-black seamless fleece-lined Hosiery, worth 15c.</p> <p>10C Pair—Ladies' fast-black Wool Hosiery, worth 15c.</p> <p>15C Pair—Ladies' extra heavy blue mixed Wool Hosiery, worth 25c.</p> <p>25C Pair—Ladies' extra heavy fast-black All-wool Ribbed Hosiery, worth 40c.</p> <p>30C Pair—Ladies' extra fine quality fast-black All-wool Cashmere Hosiery, full fashioned, double soles, heels and toes, worth 50c.</p> <p>15C Pair—One lot of Boys' and Girls' extra heavy fleece-lined All-wool Hosiery, worth 25c and 30c.</p>	<p>40C Ladies' All-wool Stockinet Leggings, worth 75c.</p> <p>35C One odd lot of Children's All-wool Stockinet Leggings, worth 50c and 65c.</p> <p>10C Ladies' gray ribbed fleece-lined Union Suits, worth 25c.</p> <p>50C Ladies' extra heavy Egyptian cotton fleece-lined Union Suits, quality style, worth 75c.</p> <p>15C One lot of Children's heavy ribbed fleece-lined Shirts, sizes 20 to 34, worth 25c and 30c.</p> <p>10C Children's gray ribbed fleece-lined Union Suits, worth 15c.</p>
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Our Mail Order Department
Is under the supervision of one of the Firm, each order being filled promptly and carefully
—In fact it is as safe as shopping in person from our counters.

J. Bacon and Sons,
Market Street, bet. Third and Fourth, Louisville.
Please mention Western Recorder when answering this advertisement.

and listen courteously, and quietly look out for the opportunity to do the little deeds of kindness that make our lives so much more worth living."—The Union Signal.

ON DUTY.

Uncle Alex came out on the back piazza with his newspaper, and was just going to seat himself in one of the arm chairs, when a very large spider, weaving its web among the vines, attracted his attention.

He went closer to look at it, presently called to Neddie, who was playing in the yard: "Neddie, come and see the huge spider."

"I can't come now, Uncle Alex," replied Neddie. "I am on duty."

Uncle Alex stopped looking at the spider, and looked at Neddie. He had a paper soldier cap on, and, carrying his toy gun, was gravely pacing up and down before his tent, which was pitched on the grass under the big cherry tree. Will Ramsey and two or three other boys were in the adjoining meadow, galloping along on sticks and flourishing wooden swords. There was probably a battle going on, though the cows, chewing their cuds under the trees, didn't seem to be frightened.

"What are you doing?" asked Uncle Alex.

"I'm a sentinel on guard," said Neddie.

"Can't you come over here just a minute, if I watch the tent?"

"No indeed!" answered Neddie, decidedly. "Soldiers mustn't go away a second when they are on duty."

"Well, well," said Uncle Alex, seeming quite amused, as he sat down to his paper.

Toward the close of the afternoon, when the tent was deserted and the boys were playing something else at the other side of the house, Neddie's mother

came out on the porch from the kitchen, carrying a small basket. She looked hastily around, and then called. "Neddie, Neddie; where are you?"

"Here, mamma!" he shouted, bounding around the corner of the house and up the steps.

"I want you to go over to the store and get me two pounds of sugar and a half pound of raisins," said the mother, adding, as she gave him the basket and some money, "Neddie, you go alone. I am not making something for supper, and I want those things as soon as possible."

About ten minutes after Neddie had gone, Uncle Alex started to the post office. When he reached the little brook which had to be crossed to get to the village, he saw Neddie standing on the bridge, throwing pebbles into the water.

"Hello, Neddie!" he said. "I thought you were on duty."

"No, sir," replied the boy, looking in surprise. "We're not playing soldier now. Mamma sent me on an errand."

"Did she send you here to throw pebbles in the brook?"

"No, sir; she sent me to the store."

"I thought I heard her giving you a commission which was to be executed with promptness and dispatch; and, knowing you to be such a soldierly fellow, who could not be tempted away from duty a moment, I wonder, rather, to see you standing here." And Uncle Alex stroked his whiskers meditatively and knit his brow, as though he was trying to study the matter out.

