

WESTERN RECORDER

Faith, Hope and Love, these three

78th YEAR.

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It seems that Montford's Wine and Spirit Circular, the organ of the wholesale liquor trade in the United States, does not believe in the wobble that "prohibition does not prohibit," etc. I say "the whiskey trade has a big fight on, that is growing every day, and unless something is done to stem the rising tide of prohibition, our business will be swept out of existence." Let the friends of prohibition rise in their might and make a strenuous fight to sweep their infamous business out of existence. The demand for prohibition can be made none too strong.

While the assertion that Canadians are among the most abstinent and sober people under the sun may be true, yet, for a young country the drink bill of the Dominion is something enormous. With the year ending June, 1902, 2,938,183 gallons of ardent spirits were consumed in Canada, Ontario consuming more than half of this amount. The moderate and immoderate drinkers average more than five gallons of beer for every man, woman and child in the province. Worst of all, the consumption of liquor is steadily increasing.

PROHIBITION may reach Germany through her army. Gen. Von Hoessler forbade the sale of alcoholic liquors to the soldiers under his command. Gen. Von Bittenfeld, noting the marked increase in the endurance of the men under this order, has adopted the same course, and total abstinence bids fair to become the rule in the German army. Another object lesson to convince the world of the urgency to pronounce the doom of this giant evil—the drink traffic.

BEFORE our ministerial brethren come to the verge of nervous prostration, would it not be worth while for them to ask themselves seriously, "Am I not doing and saying a great many things that might as well be done and said by somebody else?" Let us be quite sure that all of their public, professional or social performances are just in the line of religious engagements before we so lavishly compassionate them.

REV. WALTER E. BENTLEY, in his first sermon as pastor of the church of the Holy Sepulchre, voiced an undercurrent of sympathy for the striking miners which seems to be gradually reaching the churches. Said he: "I wish that our offering to-day could go to those poor people in Pennsylvania. I would gladly donate it. Let us not wait for other churches to make such movement." There have been several collections taken in Chicago churches. What does it portend?

The Free Church of Scotland and the United Free Church.

BY PROF. ALBERT HENRY NEWMAN, D.D., LL.D.

In my last article reference was made to the almost unsurpassed influence of Thomas Chalmers, and to the growth under his leadership of a strong evangelical party antagonistic to lay patronage and any kind of State interference in matters of religion.

In 1834 Chalmers induced the General Assembly to pass what was known as the Veto Act. In this the assembly declared that no one could be settled as pastor of a congregation unless he had received a call from the congregation, although he may have been nominated by a lay patron. In other words, it insisted upon the right of the congregation to veto a nomination made by a lay patron. In case a majority of the male heads of families disapproved of a nomination, they were to report the vacancy to the lay patron for a fresh nomination. A test case occurred a few years later. The congregation of Auchterarder almost unanimously rejected Robert Young, who had been nominated by Lord Kintoul. The case was appealed to the courts, which decided in favor of Lord Kintoul and Young. The courts decided that not only was the congregation obliged, under the law, to receive the nominee, though every member was opposed to him, but that the presbytery must take him on trial, and if possessed of requisite qualifications, ordain him to the ministry.

The General Assembly of 1842 entered an earnest protest against what a majority of its members believed to be an invasion of the rights of this church in a "Claim of Right." Appeals were made to the government for relief, but in vain. An effort was made to secure remedial measures at the hands of Parliament, but a bill in this interest was overwhelmingly defeated.

When the Assembly met in 1848, Doctor Welsh, moderator for the previous year, laid on the table before the royal commissioner a protest, in which the grievances of the church were fully set out, and in which the purpose of those who had signed it was declared to withdraw from the State Church and to join in organizing the "Free Church of Scotland." Two hundred and three members of the General Assembly participated in the original organization of the Free Church. Four hundred and seventy of the twelve hundred ministers of the Church of Scotland gave up their livings, and cast themselves upon the liberality of the people. They claimed that in taking this step they were carrying out the principles of Knox, M'ville, Henderson, Gillespie, and other worthies of the past, and that they were doing precisely what those fathers would have done under similar circumstances. The lay element nobly responded to the call of the pastors. The four hundred and seventy seceding ministers were able to take with them a large proportion of the members of their flocks. In many cases the laymen were more enthusiastic than the pastors themselves in support of the measure. The whole body of missionaries to Jews and Heathen cast in their lots with the Free Church. The great mass of the Highlanders, to whom lay patronage had proved particularly distasteful, went over to the ranks of the new party. Parochial schoolmasters suffered equally with the seceding ministers, being ejected from their schools and obliged to depend upon voluntary support. Chalmers had wrought out beforehand a scheme for church extension, and the Free Church at once took

measures for covering with its work the whole of Scotland. A theological seminary was established in Edinburgh with Chalmers at its head. Others have since been provided at Aberdeen and Glasgow. Funds were easily raised for the erection of educational buildings for destitute congregations. In many cases it proved difficult to secure sites, owing to the unfriendliness of land owners. The Foreign Mission work assumed by the new organization was vigorously pressed, and the expense involved in re-equipping the missions was cheerfully borne. Many manse were erected by public subscription, chiefly through the agency of Dr. Thomas Guthrie. A sustentation fund was created and liberally supported for the supplementing of inadequate salaries, a minimum stipend of one hundred and fifty pounds sterling (later increased to one hundred and sixty) being provided. Liberal provision has also been made for the support of the widows and orphans of ministers. The Free Church has abounded in every good work, and its congregations have increased to over a thousand.

The withdrawal of so large a part of the ministerial strength and of the more earnest lay life from the established church might have been expected to leave it in a deplorable condition. For some years the loss was no doubt sorely felt. But the example of the Free Church in its well-planned and successful home and foreign mission enterprise, in education and in philanthropy, proved highly stimulating to the established church. As a matter of fact, Scotland was inadequately supplied with church buildings and pastors. The duplication of churches, with the increase of interest that competition brings, brought a greatly increased number under religious influences. A vast amount of Christian wealth that would not have been available apart from the secession was applied to the support of Christian work, to the benefit of the givers as well as of the cause of Christ. The voluntary liberality of the established church has greatly increased since the division. A large number of unendowed churches and mission stations are supported, many new buildings have been erected, and up to 1880 three hundred and twenty new parishes had been created with regular endowments, at an expense of about two million pounds sterling. The present number of ministers in the established church exceeds the number before disruption. It must be borne in mind that the past sixty years have witnessed a large increase in population and wealth in Scotland.

In October, 1900, after preliminary negotiations that had resulted in bringing the two parties into the most perfect accord and intensified the desire of both for organic union, representatives of the Free Church and the United Presbyterian Church met in assembly and consummated a union under the name, "United Free Church."

It is noticeable that the Scotch have been so perseverently Presbyterian, owing to their reverence for Knox and his coadjutors, the covenants, their sufferings for the faith, and their native sturdiness of character; that however much the spirit of division might prevail, there has been little departure from the principles of Presbyterianism. The advantages that have come from the stimulus of competition in other less homogeneous communities, where different denominations have wrought side by side, have come to the Scotch by such a multiplication of Presbyterian bodies as has been noticed.

The United Free Church, like the established church, has been profoundly influenced by modern German thought and no

longer frowns upon Biblical criticism of the Wellhausen type. A few years ago Professor W. Robertson Smith was censured and deposed for his liberalistic teachings. This year a motion for the censure of D. George Adam Smith for a similar free handling of the Old Testament Scriptures was defeated by a very large majority of the members of the General Assembly. Dr. Robert Rainey championing the cause of the accused. The Assembly did not commit itself to the views of D. Smith that had given offense to the minority, but expressed the opinion that matters of Biblical criticism are as yet in too unsettled a state to warrant a definite pronouncement on the part of the body. But the effect of the refusal of the Assembly even to appoint a commission for the investigation of the teachings to which objection has been raised, cannot fail to be construed by the liberal element in the denomination into a license to indulge freely in Biblical criticism of the German type, and to publish freely the supposed results of their researches, however disparaging they may be to the integrity and authority of the Biblical books.

In the current number of the *Presbyterian and Reformed Review* two Scottish writers have given strong expression to their disapproval of Dr. Smith's teachings, and to the toleration of his views by the General Assembly of the United Free Church.

One great value of the memorizing of Scripture is that you have it ready for quick use. "The sword of the Spirit" the Apostle calls the Scriptures. And sometimes, on emergency, swords must be swiftly drawn and instantly set at duty. There is no hand better for the quick grasping of the sword of the Spirit than the hand of the memory. How quick the flashing and how straight and keen the thrust of the sword of the Spirit by our Lord in his conflict with the tempter in the wilderness! How the "It is written," held in our Lord's memory, sped Satan to defeat. The law of opposites is a great practical law for life. You are tempted to some mean thing; instantly you discomfit it by summoning to your thought some opposite and lofty thing. You will not think of the mean thing; you will think of the opposite and lofty thing. Happy he who has his memory so filled with lofty Scripture that instantly he can summon to his thought some noble truth or precept as against the suggestions and sollicitations of an evil world.