Neddie, with a puzzled expression, looked steadily in his uncle's face for a moment or two, and then, turning his steps toward the village, was off like a flash.

Uncle Alex was standing on the post office steps, reading a letter, when he happened to see Neddie come out of the grocery store with his basket and walk rapidly homeward. Some little boys on the other side of the street also appeared, and running over, surrounded him, evidently wanting him to stop with them a little while. But he, though in a very good natured way, declined their invitation, and kept on his way. He realized that he was on duty.—Sunday School Evangelist.



Elderly Persons

Suffer a good deal of trouble with their eyes—from eye weakness, watery eyes and other troubles that could be avoided by the regular use of

Iklenna The Great Antiseptic Eye Bath

It cures a stinging and teary effect on the eye-ball and eye-nerves. It removes that irritating "eye-weariness," strengthens the sight and brightens the eye and relieves the strained nerve which causes that dull headache. These troubles are enjoying relief and comfort from its use. Why not just treat by mail on receipt of price—20 cents.

Special offer to you. Out this mail to ten at once with 20 cents money or postage and we will send you one of "Iklenna" by mail prepaid to introduce it.

IKLKENNA EYE BATH CO. Room 21 Warren Bldg., Louisville, Ky. I have used Iklenna Eye Bath and my family have used it and I take great pleasure in recommending it to others as the best tonic to strengthen tired and weak eyes. Its use is most pleasant, refreshing and effective.—REV. W. P. HARVEY.

FERRY'S SEEDS

Known and sold wherever good crops are grown. Sold everywhere. 1902 Annual FREE. B. H. FERRY & CO. Detroit, Mich.



A Free Picture of Gen. Lee.

Any veteran who contemplates attending the Reunion at Dallas, April 22 to 25, will receive a handsome picture of Gen. Lee, and a copy of his Farewell Address, if he will send for his name and the name and address of the Camp to which he belongs.

Your direct route to Dallas is the Memphis. The train which operates its own train (through) from Memphis to Dallas. It does not change. The train has Memphis, Inc. and operating all of the lines on all lines, this offer includes connections and excellent service.

GERMAN BANK

First and Market St., LOUISVILLE, KY. CAPITAL, \$1,000,000. RESERVE, \$250,000. General Banking & Savings Bank. PAYMENT MADE ON TIME DEPOSITS. P. VICKLEN, PRESIDENT. PLEASE mention this paper in answering advertisements.

FROM CENTRAL AMERICA.

As it has been about a year since I have written a line for public print, a few words may not be amiss at this time. My earnest longing to win souls for the Master has become such a part and passion of my soul that I have been quite content to work day and night at soul-winning and let others do the writing.

My people, seeing my need of rest, very heartily and kindly voted me a leave of absence and, putting a nice purse in my pocket, sent me away to the sunny southland for a rest.

At Mobile, Ala., I found Pastor W. J. E. Cox and his people wide awake and pressing on to victory and here, as elsewhere, I found many readers of the WESTERN RECORDER who are warm and faithful friends of the paper and its editor.

I was en route to Florida, but Bro. H. G. Barclay took me in charge and kindly arranged this trip to the tropics for me. Bro. Barclay was in the Seminary for two years and ranked among the very best men, not only as a student, but as a most devoutly spiritual man of God. Becoming convinced that the ministry was not his work, he had the courage to enter another calling and, under God, with his superior gifts of head and heart, he is to-day one of the leading business men of all our land. It is my earnest prayer that this trip which I am taking through the unending kindness of Bro. Barclay may strengthen me for the preaching of the Gospel to hundreds of precious souls who will thank Bro. Barclay in heaven for having sent them the Gospel through me, under God.