Another value of memorizing Scripture is, that such memorized Scripture furnishes a beneficent gathering point for one's thoughts and life's passions. There come such pauses. Toil relaxes; the strain of attention loosens; thoughts can go wandering. The deep test of one's moral plight is whether one's thoughts go wandering. If spontaneously to something mean and low, it is quite certain the character is mean and low. But if the memory hold some great and gracious Scripture, the strong magnetism of it will be apt to attract the loosely lying thoughts to itself, and pure and high emotions will come to bloom, and the heart, the thoughts of which so test a man—for as a man thinketh in his heart so is he—will grow rich and strong for righteousness.—Hoyt.

God does direct the path of his faithful servants. They may go here and there and seem to be very much at random, but there is a guiding hand, not simply a principle or a purpose, but a guiding hand which leads them.

Another Case of Dipping.

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

It is an earnest contention of Keller, Muller and other learned German historians that the Anabaptists of the Reformation were not a new sect. They declared that they had long existed in those parts, and that the Reformation only gave them an opportunity to become bolder in the proclamation of their opinions. This contention is sustained by a great variety of details. We shall mention two: In the locality of these older sects the Anabaptists were found in great numbers and the identity or similarity of their doctrines. Bohemia was notably one of those countries, and here the Anabaptists flourished greatly. For an hundred years before the Reformation the Pyghards had been a prominent sect in Bohemia, and just before the Reformation we have proof that they rebaptized in the Roman Catholic converts by dipping. In a letter written to Erasmus out of Bohemia by Joannes Slechts Costelecius, dated October 10, 1519, is the authority. It is published by Colimesius (Paul Colomesii Opera, Theologica, Critica et Historica, Hamburgi, 1679, number XXX, pp. 584, 585. British Museum, 3706, de. 3). This letter is dated some years before the Anabaptists are said to have begun, and speaks of a sect that had been in that country for some time. It will at least show the scheme of doctrine abroad in the world before Luther by some who were opposed to Rome.

We shall quote so much of the letter as refers to this subject, giving a translation and the original words in the essential part:

"The third sect is of those whom they call Pyghards; they have their name from a certain refuge of the same nation, who came hither ninety-seven years ago, when that wicked and scurrilous John Ziska declared a defiance of the churchmen and all the clergy." (This was 1400.)

"These men have no other opinion of the pope, cardinals, bishops and other clergy than as of manifest Antichrists; they call the pope sometimes *the beast*, and sometimes *the whore*, mentioned in the Revelations. Their own bishops and priests they themselves do choose for themselves, ignorant and unlearned laymen that have wives and children. They mutually salute one another by the name of brother and sister.

"They own no other authority than the Scriptures of the Old and the New Testament. They slight all the doctors, both ancient and modern, and give no regard to their doctrine.

"Their priests, when they celebrate the offices of mass (or the Lord's Supper), do it without any priestly garments; nor do they use any prayer or collects on this occasion, but only the Lord's Prayer; by which they consecrate bread that has been leavened.

"They believe or own little or nothing of the sacraments of the church. Such as come over to their sect must every one be dipped anew in mere water (in *agua simpliciter rebaptizari*). They make no blessing of salt nor of the water; nor make any use of consecrated oil.

"They believe nothing of divinity in the sacrament of the Eucharist; only that the consecrated bread and wine do by some occult signs represent the death of Christ; and accordingly that all that do kneel down to it or worship it are guilty of idolatry. That that sacrament was instituted by Christ to no other purpose but to renew the memory of his passion, and not to be carried about or held up by the priest to be gazed on: For that Christ himself, who is to be adored and worshipped with the honor of *Isis*, sits at the right hand of God, as the Christian church confesses in the creed.

"Prayers of the saints and for the dead they count a vain and ridiculous thing; as likewise auricular confession, and penance enjoined by the priest for sins. Eves and fast days are, they say, a mockery, and the disguise of hypocrites.

"They say the holidays of the Virgin Mary, and the apostles and other saints are the invention of idle people. But yet they keep the Lord's Day, and Christ-

mas, and Easter, and Whitsuntide," &c. He says there were great numbers of this sect then in Bohemia.

Thus there are two important witnesses to the dipping of believers before the Reformation. The one is this letter to Erasmus, and the other is "The Sam of Scripture," written in Dutch, and published in 1638. Chicago, Ill.

Hon. J. M. Senter.

On Friday morning, October 31st, at 4 o'clock, the spirit of this good and useful man went home to be with God. He was in his seventy-sixth year.

He was, perhaps, one of the most active, useful, widely known and honored laymen in the denomination in his State. He filled a number of important positions in the denomination.

For ten years he was vice-president for Foreign Missions in the State. Fifteen years he was the efficient chairman of the Executive Board and treasurer of Central Association, one of the strongest associations in the State. For several years he was connected officially with the South-western Baptist University, at Jackson, Tenn. He was president, at the time of his death, of the Exchange Bank of Trenton. He was a deacon of his church thirty-four years, superintendent of the Sunday-school thirty-two years.

He was a wise and safe counsellor. A man of quick and ready sympathy, possessed with the power of discrimination and insight. He was capable of a noble hate of shams and pretences. He feared God and eschewed evil. He loved the Word of God and made it the man of his counsel. His love for his church was a passion. For her he gave thought, labor, time, money. He was one of the most intensely practical men I ever knew, and thoroughly systematic. He was always his pastor's friend and safe adviser.

He was thoroughly missionary in spirit and practice. I never heard him pray that he did not make mention of the missionary and his work. His church and denomination sustain a great loss in his death. To me, in many respects, he was a very remarkable man, so conservative and withal so progressive. As quick to detect error as he was marvellous in denouncing it. He loved the Western Republic because of its faithful contention for truth and for the faith once delivered to the saints. He regarded it as a mighty break-water against the waves of error.

He was a man, every inch of him. There was nothing namby-pamby about him. He was true and loyal all the week through and all the year round, without guash or spasms. He was an intelligent Baptist, and was able not only to give a reason for the hope that was in him, but why he was a Baptist and not something else.

The writer of these lines had the honor and pleasure of being his pastor for fifteen years. I loved him as I love few men on earth.

I doubt if there ever lived a man in Gibson county, Tenn., whose death is more sadly mourned by all classes of people.

W. H. RYALS, Richmond, Ky., November 7, 1902.

AN OFFICIAL member, having to choose a pastor, desires to know whether the printing of sermons in daily papers is an indication of the preacher's standing and efficiency as a pastor. A young correspondent who is making a list of names of distinguished ministers in different cities, asks whether it would be safe for him to make up the record from the names of those whose sermons are reported in the dailies.

No, indeed. To-day in this city and Brooklyn the public never sees a line about many men most distinguished in their own denominations, and most beloved by their own congregations; while the most incompetent preacher in an orthodox pulpit can attract temporary newspaper attention by declaring that he repudiates the deity of Christ, or has come to the conclusion that "Theosophy," "Spiritualism," "Eddicism," or "Dovicism" is true.—N. Y. Advocate.

Are Church and Sunday-School Becoming Distinct Institutions?

BY THE REV. ISAAC L. KIP.

It is not an extreme view of this subject which presents it interrogatively rather than affirmatively. Yet, that in a matter of such import, there is even a question, is ground for serious consideration. In original intent, which presupposes unity in the fitly framed together parts of the one edifice, there is no allowance for partition walls.

What reasons are there for even questioning the fealty of the Sunday school to the church? In what directions is there ground for suspicion that those whom God has joined together are by any outward influences or trend of circumstances in danger of being put asunder? There has certainly been no formulated decree of divorce. That beautiful flock which wends its way every Sabbath to the respective places of assembly has no thought of such a thing. The scholars settle into their places, and their teachers brood over them. And when faces and feet turn homeward again there is no thought or question but that the object has been answered, and that everything is as it should be. There is a sweet and sacred picturesqueness in the fitting of that Sunday-school procession to and fro all over the Christian world. It seems inviolent to insinuate the least detraction against so fair a scene. And yet right here candor compels an adverse suggestion.

It is a fact which does not admit denial that those forms and faces which so brighten the Sunday-school room are largely absent from the regular services of the church. That old-time picture of parents and children, grouped in family association in the one pew enclosure in the house of God, has almost faded out of present day scenes. It is hardly a question whether in the essential constituents of moral beauty the panoramic view of the modern Sunday-school equals either in fact or degree the scene those former conditions presented in separate and detailed features. But it is not the smaller scholars only who are not found in the courts of the Lord's house. There is no better representation of the larger ones. It seems of if those who enroll themselves as members of the Sunday school consider that in so doing they commute their spiritual obligations.