The trip across the Gulf of Mexico and the Caribbean Sea was indeed a most delightful one. While I had been on the sea a few times before, never had I experienced such perfect rest and delight. Since childhood the voice of the waves has been peculiarly charming to me, and to this day I have never tired of this roaring, though for days last nights at a time I have heard nothing else. I love to listen because they never cease to sing praise to our King. And when the storm comes, they vie with each other as to which can lift its whitening head the highest as they shout with thousands of voices, Hosanna to our King. As summer never ends here, the flower gardens are in full bloom and the fruit trees are laden with ripening coconuts, oranges, bananas, etc., and I can hardly realize that it is January, with the fragrance of flowers and fruits and the music of song-birds floating in upon me.

Yes, it seems like a Paradise on earth and it is sweet to be here, but I had a thousand times rather be telling poor dying sinners of Jesus and his power to save. I had some precious experiences on the steamer in leading souls to Jesus. One of them could not speak English and I had to talk to him through an interpreter, but when he yielded and surrendered all, Heaven came down our souls to greet, and glory crowned the mercy seat. The physicians say that my throat is so irritated from constant use that I must cease talking entirely before it can possibly heal, and I have tried so hard not to talk so that my vocal organs could rest and heal, but sometimes it seems that my very heart will burst from my breast if I do not tell the dying soul of Jesus and his power to save.

The physicians say that my throat is so irritated from constant use that I must cease talking entirely before it can possibly heal, and I have tried so hard not to talk so that my vocal organs could rest and heal, but sometimes it seems that my very heart will burst from my breast if I do not tell the dying soul of Jesus and his power to save.

From a human point of view, I perhaps should have stopped to rest several months ago, but my faith is in God. I know that He is leading and that He will use it all for His glory. Will every reader of this stop now and kindly pray that I may trust Him in this sore affliction and that I may in deed and in truth "believe God," for this is my heart-cry day and night.

Geo. C. Oaris. Port Limon, Costa Rica, C. A.

DEAR RECORDER: The saints at Carlisle are eagerly looking forward to the completion of their new building, which they hope to have ready for dedication Sunday, March 16th. The work of building has been a labor of love on the part of the brethren, and the fruit of their labor is a handsome and commodious house of worship.

The church expects to begin a meeting on the 17th of March; Bro. P. T. Hale, of Owensboro, will do the preaching. Let our brethren everywhere join us in praying the Lord to revive his work at this place.

Last Sunday morning the church at Millersburg ordained two deacons. Rev. A. N. White, formerly pastor of the Carlisle church, preached the sermon and gave the charge. The text for his sermon was found in Phil. 3:30. The church is now preparing for a meeting which begins Sunday, Feb. 16th; Rev. G. W. Argabrite, of Paris, will preach. Again do we ask that your prayers will go up to the Lord in behalf of these dear brethren that he will hear them when they call, and will say, "It is my people."

The brethren at Sharpsburg are delighted with their new pastor, Bro. W. W. Horner. There are indications of progress and development under his ministry. By arrangement with the State and Bracken Mission Boards, he is engaged for half his time to do missionary work in the association. At present, this brother lacks one of the Scriptural qualifications of a good bishop; but we are told that he is endeavoring to remedy this defect as speedily as possible. So we may not be surprised at any time to hear the music of the wedding bells.

Bro. E. Lee Smith is doing good work at Ewing Station. We are grieved to hear of the prolonged illness of his wife. He needs our prayers and sympathy.

The Flemingsburg brethren have repaired and enlarged their house of worship. They are at present without a pastor. May the Lord guide them into a wise choice.

The Mayslick church is also pastorless. We trust the Lord will soon send a good man to this field.

"Praise the Lord for all his goodness" is the daily expression of our dear Bro. A. N. White, who was badly crippled by an accident several months ago. Never free from pain, he is patient and cheerful, despite all his suffering. He notes, however, a gradual improvement, and is hopeful that it will not be long before he can resume his work.

"He that uttereth slander is a fool."—Prov. 10:18. Does this not apply to both the instigator and the author of that malignant article which appeared recently in the New York Evening Post? The same "Word" also says, "Whoso privily slandereth his neighbor, him will I destroy."—Psalms 101:5. May these defamers accept the warning and repent of the evil they have done.

Only a Few Days More In Which to Buy BLUE GRASS SHARES At The Low Price Of 5 Cents Per Share Par Value 10 Cents. Full paid and Non-assessable.

OFFICERS AND DIRECTORS: President, G. W. Garrett, Beaumont, Texas, Machinery; Vice-President, Alf. J. Eastin, Beaumont, Texas, Manufacturer; Secretary, O. P. Findlay, Beaumont, Texas; Treasurer and General Manager, H. L. Benson, Beaumont, Texas. Hon. Kilby Ferguson, Oxford, Ala.; T. A. Ledford, Hickman, Ky., Director, Farmers and Merchants' Bank; Chas. F. Baltzer, Hickman, Ky., Director Hickman Bank.

Work will begin almost immediately upon the well on Spindletop Heights and the Blue Grass Gusher will be brought in in about one month from the time it is started.

Shares will Advance on March 5 to 7 1-2 Cents Per Share.

It is like throwing your money away to await until after the advance. Buy now while you can secure Blue Grass Shares at

5 Cents Per Share.

No subscription accepted for less than 300 shares (\$10.00). Address all communications, send all orders and make your remittances payable to

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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. Our Mail Order Department gives prompt attention to inquiries and orders by mail. W. H. McKNIGHT, SONS & Co. Corner Fourth Avenue and Walnut Street, LOUISVILLE, KY. God bless the RECORDER for its noble defense of the memory of the faithful Kerkens, and for its vindication of the principles and character of Southern Baptists. Affectionately yours, WM. J. MARSHY.

OUR MINISTERS' AID SOCIETY.

For nearly fourteen years the Baptists of Kentucky have been making a feeble effort to provide for the necessitous wants of the old, infirm and dependent Baptist preachers in Kentucky. They have not entered into this work as "hilariously," joyfully and cheerfully as it seems to the few into whose hands this work has been committed, as they should have done. Just why, we do not feel warranted in saying. But, let the reason be what else it may, it cannot be denied that there has been, that there is now and always will be great need for a work of this kind. We have always had, have now and always will have those who will be dependent upon us for the necessities of life; those who have done a great work for our denomination, who have made great sacrifices, who have received a very meager compensation for their services. We are enjoying the fruits of their labors to-day. To care for them in their old age is (laying all sentiment aside) a just debt we owe them, and every individual and church should join heart and hand in the discharge of this debt.

We have other denominational interests—Foreign, Home, State and District Missions, our Orphans' Home, Seminary and other institutions of learning—none of which have received any too much; say, not enough. And those who have charge of these various interests are asking for not one dollar more than is needed. We would not take away from these one thought or one dollar that is due them from the Baptists of Kentucky, but, in our feeble way, would add as much to them as possible; they are most worthy objects, as every one will agree; but in the pressing of these claims the work of our Ministers' Aid Society has not received the consideration due it—in many instances it has been entirely side-tracked. Pastors, with a few exceptions, have not given it their hearty co-operation; churches, with some exceptions, have not given it that place in their systematic beneficence it should have. The Baptists of Kentucky have not been generous to this work, and we would not say they have been niggardly, because a few individuals and a few churches have been quite liberal. But as a whole, the consideration given the claims of our Aid Society have not been equivalent to that given our other interests, or such as is really needed.

Our Aid Society is not a local institution, but one for the entire State, and for the benefit of every dependent Baptist preacher therein. So it should have the earnest co-operation of every preacher, every church, every association and every individual Baptist. It is a work in the name of Christ for humanity's sake, and in it there is no place for any difference whatever to exist; and working together, and giving of our means as we should, we can make this work a great success, pay the debt we owe, honor our God and show to the world that we are not only hearers of the Word, but doers as well.