Passing a Sabbath as the guest of friends some months ago, on our way to morning services we met the scholars from the Sunday-school on their way home. The sidewalks in each direction were filled with them, and the outward drift was incontrovertible evidence of the set of the tide in that instance at least. Such illustrations can be indefinitely multiplied. They are not universal, and neither are they exceptional, and are sufficient in degree to warrant the question which forms our theme.

They are, furthermore, corroborated by that very general recognition of the difficulty and danger which is expressed in the topics presented for discussion and consideration in assemblies and conventions, and in the columns of the religious press. How shall we bring the children to church? The Sunday-school problem. Is the Sunday-school answering its purpose? These and kindred themes indicate that the question which forms our heading is not an irrelevant one. Now, while the absence of children from the authorized services of the church is a prominent and important feature in consideration of this subject, it is not the only one.

If Sunday-school is substituted for sanctuary, it is no occasion for surprise to find that equivocal modes and methods are also substituted for essential purpose and principle. More or less perfunctoryness characterizes the order of exercises. The prominence given to children in this children's age, as it has been not improperly called, tends very much to undervaluation of more simple and quiet modes of worship. The Sunday-school concert has quite largely passed into an entertainment exercise, with song and recitations by the children as the main attraction.

We have seen severe strictures passed upon some of the programmes and plans

of service arranged for such special occasions as Christmas, and Easter, and Children's Day, and the other special seasons which are becoming so frequent. There is a difference in them. But there are some which, with whatever of beauty and taste they may possess, are about as appropriate for a heathen temple as a Christian church. "There is no Christ in it," said a Christian woman in reference to a concert exercise held in a certain church at the last holiday season. And the same criticism can be passed on others. They are not prepared for Christ. They are only intended for the market.

There is another point worthy of special consideration in connection with our theme. The administration of the Sunday-school has largely passed out of the hands of Church authorities. The school elects its own officers, maintains, in most instances a separate treasury, and exercises control over its own affairs and interests. If any appropriation of funds is called for on congregational or benevolent lines the matter is submitted to the school and decided by vote.

Very far are we from assuming that the point of actual secession ever has, or ever will be reached. There is no absolute spirit of opposition manifested, and yet there is sufficient danger to prompt the use of all possible means to counteract the tendency. The true relation of school to church should constantly be kept in view, and a sentiment created and sustained which should so recognize the dignity and authority of spiritual law and order, that distinction and separation between component parts of the one great organization would be regarded as treasonable. There is no call to resort to stern, coercive measures. Love is the fulfilling of the law. Love not as a mere sentiment, for love, like faith, is dead without works, but love which will constrain to wise expedients, and maintain a patient as well as active spirit.

It is the Spirit that quickeneth. Teaching the observance of all commanded things, we have the pledge of the divine presence in the promise of the Holy Ghost. When the times of refreshing come, and the Holy Spirit descends upon young men and maidens, old men and children, there will be no separation between Sunday-school and church.—Christian Intelligencer.

Herod's Remorse.

When Herod heard of the fame of Jesus, a species of resurrection occurred. The night of Bacchanalian revel came back; the holy prophet's blood dripped upon the palace floor again; and the soul said, "This Jesus is the man whom I murdered!" There is, so to speak, a moral memory, as well as a memory that is merely intellectual. Conscience writes in blood. She may brood in long silence, but she cannot forget.

The revel passed, the dancing, demon-heated daughter went back to her blood-fairly mother, the lights were extinguished, and the place relapsed into the accustomed order; but the prophet's blood cried with a cry not to be stifled, and angels with swords of fire watched the tetrarch night and day.

All men are watched. The sheltering wings of the unseen angels are close to every one of us. The eye sees but an infinitesimal portion of what is around—we are hemmed in with God. This great truth we forget; but exceptional circumstances transpire which for a moment rend the veil, and give us to see how public is our most secret life—how the angels hear the throb of the heart, and God counts the thoughts of the mind.—Joseph Parker.

In truth it is not in the solitary life one shows himself a man; but the victory is his who, as the husband and father of a family, withstands all the temptations that assail him in providing for wife and children, servants and substance, without allowing himself to be turned from the love of God.—Clement of Alexandria.

Arkansas Baptist State Convention.

The Fifty-Fourth Session at Conway.

I feel confident that the readers of the RECORDER would like to know about this, the greatest, grandest and most glorious Convention ever held by Arkansas Baptists.

Dr. J. R. Sampay and R. J. Willingham made our hearts burn within as they talked upon "The Bible in the home."

Rev. W. F. Dorris read a splendid paper on "Bible Evangelism," which was followed by a strong paper on "Salvation of the Children," by Rev. L. E. Finney.

"The Missionary Pastor" was discussed by Dr. T. W. O'Kelley. Those who were of the fire, and was a fitting close of the day's programme.

Friday morning, at 10 o'clock, the Convention proper was called to order by President Jas. F. Eagle. Rev. Ben Cox read Pa. 34 and led in prayer.

Permanent organization was perfected soon after dinner. Ex-Gov. Jas. F. Eagle was re-elected President, Sam H. Campbell and W. F. Dorris were elected Recording Secretaries.

The Convention sermon was preached by Rev. O. J. Wade, of Eldorado, Ark., from Rom. 8:23.

After the sermon, Drs. A. J. Barton and R. J. Willingham spoke to us upon the subject of Foreign Missions. They were at their best, and thrilled the hearts of their hearers.

It was a disappointment to us that Dr. Frost could not be with us, but he sent a fine substitute in the person of Dr. E. E. Folk.

We reached top water Saturday afternoon, when Dr. F. C. McConnell addressed the Convention upon the subject of Missions - His Message.

He began by telling of his plans for the West for Christ, and gave his motive for aiding Arkansas. It was that Arkansas might be developed and evangelized, for the purpose of becoming a great evangelizing agent for world wide conquest.

Saturday night was given to a discussion of our denominational paper, The Advance. With Bartoo to push it, and the people to pray and work for it, there is no telling what the future will be.

All the pulpits in the city were filled by Baptist preachers Sunday, but the sermon of the day was delivered at the Baptist church Sunday morning by Dr. F. C. McConnell, Truly-

"The Lord came down our souls to greet, And glory crowned the martyr-seat."

Monday morning was spent in amending the Constitution. But a fine spirit characterized the body all through the discussions that necessarily followed in work of this kind.

This was a Convention noted for its many sessions, all well attended, sweet spirit, and strong speeches. Monday afternoon there were several collections following in close succession. Nearly \$100 more was given for ministerial education than was asked for; about \$50 more than was requested for Bentonville Academy; and \$25.80 raised to aid the Arkansas Baptist College (colored).

The Orphans' Home made a fine report. Great improvements have been made during the year, and still money in the treasury.

One of the best reports adopted was on Temperance. This report was presented by Rev. W. O'Kelley of Conway, and was very well received. This brother is well known to many of the readers of the RECORDER.

There was raised upon the floor of the Convention for all purposes \$7,414.80. I believe this is the largest amount ever raised at any one session. I stress this point only to show the outside world that Arkansas is now coming to the front. We need the prayers of all God's people, for there are many obstacles in the way that, with God's help, we are going to aid in taking this world for Christ.

Dr. Harvey wore a pleasant smile throughout the session, when I contrasted to mead many new subscribers for the RECORDER. I trust this is true, for there is no better paper in the South.

The next session of the Convention is to be held with the churches of Little Rock, using the auditorium of the First Baptist church as a meeting place. The time - Friday before the third Sunday in November, 1903. Dr. J. Barton is to preach the Convention sermon, with W. H. Sledge, of Helena, Ark., as alternate.

President Eagle made a short but happy and encouraging address at the close. He has been President of the Convention altogether for about thirty years, and he stressed the point that this Convention had eclipsed anything in the history of Arkansas Baptists. He urged all to go home and pray more and work harder than ever before.

"Bless be the tie" was sung, and the parting benediction was read by the Moderator, the Convention with prayer. Come to Little Rock next November, and we will meet you 1,600 strong. Fraternally,

SAM H. CAMPBELL.

Monticello, Ark.

Arkansas Baptist State Convention.

The fifty-fourth annual session convened in Conway on the 14th inst. The Convention was organized by the election of officers.

Ex-Gov. James F. Eagle was re-elected President. This made the eighteenth time he has been chosen to preside over the body. He reluctantly accepted the honor in a brief address. Among other things, he said: "I have served eighteen years as your president, and have always tried during that time to discharge my duties. I never felt as I do on this occasion, that, if anything, I take a greater pleasure in your deliberations than ever before. I have met many at Conway who have helped me to bear my hardships in serving my God and my country."

Col. W. F. Locke, of Little Rock was elected Moderator, and Major Ross, of Fayetteville, Eder S. H. Campbell, of Monticello, was elected secretary; W. E. Dorris, of Camden, assistant secretary, and Dr. J. H. Kitchens, of Paragonia, treasurer.

The following brethren were invited to seats: Dr. D. B. Ford, representing the Christian Dispensary, E. E. Folk, representing the Sunday School Board of the Southern Baptist Convention, R. J. Willingham, Secretary of the Foreign Mission Board, at Richmond, Va., John R. Sampay, of the Southern Baptist Theological Seminary, Louisville, Ky., Dr. F. C. McConnell, of Atlanta, Ga., Secretary of the Home Mission Board, spoke upon his department of mission work. Dr. F. J. Walne, of Texas, represented the American Baptist Publication Society's work in the Southwest. The writer presented the WESTERN RECORDER as the oldest paper among Baptists of the South. Prayers were offered for Drs. J. M. Frost and I. T. Hochenor, who were very sick, and telegrams of sympathy were sent to them.

Great harmony, enthusiasm and spiritual character characterized the sessions. The Little Rock paper states that there were over 300 delegates in attendance. The total amount raised for all purposes was \$9,589.08. There was raised for State Missions \$43 more than was reported last year. The Board employed 46 missionaries, who reported 401 baptisms and 723 conversions. Treasurer Kitchens' report shows a balance in the treasury of \$808 after all debts were paid. Considering the divisions among Arkansas Baptists, the showing is remarkable.

Twenty ministers were introduced to the Convention who have located in the State during the year.

Dr. J. R. Sampay took a collection for the Students' Fund. He asked for \$350 and got \$415.

Among the new pastors is Dr. O'Kelley, of the Beeson church, Little Rock. He raised \$200 for his church Sunday before the meeting of the Convention.

The Convention passed a resolution empowering the President of the Convention to appoint a committee of three to select a committee of ten to confer with the like committee of the Baptist State General Association regarding the proposed compromise on Baptists' differences in Arkansas. We devoutly hope that union that means strength may be the result of the deliberations of the committees. Division means a waste of resources and weakness. Baptists have enough to fight without the aid of the Holy God, over and over again, on both sides. The masses of Arkansas Baptists love each other, but there may be a few who may prove irreconcilable. The Baptists of Arkansas will be fortunate if they can prevail on Rev. Ben Cox to continue as corresponding, or missionary, secretary.

They all love him. He is a prudent and skillful leader. He is not only consecrated, but he is richly endowed with sanctified common sense. He is gentle, forbearing, and at the same time firm, and with a principle requires it. He can preach and he can sing, and by God's help, he can do much to heal the breach and unite in harmony the contending factions.

I was called away before the close of the Convention, and arranged with Secretary B. H. Campbell, pastor at Monticello, to report the proceedings.

There were some good brethren who thought that I ought not to have attended the General Association. The Arkansas Baptist is reported to have claimed that I endorsed the actions of the General Association. Many know that I did not. This served as a pretext for some editor to misrepresent me, and to cause me with the Gospel Missionaries. They knew better, but it afforded an opportunity for some who supported the 1611 theory to try to discredit me and the editor of the RECORDER. The editor of the Argus has not forgotten when the vote in the General Association of Kentucky at Hopkinsville was seven to one against the 1611 theory, that the Argus was born to defend and propagate.

The hospitality was all that could be expected, and all were provided for. It was my happy lot to enjoy the hospitality of Mrs. L. S. Shaws. She was born in Louisville, and for some time lived with her parents in Russellville, where her brother, Sam Franchenthal, graduated at Bethel College. This was enough to throw wide open the doors to a Kentuckian. The home of Mrs. Shaws and the host and hostess are among the most prominent citizens of Conway. It was a pleasure to dine at the home of Judge Bruce in company with many others.

Osnatche College has 376 students, and Central College, 100. I was stated by a friend, Vermillion, one of Arkansas' most gifted men, that Arkansas Baptists had over \$300,000 invested in educational institutions. W. F. HARVEY.

Responsibility for Belief.

To say that men are not responsible for their religious belief, is to decisively and completely reject the Gospel. And yet some suppose it absurd that God should require assent to any system of truth and punish for non-assent. Others think that God does not concern himself with men's opinions, but only with their actions. The great mistake is to suppose that men are sincere in what he believes he will certainly be acceptable to God.

But all this is in flat contradiction to the whole gist of Bible truth which makes men responsible for what they believe. It is untenable. The honest, loyal and true man, in their belief. People are attractive or odious because of what they believe. We cannot help transferring to persons the disgust and abhorrence which we feel for their grossly immoral sentiments. A man without faith in a personal God, who cannot take an oath, and who looks upon honesty, virtue and duty as mere conventionalities, does not command confidence. French philosophy taught that there is no God, and that death is an eternal sleep. When the French people came to believe this the guillotine kept time with the ticking of the clock, and human slaughter became a pastime. The French philosophers were responsible for what they believed and taught, and the French people were responsible for receiving such teaching and the terrible scenes of the Revolution.

It may be no crime to deny that the moon moves the tides, but it is to deny that there is a God, because such denial makes duty and responsibility empty sounds. If man were not responsible for what he believes he could not be held responsible for his acts, and all moral government would be out of the question. Whenever the evidence of Christianity are given a fair chance men must become believers in Christ. Man is slow to accept the evidence because of a natural dissimilarity between his own character and that of God. Men disbelieve the Gospel because they dislike it. It is given man to form a prejudice of God's under of man. It makes Calvary so many carloads of earth and annihilates the atonement. It wipes out the existence, the power and the wisdom of him who made the stars. Disbelief is rebellion based on falsehood. God has given man faculty and truth and a just belief upon him. A great responsibility devolves upon all to whom the Gospel is made known. Belief will ensure salvation, while disbelief will bring condemnation. The evidence of the truthfulness of the Gospel is within the reach of man, and they have sufficient ability and intelligence to believe. God has intended to give faith to those who desire and ask it. Any one believing the Gospel ought to confess it, adorn it, take up arms for it, and be rejoiced, transformed and glorified by it. - Selected.

WRAK faith cannot be built up on argument. Arguments are only procs. To give one's faith on the "they say" is foolish. The things said is not a mere assurance that this thing or that thing will come to pass. It is rather the supreme and all-inclusive confidence that "They will do for us just what is right and kind. God will be done," is, therefore, the pinnacle word of trust.

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. A MAKER OF THE NEW ORIENT By William E. Griffis. 12mo. Chicago and New York: Fleming H. Revell Co. Price \$1.25.

Few life stories are more interesting than that of Samuel Rollins Brown. He was a man who would have made himself a name in any profession. And his intellect was shown in many lines. His deaf was as great as his wisdom and energy. He was a pioneer in the instruction of the deaf and dumb; he made an almost faultless translation of the New Testament into Japanese - which is still the standard; he stimulated and brought to America the first Chinese students who went abroad for an education; he raised up many pupils who carry on his work in his spirit. He thoroughly understood the Oriental, and may be regarded as the discoverer of that quality which has been challenged as to its existence - the "gratitude of Orientals." He led a wonderfully varied and busy life as teacher, pastor, missionary, in America, China and Japan under the Foreign Mission Board of the Reformed Church.

PAUL'S ADVENTURES IN TWO WONDERLANDS. By Fannie E. Ostrander. \$1 det.

A magic staff was given Paul by means of which he was enabled to visit the two Wonderland, where he saw the Fairy Queen and many fairies and strange folks. Authors in this day are not able to equal the masters who wrote the "Arabian Nights" in the earlier years of the world. Not that men are not as talented as they were then, but the men with the ability of those old writers turn their attention to other things. But this book is among the best of the modern fairy stories, and it is well worth reading. The delightful recollections of Paul in these good lessons. And the illustrations are not the poorest part of the book.

MAGAZINES.

Lippincott's Magazine for December has the following contents: The Price of Fame, Maude Roosevelt; The Flock in the Meadow, Mildred I. McNeil; The Dancers of The Year Ago, Mrs. E. B. Bladen; Summit and Vale, Alice Moore Dunbar; The Attack on the Chaise, H. B. Marrott Watson; Fidelity, Edward Willbur Mason; A Musical Game, Philip H. Gossp; Lyrics of Love and Sorrow, Paul Laurence Dunbar; Cinderella's Sisters, E. A. Yrton; November, Ingram Crockett; Lady Della, Thomas Cobb; "New-born Babe of the Royal Palace," Susie M. Best; The Littlest Boy and Santa Claus, Edwin L. Sabin; Leaves, Agnes Lee; A Voluntary Exile, Jennette Lee; Thanksgiving, J. Hammond Brown.