We now have \$20,225 in our endowment fund—recently receiving the specific bequest of \$1,000 from Mathew Larns, and \$115 84 interest on same. Other bequests are in sight. We have expended about \$29,000 in aiding seventy-five or eighty old preachers and the widows of some, and for the incidental expenses of the work. We have

\$100.00 CASH... REWARD! MONEY FOR BRAINS



\$100.00 CASH REWARD

Have you brains and energy? If you have and are painstaking and studious, supply the correct name for the beautiful sentimental flower represented in the above picture, which when correctly answered represents the emblem of fidelity, and you may win a SUM OF MONEY. The flower is a small blue one marked with a yellow centre, and can be found growing in wet or damp places. This is a brand new puzzle, and if you are smart you can, with diligent study, give the correct solution and win some CASH. Patrons have

ABSOLUTELY NO MONEY TO PAY FOR A GUESS

so that the cash each patron or customer receives will be clear gain. One answer only is allowed. Try and Win. Brains and Energy can Help. This is a free contest and contains no elements of chance, and we positively guarantee to pay all patrons Cash for correct solutions. Your right to a cash prize rests entirely with yourself. Send us your solution, and if correct you will hear from us by return mail. Address CURALINE CHEMICAL CO. 18 Spruce St., New York City.

COUPON No. 195. CUT OUT THIS COUPON AND PUT IN PLACE IT TO YOUR ANSWER.

thirty-three beneficiaries at this time, the largest number we have ever had. To care for these requires increased contributions. Shall we receive them? We need the help of every church; Shall we have it? We are asking that every church set apart one Sunday in each year as a time for making annual offerings to this worthy object. Many churches have done this. If the others will do so, with the interest from our endowment fund, we will not let an old preacher in Kentucky suffer for the necessities of life. May the good Lord direct our minds, hearts and hands aright is my prayer. Gzo. H. Cox, Cor. Sec. Owensboro, Ky.

OUR OLD KENTUCKY HOME LEADS IN FOREIGN MISSIONS.

The figures show that Kentucky leads even "Old Virginia" in contributions to Foreign Missions more than \$1,000 to January 15. This includes a considerable amount in bequests. But we must remember that the collections in Virginia are quite large in April, and we may not hold the lead. We have the best opportunity in years to lead all the states in contributions to Foreign Missions, and it would be a shame and disgrace to our dear old Kentucky Home if we failed to do so. At the meeting of our General Association at Murray last June, while Dr. B. D. Gray was speaking, Bro. Fred Hale interrupted him to say that the Owensboro Third church should increase her contribution to Foreign Missions to \$1,000 if he had to pay the difference out of his own salary. Bro. W. W. Hamilton said he would do his best to lead his church to increase her contribution to Foreign Missions to \$1,000 even if he had to add \$200 personally out of the in-

crease of his own salary. These were noble words, earnestly spoken for the glory of God. If our beloved state is to lead the other states to the close of this conventional year, then pastors and deacons and committees must be at once earnestly praying, thinking, working, pleading and liberally giving. God is giving us opportunities in China that we have never had. Inquirers, converts and baptisms are more numerous than ever before. The Southern Baptist Convention instructed the Board to employ twenty-five more missionaries. Thirteen of these have been appointed; others will soon be appointed. This involves largely increased expenses. Will there be a debt? That depends upon the pastors and churches and their liberality in the next two months. In God's name, dear brethren, let us all make most earnest and faithful efforts to keep our dear old state at the head of the list for Foreign Missions this year, to the honor and glory of our God.

CHAS. HARRIS N. JR., V. P. For. Mis. A. Ky. Hopkinsville, Ky. for

T. T. MARTIN IN MISSISSIPPI.

We have just closed a great meeting at Clinton. Bro. T. T. Martin is a graduate of Mississippi College and he received a hearty welcome back to his Alma Mater. There were fifty additions by baptism and great good was done in many directions.

Brother Martin is strictly a Bible preacher, he relies on the Word. I feel that he was of special benefit to the many young preachers at the College. I wish he could hold a meeting in reach of every Baptist college in the land. W. T. LOWERY, Clinton, Miss., Feb. 9, 1903.

THE MARKETS.

LIVE STOCK. Report for week ending Feb. 15.