The chief features of the December Century are the color work on Christmas material the beginning of "Lover Mary," a new serial story by the author of "Mrs. Wiggs of the Cabbage Patch," an engraving by Cole of a "Madonna and Child" by Morales, the Spanish Master, and the second paper in the series on Trees, the author being Henry Beecham Nelson, and the Director of The Year Ago. The color work includes four full-page pictures by Howard Pyle, illustrating his text on "The Travels of the Soul." As usual with The Century this example of color is an experiment in a new direction. The color plates are engraved by hand by Mr. Davidson, and Mr. Pyle has certified to the faithfulness of the proofs to his originals. There are other plates in color after drawings of "Animals in British Parks," by Charles R. Knight and J. M. Gleason. These are in quite a different style from Mr. Pyle's pictures, and thus give variety to the number. The Christmas material includes two Christmas stories, "Mrs. Chick" by Virginia Woodward Cloud, and "The Vision," a "Pa Gladden" story, by Elizabeth Cherry Walters; Christmas poems by Josephine Dodge Dakhan and James Stanton Park, a "Lay Sermon for Christmas" in the editorial department, and papers on topics appropriate to the season. John Henry Freese writes an astronomical article on "The Making of the Universe," illustrated mainly from negatives made at the Harvard Observatory under the direction of Prof. E. C. Pickering.

THE Word of God is like a lighthouse; it lightens the way into the harbor. It does not illuminate all the land on whose shores it stands, but simply illuminates the harbor and the way to it. The Bible does not tell us all about Heaven, but enlightens us sufficiently that we may make the harbor in safety. We shall have all eternity to explore the land beyond.

SUNDAY-SCHOOL LESSON.

SUNDAY, DEC. 14.

THE BOY SAMUEL.

1 Samuel 3:1-14.

Motto Text—"Speak, Lord; for thy servant heareth."—1 Samuel 3:9

"And the child Samuel ministered unto the Lord before Eli."—In the first chapter is given an account of the birth and family of Samuel. He was a Levite, and therefore working in the temple was both his privilege and his duty. How old Samuel was at the date of our lesson cannot be settled definitely. He was between twelve and eighteen probably. He was the high priest at that time, and was quite old. The Tabernacle was in Shiloh, and while the Tabernacle it self was unaltered, it is thought a wall had been built which formed a court around it. In this court were rooms for the priests and Levites who were officiating.

"And the Word of the Lord was precious."—That is, rare. This refers not to the written law, but to revelations from prophets. The general decline in religion had been followed by an almost cessation of revelations from God, though there were some prophets still who received occasional messages. It is thought by some that Samson and Samuël were born about the same time, and that at the time of our lesson the forty years' oppression by the Philistines began.

"His eyes began to wax dim, that he could not see."—This gives the condition of Eli's eyes at this time, and explains why Samuel ran so promptly at the sound of what he supposed to be the aged and half blind priest's voice.

"And ere the lamp of God went out."—Which shows the time was near day in the morning. This was the seven branched golden candlestick which was filled morning and evening. Henry says the light in the main lamp never went out, but only the branches. But near morning the branches at least would burn dimly or go out. We must not think of Samuel as sleeping in the temple, but in one of the rooms in the court. "That the Lord called Samuel."—In an audible voice. "Here am I," was the usual answer to a call. "And he ran unto Eli."—Samuel's alacrity is worthy of praise and imitation. Jeophias says Samuel at this time was entering his thirteenth year, and his conduct that night shows many traits all boys would do well to cultivate. Samuel is not the only one who has mistaken the voice of the Lord.

Vers. 6-When the second call came, and the third, Samuel shows no anger nor peevishness at the old man for rousing him up from his sleep. He goes promptly and cheerfully each time, only insisting the last time that Eli had called him. It might be Eli had spoken in his name while sleeping, but he had certainly spoken it. "Now Samuel did not yet know the Lord," that is, he did not recognize his voice nor understand how he communicated with his prophets. "And Eli perceived that the Lord had called the child."—There was no one else who could have called

Itching Skin

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

The source of the trouble is in the blood—make that pure and this scaling, burning, itching skin disease will disappear.

"I was taken with an itching on my arms which proved very disagreeable. I concluded it was salt rheum and bought a bottle of Hood's Sarsaparilla. In two days after I began taking it I felt better and it was not long before I was cured. Have never had any skin disease since." Mrs. Iva E. Ward, Cove Point, Md.

Hood's Sarsaparilla and Pills

rid the blood of all impurities and cure all eruptions.

him, and those two were alone. And it was evident to the old man that the boy heard a call, and was not merely dreaming. "The call which divine grace designs to make effectual, shall be repeated till it is so; that is, till we come to the call. For the purpose of God, according to which we are called, shall certainly stand."—Henry.

Vers. 9-It must have been a humiliation to the aged priest that God should speak to the child and not to him. But Eli was a devout man and an humble one, and he shows no envy or jealousy. Samuel obeyed him. One of the crowning virtues of this great prophet and judge from his youth up, was his obedience, and obedience is a virtue to this day, albeit it seems sometimes almost as rare as the Word of the Lord in Samuel's time.

"And the Lord came, and stood."—This time he made so noticeable a manifestation of his presence. Samuel answers just as Eli had bidden him. He shows no fear in the presence of God, not being self-conscious. His thought is still simple obedience to Eli and to God. "Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle."—This stern message of doom may seem a strange one for God to speak to a child. He calls Samuel not by name, he says nothing of any love for children, nor any of the things which men would have invented as a message to be given to a child. Samuel was a boy in years, but he was no weakling; in obedience, energy, steadfastness, courage and truth he was a man now in his youth. This was a strong and graphic way of describing the amazement men would feel at the terrible defeat of Israel by the Philistines, the capture of the ark and the death of Eli's sons and the old high priest's own tragic end.

"In that day I will perform against Eli all things which I have spoken."—Through the holy man who had brought Eli God's message recorded in the second chapter, and which Eli in his weakness of character had disregarded.

"When I begin, I will also make an end."—Whatever God does, he does thoroughly. His long suffering patience gives man an opportunity to repent, but if he refuses, then the punishment comes inevitably.

"For I have told him that I will judge his house forever for the iniquity which he knoweth."—His sons' wickedness was known to Eli before the man of God brought his message of warning. "Because his sons made themselves vile, and he restrained them not."—There are no more terrible and solemn words in the Bible, nor words that are more needed to be studied in these

days. Eli was personally a good man, he had set his sons a good example, he had given them good advice (chap. 2:28-29); yet was he himself severely punished for not restraining them. He was high priest. The warning there is to ministers and deacons in the churches who for any personal reasons allow bad or ungodly men to disgrace or to undermine the true faith of the churches, and from weakness like Eli's, do not interfere. He was judge. The warning is to all rulers, whether of nations or of cities, who allow men to violate the laws with impunity. God will punish those in authority who bear the sword in vain, and do not make it a terror to evil doers, no matter how good the rulers may be personally. Weakness is a grievous sin in positions of responsibility.

But chiefly, Eli was a father, whose duty it was to rule well his own household. And the warning comes with double force to parents. It is not enough to set children a good example, to give them good advice, to remonstrate with them in regard to their sins. Unless parents restrain them they shall themselves be punished. "Those who do not restrain the sins of others, when in their power, make themselves partakers of the guilt, and will be charged as accessories."—Henry. Indulgent parents are cruel. It would have been far kinder in Eli to have punished his sons with great severity than to have allowed them thus to incur the wrath of God.

"And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifices nor offering forever."—Repentance and thorough reformation might have saved them and removed their scars from their successive generations, when the first warning was given. "There are sins whose evil consequences in this world no repentance nor sacrifice can avert."—Peloubet.

LIFE is G. d.'s school and they that will listen to the Master there will learn at G. d.'s speed.—George Macdonald.

COFFEE DID IT.

Put a Stop Out of the Road.

Of late some people in a most atrocious manner.

"I was a veritable coffee fiend, until finally my stomach rebelled at the treatment and failed to work," writes a gentleman from New York.

"I had dyspepsia in its worst form; blind, staggering headache with vertigo about a half hour after each time I ate, and I finally grew so weak and became so thin that my mother advised me to stop coffee and try Postum Food Office.

I did not like it at first, but after experimenting in making it, Mother soon got it just right, and I then liked it better than coffee.

I soon noticed my biliousness stopped and I lost the trembling effect on my nerves; Postum did not stimulate me but seemed to exhilarate. I gradually regained my wonted good health; my old appetite returned, and to-day I am well—dyspepsia, headache and vertigo all gone, and Postum did it.

When I began its use, I had been troubled for two years with all kinds of stomach trouble. I became a veritable walking apothecary shop, but I have not taken a dose of medicine since I commenced using Postum." Name given by Postum Co., Battle Creek, Mich.

LOUISIANA ITEMS.

The old Calvary Baptist church, at Bayou Chicot, will celebrate its 90th anniversary November 15. This is the oldest church west of the Mississippi river.

The Alexandria Baptist church recently ordained Bro. W. H. Hill to the Gospel ministry. Bro. Hill had been a Methodist preacher for fifteen years.

Rev. J. T. Barrett is in the field raising \$10,000 for our Orphans' Home at Lake Charles. He reports splendid success.

We are regretting the loss of Rev. G. W. Smith from the Parkview church at Shreveport, and from the state, as he has accepted a pastorate in Missouri. He did a great work at Shreveport, and leaves us with the good wishes and prayers of the Baptists of this state.

Our State Mission Board has recently enlarged its work, the appropriations amounting to some \$18,000. A ripper field cannot be found than in South and Southwest Louisiana. The Home Board ought to be spending \$20,000 in this state.

Rev. B. F. Milan, formerly of Junction City, Ark., has accepted the care of the Arcadia Baptist church for half of his time, and will reside at that place.

Our two schools have had good opening this year, and this prospect are bright. We are trying to raise a partial endowment for Mt. Lebanon College, and are hopeful it will be realized by our next Convocation.

The Burkie saints, under the leadership of R. V. H. M. Garnett, are lifting things to pass. Bro. G. is one of the best pastors we have, and he is developing this young church into one of the best churches.

Rev. A. L. Johnston, who has done such efficient work as General Missionary for the last three years, has accepted the pastorate of the Parkview Baptist church, Shreveport, and will enter upon his work there December 1. Bro. Johnston is one of the ablest preachers we have in this section, and, with all, a strong Baptist. He will, no doubt, do a great work in Shreveport.

The old Louisiana Association had a grand session at Cheneyville the first of this month. R. M. Boone was re-elected moderator, A. L. Johnston clerk, and P. B. Wright treasurer. The introductory sermon was preached by M. J. Hoover, of Alexandria. The churches all made excellent reports, showing an advance all along the line. There were 18 Baptist preachers present. We had some excellent preaching, and the discussions were tip top. Talk in the mother association is the state, and she is still in the lead.

Rev. Isaiah Watson has accepted work at Big Cane, Bayou and Woodworth, and we hope to hear of good news from these fields.

The Baptist cause at New Orleans is more hopeful now than formerly. Pastors Dadds, Elward, Lee and Qisenberry are pushing our cause with heroic efforts. With such a force we can but hope for good results. They need the prayers of the entire brotherhood of the South. The Monroe saints and the Baptists of the entire state are glad to know that Bro. J. S. Edmonds will remain at Monroe. It got where the Baptists had either to get a smaller preacher or build a larger house, and we learn that they have concluded to do the latter.

Bro. M. J. Hoover is doing a fine work at Alexandria. He has the largest congregations, any preacher ever had in this city,

and the Lord is constantly adding to the saved to the church.

Rev. B. N. Binton has resigned as pastor of the Baton Rouge Baptist church. He has done a great work here, and enjoys the love of the brethren throughout the state, and it is to be hoped that he will not leave our state. R. M. Boone, Alexandria, La.

FROM PROF. O. T. MASON, LL.D.

MY DEAR FRIEND—Your kind message has reached me through Doctor Pollard, and I am glad to respond to you with the copy of a page from my note book. You know that during the past four years I have been struggling with paralysis, and it is just possible that the good results of my efforts may cheer some despondent one or that

"Some sorrow and shipwrecked brother, Seeing, may take heart again."

The first painful consequence was of the utter loss of a nerve from my right hand. All looked on my old and tried friend lying on the bed cover the sense of helplessness was overpowering. One day the faithful nurse suggested that I try to write with my left hand. "It will give you a new lease on life," said she. No sooner said than done. She got me a ruled tablet and pencil, and taught me to write just as you would a little boy, straight line, right curve, left curve, loop, over and over, day after day, for weeks, a little at a time, until the freedom came. I will write the next page with the faithful friend, that you may see with your own eyes what an old paralytic can do with hitherto idle capital. For two years my friend Sister did all my writing, enabling me to hold up my head and return to my work. Strange to say, my brother Dexter became quite jealous. The same skillful nurse that taught Sister to write had carefully exercised each joint of the fingers on the right hand in rhythmic motions, awaiting the return of the tired nerves to their duties. To make a long story short, the first thing I knew the right hand was fumbling a pen, and now can write quite well, but not long at a time. Do you know some one who has lost the use of the right hand? Tell your friend to try his left. Don't scribble, but get a number one, low grade copy book and learn correctly. Perhaps some day I may tell you how I fell out with invalid wheel chair, crutches and canes.

Fraternally yours, O. T. MASON Washington, D. C.

SEMINARY LECTURES. Annual lecture course of the Sunday school at Baptist Theological Seminary, upon the Sunday-school Board Foundation. TUESDAY, 8 P. M., Dec. 9th. What to Teach—Dr. A. F. Schauffert. WEDNESDAY, 2:30 P. M. How to Teach—Dr. A. F. Schauffert. WEDNESDAY, 7:30 P. M. The Demands of the Twentieth Century—Marion Lawrence. WEDNESDAY, 8:30 P. M. Whom to Teach—Dr. A. F. Schauffert. THURSDAY, 8 P. M. Aim of All This—Dr. A. F. Schauffert. FRIDAY, 8 P. M. Adjuncts in All This—Dr. A. F. Schauffert. The general public is invited.

MEETINGS.

I have just closed a good meeting with New Harmony church (Rock Springs), Webster county, Ky. There were twenty-seven baptisms, and four others stand approved for baptism. There were some thirty or more converted, and about twenty five backsliders reclaimed. I was never in a meeting that was so completely under the Holy Spirit's guidance, and each service was a gracious one. Methodists, Presbyterians, Ombellites, General Baptist, joined the church, following their Lord in baptism.

Eld. M. E. Staley and Eld. Fred Wittsbaker were with me in the first part of the meeting, and did earnest work and good preaching.

The last week I was alone, but no pastor ever had a more faithful, consecrated and working church to aid him.

They were ready at all times to do the Master's work. The church will take two Sundays a month next year, and there will be two sermons to the church, one at Sullivan and one at Wheatcroft. We intend to build a house at each of these places.

There have been three meetings held under this church's care this year.

Eld. E. B. Farrar, the missionary for the Ohio Valley Association, held two meetings, one at Sullivan and one at Wheatcroft; both were very successful.

We have received into this grand old church eighty-nine this year, and most of all this number by experience and baptism.

This church has five good prayer-meetings in its membership. This is the secret of its spiritual power.

We hope to make this church a great power in soul winning and mission work.

I am now at Woodland church, Union county, Ky., my old home church. I came over here to carry my family back to my home in Marion, Ky., and found two of my children sick, and so I just stayed, and am assisting in the meeting. There have been seven conversions since I have been here, and the whole community seems moved, and many are seeking the Lord.

Eld. J. S. Henry, of Marion, Ky., was assisting Eld. M. E. Staley, their efficient and loved pastor, and they had enjoyed a gracious meeting; but Bro. Henry had to go to another meeting, and so I consented to continue the meetings with Bro. Staley, and our hearts have been made to rejoice by the harvests we are enjoying.

I was to go to Hampton to assist Eld. W. R. Gibbs; but I cannot leave my family at present, and so I will continue here. I hope the church at Hampton will excuse me under these circumstances. I hope my churches will pray for me that God will continue his gracious blessings. Yours respectfully, T. A. CONWAY.

DEAR RECORDER:

The Lord is adding his blessing to our labors here at Adairville. During our recent meeting, in which we were aided by Bro. Chas. V. Edwards, of New Orleans, La., thirty were added to our fellowship. Since the first of September we have received forty-eight, thirty-six by baptism and twelve by letter and restoration.

Recently I assisted Bro. T. M. Morton and his church at Union, Ky., in a fourteen days' meeting. The visible results were thirty-two additions and the church brought into close fellowship with

the Master. Dr. W. P. Bennett, who was for many years pastor of the church, is one of his most active members. He is now in his 78 h year, but his heart is still fully in the work, and he lets no opportunity for doing good pass him.

We have just closed a gracious meeting with our Plano church, at Plano, Ky., with twenty-nine additions to the fellowship. The pastor did the preaching, and the church held up his hands by prayer and earnest work. We had a valuable assistant in Bro. B. R. Moon, at present of Woodburn, Ky., who conducted the singing.

We all enjoy your valuable paper. J. B. BAXTON, Adairville, Ky.

BRACKEN ACADEMY.

It is with pleasure that I announce the opening of Bracken Academy, at Morehead, January 5, 1903.

At a recent meeting of the Educational Committee of Bracken Association P. of Les Kirkpatrick was elected principal of the academy, and has signified his acceptance. He believes, as we do, that the work of the Lord, and proved by this convicting sacrifices established interests to enter upon it. The committee counts itself fortunate in securing Prof. Kirkpatrick, and we are sure that his capability, common sense and consecration will contribute largely to the success of the school. We beg our brethren to give this institution a place in their sympathies and prayers. WM. J. MAHONEY, Chairman Committees, Carlisle, Ky., Nov. 29, 1902.