Table with columns for CATTLE, HOGS, SHEEP AND LAMBS, and LEAF TORNS. Lists various types of livestock and their market prices.

REJECTIONS.

Table showing Rejections this week, Percentage of rejections to auction sales, and Rejections Jan 1 to date.

Table showing Receipts this week and Receipts Jan. 1 to date for various categories.

MARKET—1902 CROP.

Table comparing prices for Trunk, green or mixed; Trunk, sound; Common lugs; Medium lugs; Good lugs; Common leaf, short; Common leaf; Medium leaf; Good leaf; Fine and selections.

MARKET—1901 CROP.

Table comparing prices for Trunk, green or mixed; Trunk, sound; Common lugs; Medium lugs; Good lugs; Common leaf, short; Common leaf; Medium leaf; Good leaf; Fine and selections.

MARKET—1900 CROP.

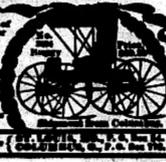
Table comparing prices for Trunk, green mixed; Trunk, sound; Common lugs; Medium lugs; Common leaf, short; Common leaf; Medium leaf; Good leaf; Fine and selections.

Private prayer is so far from being a hindrance to a man's business that it is the way of ways to bring down a blessing from heaven upon it.—Thomas Brooks.

AT Factory Cost

You Get the Profits

The COLUMBUS CARRIAGE & HARNESS CO. Write to nearest office: **CHICAGO, ILL., U. S. A.**



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Parlor Cars on Day Trains.
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DALLAS, TEXAS.

THE FARM

KENTUCKY TRAMM STUBBS.

The Jessamine Journal reports the sale of 3,500 bushels of wheat at 92c.

Matth Cohen sold 18 cattle weighing about 750 lbs., to J. A. Bryan, of Mt. Sterling, at 4c.—Richmond Register.

A cigarette hoghead sold in this city for \$19.75, which establishes another new crop record, the highest price heretofore being \$19.25.

The Lincoln Democrat notes the sales of a lot of hogs at 5c, and some millet hay at \$8 per ton delivered.

J. M. Hall, of Paris, sold a 3-year old unbroken colt by Jay Bird, dam by Belmont, to F. D. McKey for \$300.

Best cattle sold at Harrodsburg on Court day at 4c. Some butcher staff sold as high as 3 1/2 cents.

W. F. Farris, of Boyle county, sold to Simon Weil 62 head of yearling cattle at \$4.25 per hundred.

In Clark county Wm. M. Robb sold to H. R. Brown a lot of 120 pound hogs at 5c, and is to take them back the last of March at 5 1/2c.

Thos. Henry Clay, of Bourbon county, has sold to Green and Lyman, of Montgomery, 1,000 lambs at 5c straight, middle of June delivery.

Mrs. Nooe & Freeman, of Burgin, sold last week a car-load of lambs, June delivery, at 5c to O. S. Williams and Wm. Rubles. Purchasers are to take all lambs of 60-pound weight and over.—Harrodsburg Democrat.

Edwards & Ellis purchased the following crops of tobacco: Of I. D. Thompson 25,000 pounds at 7 and 8c; of J. T. Speaks 12,000 pounds at 6 1/2c; of Ben F. Bedford 20,000 pounds at 8c.—Kentuckian-Citizen.

Joe Hendrick sold 24 mules the other day, averaging about \$95 per head.—W. J. Vansant sold 120 bushels of corn to Mavesville parties the other day at 70c per bushel. A few other sales at the same price have also taken place here.—Flemingsburg Gazette.

Word comes from New Orleans that the agents of the British Government in this country have received orders to cease the purchase of mules at least for the present. The reason given is that the dealers have advanced the price of the sorts wanted from \$100 to \$115 per head.

The man who annually announces the death of the peach crop in Kentucky has taken his pen in hand a little early this year, but in this day of wireless telegraphy and horseless carriages it behooves even the pessimist to get a move on himself. Of course the peach crop is killed, and killed dead as a herring. Did anybody ever hear of a time when the peach crop was not dead in January?—Glasgow Times.

THE CARE OF GLASS AND CHINA.

The towels should always be rinsed out after each glass washing, or the cloudiness will be evident in spite of vigorous rubbing. Where there are crevices on the outside of a dish or any article, there will be more care needed to keep them bright and shining. The inside will always be clean, but some dust or particles of food will catch in these corners, and they will need a careful washing to be in glittering perfection. Warm water, with a little ammonia or soap suds, and a brush that comes for this purpose, with vigorous rubbing with soft towels, will bring the sparkle that all good housekeepers love. Care should be taken that all glass that has held milk or any oily food is rinsed with cold water before it is put into warm suds. Failure to do this will often give the cloudy appearance that is so annoying. Another important point in the care of glass is to avoid sudden changes from heat to cold. Any glass that has held ice-water cannot be plunged at once into hot water without danger of cracking. Really hot water is better avoided at any time.

Out-glass should have the greatest possible care in handling. A wooden tub should be used for washing, and the water in which it is cleaned should never be too warm for the hands. The deeper the cutting, the more liable it is to be broken. Out-glass should never be left upon stone or marble, and in rinsing the water should be of nearly the same temperature as that used for washing. It should always be drained on a soft towel or cloth. Decanters and water bottles often get discolored, but a soft cloth guided by a wire will generally remove the sediment. When this is obstinate, bits of paper with shot and strong soap suds will do the work. Beans are sometimes used instead of shot. Glass that is ornamented with gold should be washed with castile or good white soap—that is, suds—and should be wiped as dry as possible. All fine glass should be kept in a closed cabinet and handled very little. A damp place is not advisable for glass, especially that with gold decorations.

A very large amount of china is not a necessity for a really dainty table. In selecting, where one has to make a limited quantity do duty for all occasions there should be very little decoration and almost no color. A plain white china, thin and of good design, is a very good choice for the mainstay. To this add a few dishes with gold decoration, and if color is wanted supply it by flowers, cakes and desserts. Too much color in table appointments is very wearisome. It is well to hesitate before buying a complete set of china. For one thing, some pieces are sure to be broken, and if they can be duplicated it will be expensive to do so; then, one set of dishes constantly used is very tiring both to ourselves and to our friends.

Some will probably be fortunate enough to have a few quaint old pieces of china, either that with the dainty and quaint little flower sprays or the wild old gourd tracing. To these I suggest the plan of supplementing these treasures in such a way that the newer china will serve as a background to bring out the full strength and beauty of these rare antiques.

Fine china needs care in washing and drying, and should never be placed in nervous or indifferent hands. Treated lovingly,

china will last for years and even generations. Only a piece should be put in the tub at one time, the soap should be made into suds before putting anything in, and the water must be very warm, not hot. Finally, rinse in water that is just the same—warm. A good supply of fine, soft towels is a necessity, and thus equipped, the washing of china is not a hard task. China will shine beautifully if wiped out of clear warm water.—Wom an's Home Companion.

TRANSPLANTING.

The time to begin to plant is approaching, and in the South and some of the far Western States this work can be done at almost any time during the winter. One thing that I have always noticed in my experience is, that there is danger of planting in soil that is too wet. This is generally more frequent in spring time than in the fall, because the earth is then saturated by the winter rains. I like early spring planting, but I would rather plant a little late than have the ground too wet. Dust is far better than mud, in which to set trees, but soil that is semi-moist is in the best condition for restoring the roots of trees or plants of any kind.

I like the roots cut back to where they are perfectly sound and in healthy condition, rather than have them long and feeble at the ends. It is at their ends that the first rootlets will start. If those parts are feeble, the new growth will be feeble, and it will be slow in starting. This is why we often see that clipping off the ends of long roots seems to have an invigorating effect upon trees, and upon small seedlings, such as tomatoes and other small plants as well. There is greater strength and vitality as we approach the collar of the plant or young tree.

Another important point is that the soil should be firmly packed about the roots. It should be loose and finely pulverized, of course, but pressed, tramped and sometimes pounded tight and firm. This is to bring it in close contact with the roots. If it is not so, then the roots cannot absorb the moisture from the soil readily.