DEAR RECORDER:

We are now having a series of meetings of some interest in the Madison-avenue Baptist church. The Rev. J. A. Bennett is dispensing the Gospel with much earnestness and faithfulness. His preaching is clear, distinct and forceful, and good must result. One has been approved for baptism.

The general verdict concerning our recent association was that it was one of the finest that the body ever enjoyed. Our distinguished visitors added much to the occasion, prominent among whom was the editor of the WESTERN RECORDER. The religious atmosphere is always rarified in his presence by his spicy incidents, striking expositions of Scripture and firm orthodoxy.

Bro. Daniel is starting off splendidly at the First church. He has taken a strong hold of my own heart, and so I had to give up my beloved Jones I could not have been better pleased in his successor. I confidently look for him to do a great work in our city.

Bro. Hill, at the Third church, is moving hopefully on, though struggling with debts for which he was in no wise responsible. Bro. Earl, at Latonia, is doing the same thing, but sees surely, he thinks, the dawning of a better day in the relief of all indebtedness. He has much cause for encouragement.

Bro. A. Logan Vickers and his church, at Ludlow, have recently sent out circulars asking for help. They have discovered that many churches are in somewhat similar condition. However, Ludlow is an important point to be held, and was betrayed into a heavy building debt, and has struggled heroically to help herself and has done much to lift her debt.

All our churches except little New Bank Lock are now supplied

with what seems to be an acceptable pastor.

I expect to go to Daviess county November 17th to assist the R. v. W. H. Dawson in a series of meetings at B. Tabara church, where I was once pastor for five years. It is a great and good people, with a noble and self-sacrificing pastor.

B. F. SWINDLER.

DEAR RECORDER:

I have just accepted a call to the pastorate of Olivet church, Christian county, the former charge of Bro. W. H. Vaughn, who now has Bro. J. A. Bennett's former charge at Fairview, Todd county, the old home of Jefferson Davis.

Olivet is a splendid church, with great capabilities, and it has done a fine work under Bro. Vaughn's leadership.

There is one member of this church deserving special attention. I refer to that old veteran, John Bookley White, who has survived the storms of more than 88 years, and who has been a faithful and zealous member of Olivet church 64 years and a deacon over 60 years. For over 40 years he furnished the bread and wine for the celebration of the Lord's Supper, never failing even one time to have them on hand at the right time. Besides this, in all his 64 years' membership he never or missed a meeting except when sick. Being now unable to discharge the duties of deacon, the church honors him with the title of honorary deacon, and presented him with the old communion vessels as "keepsakes," and bought a new set for their use.

This veteran of the cross justly merits the Recorder's title of "Old Guard," as he was a subscriber over 40 years, and always regarded it the grandest paper on earth, and finally gave it up only because unable longer to read. When able to attend to business he was frequently in Louisville, and always went to hear the Recorder's editor preach, and was a great admirer of Dr. Eaton. What a record! No wonder the grand old man, though still in the flesh encumbered with age, dwells in Beulah land rejoicing in hope, looking and listening intently for the Master's call: "It is enough, come up higher and take your long expected rest!" Blessed rest! T. E. RICHY, Princeton, Ky.

MARRIED

At my home, at high noon on the 26th inst., Rev. D. J. K. Maddox, one of the most highly respected citizens, gentlemen, Christians and ministers of Ohio county, and Mrs. Lula Tichenor, widow of Aaron Tichenor, deceased. There could not be found scarcely a better matched couple than they seem to constitute both as it relates to their age, their religion and the past history of their lives, both having reared most respectable families that live and prosper around them as monuments to honor their names. Besides these things, they are both of an age for adapting themselves to each other's comforts. He is 66 years and she 55 years old. May they yet enjoy much more happiness and usefulness in this life. J. S. COLMAN.

A FINE KIDNEY REMEDY.

Mr. A. S. Hittcock, East Hampton, Conn. (The Obituary), says if any suffer from Kidney and Bladder Diseases will write him, he will direct them to the perfect home cure he used. He has nothing whatever to sell.

WHAT A SAMPLE BOTTLE OF SWAMP-ROOT DID

To Prove what Swamp-Root, the Great Kidney, Liver and Bladder Remedy, will do for YOU, Every Reader of the Louisville "Western Recorder" May Have a Sample Bottle Sent Free by Mail.

Among the many famous cures of Swamp-Root investigated by the Louisville "Western Recorder," the case we publish this week for the benefit of our readers, speak in the highest terms of the wonderful curative properties of this great kidney, liver and bladder remedy. Mr. H. W. Wheeler, of 117 High Street, Lynn, Mass., writes on Nov. 1, 1901: "About six months ago I had a very severe spell of rheumatism. I was extremely sick for three weeks, and when I finally was able to leave my bed I was left with excruciating pains in my back. My water at times looked very like coffee. I could pass but little at a time, and then only after suffering great pain. My physical condition was such that I had no strength and was all run down. The doctors said my kidneys were not affected, but I felt certain that they were the cause of my trouble. My sister, Mrs. C. E. Littlefield, of Lynn, advised me to give Dr. Kilmer's Swamp-Root a trial. I procured a bottle and used it for three days commencing to get relief. I followed up that bottle with another, and at the completion of this one found I was completely cured. My strength returned, and to-day I am as well as ever. My business is that of canvasser. I am on my feet a great deal of my time, and have to use much energy in getting around. My cure is therefore all the more remarkable and is exceedingly gratifying to me."



MR. H. W. WHEELER

The mild and extraordinary effect of the world famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases.

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

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

The Effect of the Sample Bottle of Swamp-Root.

"Having heard that you could procure a sample bottle of Swamp-Root free by mail, I wrote to Dr. Kilmer & Co., Binghamton, N. Y. for a sample bottle and it was promptly sent. I was so pleased after trying the sample bottle that I went to the drug store and bought a full bottle of Swamp-Root regularly for some time and consider it unsurpassed as a remedy for torpid liver, loss of appetite and general derangement of the digestive functions. I think my trouble was due to too close confinement in my business. I can recommend it highly for all liver and kidney complaints. I am not in the habit of using any other medicine, but in this case I cannot speak too much in praise of what Swamp-Root has done for me."

High St. W. F. Johns, Springfield, Ohio, Feb. 24, 1901.

EDITORIAL NOTE.—If you are sick or "feel badly," begin taking the wonderful discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince any one.

You may have a sample bottle of this wonderful remedy, Swamp-Root, 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 great curative properties of Swamp-Root. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in the Louisville "Western Recorder."

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

THE many friends of Pastor J. M. Salles, who for over twenty years, was one of the most useful and beloved pastors in Kentucky, is entering on his fourth year as pastor at Beville, Texas. His Sunday-school numbers 160, his senior B. Y. P. U. 50, and a Junior of 40. C. C. C. numbers 80. His young people are deeply pious and zealous, and are studying the Word of God like theological students. His people are among the best. They have built him a nice home and are very liberal in donations, and the salary is paid promptly. Six hundred dollars during the year has been given to missions. His work is in fine condition, and the cause is prosperous. While he and his family are happy and contented in Texas, at the same time they all love Kentucky and the many friends they left behind. The family are all together except one daughter, who is in the Art Studio at Cincinnati, and one son, a student in Rochester Theological Seminary. H.

RECORDED by his members is greatly helping him in his work. Would that all pastors could appreciate the help that the reading of the WESTERN RECORDER would be to them. With more religion and more knowledge of Bible teaching, all our churches could greatly add to their influence. Two deacons have been elected in this church Bro. Alonzo Hatfield and his son, Elmer. H.

PROF. W. P. SEARS, formerly a resident of Salvisa, Ky., has moved with his family to White-wright, Texas. He is greatly pleased with his new home. The writer has known Bro. Sears for over thirty years. He is a fine teacher of vocal music. He trained many of the best choirs in the churches of Mercer and Anderson counties. H.

DEAR RECORDER:—We have just closed a 14 days' meeting with Galvary church, resulting in 8 additions by baptism, and a good revival generally. Collection for District Missions \$1.55. W. G. TILFORD, Yocemite, Ky., Nov. 25.

PLEASE mention this paper when answering advertisers.

THE LOOM OF LIFE.

'Children of yesterday,
Hairs of to-morrow,
What are you wearing—
Labor or sorrow?
Look to your looms again,
Faster and faster
Fly the great shuttles
Prepared by the Master;
Life's in the loom,
Room for it, room!

"Children of yesterday,
Hairs of to-morrow,
Lighten the labor
And sweeten the sorrow.
Now—while the shuttles fly
Faster and faster,
Up and be at it—
At work with the Master,
He stands at your loom;
Room for it—room!

"Children of yesterday,
Hairs of to-morrow,
Look at your fabric
Of labor and sorrow;
Seamy and dark
With despair and disaster,
Turn it—and lo.
The design of the master!
The Lord's at the loom,
Room for him—room!"
—The Standard.