Dipping the entire roots in this mud just before planting is an excellent plan. It causes the soil to stick to them more closely than if it is not done. Really this is the best thing I ever learned about transplanting.

"SMOKERODOLIN" is the somewhat fantastic name of quickly made little cakes especially dear to the children's heart. A receipt for them copied from an old scrap-book says: "Six to gether two cups of sugar and half a cup of butter. When creamy, add two well-beaten eggs, then one cup of milk, with a teaspoonful of soda dissolved in it; and, lastly, add two and a half cups of flour, with two teaspoonfuls of cream of tartar and half a spoonful of salt. Beat the batter thoroughly, and bake in shallow pans, dust the top of the cake before baking with cinnamon and sugar. Bake fifteen minutes, and when cool out in squares. This receipt will make two pans, which will cut into twenty-four squares."

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Items of Interest.

NEWS FROM THE WORLD OVER.

According to private dispatches received at the Hague, the British forces in the field suffered twelve defeats from September 10 to November which were not mentioned in Kitchener's dispatches.

The Japanese are still finding hard the way of the "benevolent assimilation" who wishes for their conversion and to conquer a people recalcitrant to be free.

The English war office has been free from demands to a greater extent than that of any other country we believe, and the English have been justly proud of it.

Some of the papers are saying there is no political object in Prince Henry's visit, but that we wish Germany to be England's real rival, and war between the two nations is not improbable at no distant date.

The German element in the United States is very strong. And they dearly love the Fatherland. They are loyal Americans to a man, and, in a direct war between Germany and the United States, would prove themselves admirably patriotic and loyal.

Mr. Stephen Bonal has returned from a three-months' tour in the Philippines. He agrees with the army officers and not with the civilians.

A. F. Miller, of the Thirty-second United States Volunteers writing from the Philippines to the Omaha World, thus describes the way the soldiers have treated captured Filipino soldiers.

The German Foreign Office has authorized the Kreuz Zeitung to publish the following statement in regard to the attitude of Europe towards the United States in the war with Spain.

President Kruger has no more idea of accepting autonomy instead of independence than has President Steyer.

A great wind storm swept over Vienna, injuring over one hundred persons.

John A. Brasher is another of the many examples of what brains and pink and white can do for a man.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free.

ATHENTON. Susan O. Atherton, wife of A. J. Atherton, was born August 13, 1814. She professed a hope in Christ about 1832, and united with Green River church, Ohio county, being immersed by Rev. Austin, the afterwards moved her membership to Buck Creek, and later withdrew her membership from there to enter the organization of Old Buck Creek church, in which she lived a consistent member until death.

She leaves a sorely bereft husband, seven children and a host of other relatives and friends to mourn their loss, but "not as they who have no hope." She was a Christian, consistent and sincere; a wife devoted and true; a mother loving and affectionate; a neighbor kind and good.

Her funeral services were conducted by Rev. J. B. Taylor at Pleasant Hill, after which, at his request, the body was laid to rest at sunset.

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West Point church, in Ohio county, Ky., was made January 2, 1823, by the death of Nancy Jane, widow of Sanford Tichenor.

Now's This? We offer One Hundred Dollars Reward for any case of Cancer that cannot be cured by Hall's Family Pills.

With all the world in his choice, God placed His ancient people in a very remarkable situation. On the north they were walled in by the snowy ranges of Lebanon; a barren desert formed their eastern boundary; far to the south stretched a sterile region, called the howling wilderness; while the sea—not then, as now, the highway of the nations, facilitating rather than impeding intercourse—lay on their west, breaking on a shore that had few harbors and no navigable rivers to invite the steps of commerce.

May we not find a great truth in the very position in which God placed His chosen people? It certainly teaches us that to be holy, or sanctified, we must be a separate people—living in the world, but not of it—as oil, that may be mixed, but cannot be combined with water.—Guthrie.

If religion has done nothing for your temper, it has done nothing for your soul.

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