OUR PULPIT.

THE DOUBLE DRAWING KNIM.

BY G. H. SPURGEON.

Draw nigh to God, and he will draw nigh to you.—James 4:8.

As soon as man had disobeyed God he ran away from him. Our first parents hid themselves amongst the trees of the garden when they heard the voice of the Lord God calling them. They did not come to him at once, confessed the wrong which they had committed, and ask for mercy. The natural effect of their sin was to harden their hearts, and not to lead them penitently to the great Father, but it led them impudently to run away from him. So, when the Lord came walking in the garden, in the cool of the day, Adam did not seek him to plead for mercy from him; but the first words had to come from God: "The Lord God called unto Adam, and said unto him, Where art thou?" It was God's voice speaking in mercy to his wandering child.

Alas! this is the condition of every unregenerate sinner; he has gone away from God, and he tries continually to get further and further away from God. Why do men neglect to keep holy the Sabbath day, unless it is that they do not want to think of God? Why do they put religious books on one side? Why do they leave their Bibles unread, but because God's name, God's person, God's law, God's gospel—all about God—has become distasteful to them? Like the fool of whom David tells us, they say in their hearts, "No God!" They do not want him; and if there could be an official announcement made that there is no God, they would welcome it. God is not in all their thoughts; or if he is there it is as an enemy, or as one for whom they have no care, one whom they are not willing to have to reign over them.—O heart of man, thou hast indeed gone astray from thy God when the distance at which thou art from him is loved by thee, and thou dost even wish, in thine unkindness and thy folly, to make that distance greater! If thou dost wish to return, thou art already half way back; but, alas!

thou dost not wish to return. That thought comes not to thee; but, if thou couldst, thou wouldst take the wings of the morning and fly to the uttermost parts of the earth in the hope that there thou couldst be hidden from the eye and the presence of God.

Knowing this to be true, I am glad to be able to give the message of my text to those who are far off from God, because the only cure for such sinful wandering is for the sinner to come back to God. While the prodigal was in the far country he could not be set right. The first step towards getting back into his right position was his resolve, "I will arise and go to my father." If he could have filled his belly with husks or anything else—if he could have had his rags exchanged for robes—if he could have been made a nobleman in that far-off land, it would have been a mischief rather than a benefit to him, for the radical cure, in his case, must lie in his saying, "Father, I have sinned," and in receiving his father's kiss of forgiveness, and all the tokens of restoration to his father's favor. It must be the same with any of you who are far off from God; if you would be right with him, you must come back to him. Poor creatures, how can you be right till you love your Creator? Poor sheep, how can you be right till you are back under the care of the good Shepherd? O poor immortal, how canst thou hope for an eternity of blessedness till the immortal God is reconciled to thee, and thou art reconciled to him? A creature remaining at enmity against God must expect to dwell forever with the devils in hell; where can it dwell but where other rebels are confined in chains! Thou must come back to thy God, man, if thou wouldst have eternal bliss; for if thou couldst have one of the harps of heaven, it would yield no music to thee till thou hadst yielded thyself into submission to the God of heaven. It thou couldst have the street of gold it would not enrich thee until thou hadst the God of heaven to be thy friend; so I say again that the only remedy for sin—the only radical efficient cure for the great evil of **THOU ART AWAY**—is for the sinner to come back to God. I want to impress this one point upon you, and I pray that God, the Holy Ghost, will work effectually upon some who are here, and draw them back to God while, in his name, I deliver this precious message to them, "Draw nigh to God, and he will draw nigh to you."

I. First, then, let us consider this message with hope: "Draw nigh to God, and he will draw nigh to you."
We may consider it with hope, because, first, here is a sincere call to us to come back to God. When we preach from such a text as this, "Draw nigh to God, and he will draw nigh to you," somebody is sure to say, "But is not that the wronger order? Is it not a fact that God draws nigh to us, and then we draw nigh to him?" Yes, that is the right order, and our text is in the right order too, because there is understood here something which is manifest to every careful reader, and which shows that the grace of God is implied at the back of it all. The text itself is a call from God; and no sinner ever comes back to the Lord until the Lord calls him back. But in this text he does call him; by the mouth of the apostle he says: "Draw nigh to God;" and he bids us repeat this message in his name.
I have next to remind you that, in addition to a sincere call from

Our Great Cloak Department

Is now offering inducements in the various wearables for women and children. It's a positive fact that we are giving values in Suits, Cloaks, Fine Novelties, Golf Vests at prices extraordinary.

Ladies' Coats.

- Ladies' Black, Red or Oastor Kersey Cloth Half fitting Coats, made with bell sleeves, storm or shaped collar. \$4.98
- Ladies' Light Tan, Oastor and Black Fine Kersey Cloth Coats, half-light fitting, very nobby, made with sloe seams down the front and back, trimmed with strap and buttons, good satin lining. \$9.98
- Ladies' Light Tan, Oastor or Black 4-length Kersey Cloth Coats, half-fitting, trimmed with straps to form a yoke in front and back, also down the back seams, or made plain with stitching, bell sleeves and good lining. \$12.98

Misses' Coats.

- Misses' Black, Blue or Red Kersey Cloth, half fitting, trimmed across the front and back with black satin bands, fancy buttons. \$3.98
- Misses' Steel Blue and Wood Brown Monte Carlo, turned back front trimmed with ornaments, bell sleeves, with cuffs, good mercerized lining. \$6.98
- Misses' Oastor and Dark Red Fine Kersey Cloth, half fitting, storm or shape collar made of velvet, shoulder, front and back, and new Bishop sleeves trimmed with velvet, pearl buttons and test satin lining. \$9.98

Black Fabrics.

- ORAVENETTES is the Twentieth-century success in Rain-proof and Unspotable Dress Goods. In appearance they are the same as any cloth not cravenetted, the difference being that rain will not injure or spot them.
- Extra heavy quality All-wool "Oravenette" Cheviot, the proper thing for coat suits and dresses; 50 inches wide; worth 85c; per yd. 75c
- Extra heavy quality All-wool Canvas Cloth for coat suits and separate skirts; this cloth is an imported one and "Oravenette" finish; 52 inches wide; worth \$1.15; per yard. \$1.15
- 66-inch All-wool Olay Worsted, a beauty for coat suits, per yard. \$1.25

Colored Fabrics.

- Just received, a lot of that bright royal blue Mohair, suitable for waists or suits, 45 in. wide, per yd. 60c
- Beautiful quality Cream Etamine, suitable for evening wear, 45 inches wide, per yd. 75c
- Hats Twill Dress Goods, suitable for coat suits, in rich colorings, dark wine, reedsa, gray, hunter's green and garnet, 45 inches wide, at, per yard. 95c

New Silks.

- Beautiful quality of Colored Taffetine—has a gloss and finish of taffeta; in all colors, navy blue, reedsa, brown, red, white, light blue, pink and black, 19 inches wide, at per yard. 35c
- Washable Silks and Motre Velours, in solid colorings, old rose, turquoise, reedsa, bello, tea-green, pink, light blue, cream, white and black, 19 inches wide, at, per yard. 65c
- We have a beautiful quality of Washable Silk, in blue and white check, 19 inches wide, at, per yd. 65c

Our Mail Order Department

Is under the supervision of one of the Firm, each order being filled promptly and carefully —in fact it is an extra shipping in person from our counters.

Please mention Western Recorder when answering this advertisement.

J. Bacon and Sons,
Market Street, bet. Third and Fourth, Louisville.



Children's Coats.

- \$2.98 Children's 4-length Coat, in dark brown, blue or red, rolling collar, extra neck trimmed with contrasting stripes of cloth and buttons, 18; age 6 to 11 years.
- \$4.98 Children's Monte Carlo, in brown, blue, tan and red, blue cloth, made with cuff sleeves, velvet buttons and pearl buttons, 18; age 6 to 11 years.
- \$3.98 Children's long, half-fitting Coats in dark green, red and blue front Tailor Walking Suit, made with fancy braid to form a collar, sleeves trimmed to match and metal buttons, 18; age 6 to 11 years.

Ladies Suits.

- \$14.98 Ladies' Black or Dark Blue Walking Suits, coats made half fitting, very lady, velvet collar, cuff sleeves, skirt finished with stitching.
- \$16.98 Ladies' Steel-Blue Cloth Walking Suits, coats made in Norfolk style, lined with soft-silk, skirt finished with straps down each seam and stitching.
- \$19.98 Ladies' Navy Blue or Black Cheviot Suits, coats made with rolling collar, trimmed with bands of taffeta silk and white stitching, new fancy sleeves. Hand with taffeta silk, new flare drop skirt trimmed with slot seams.

Elegant Cloths.

- Our Cloth department is one of the best retained stocks in the market, comprising all those new creels received in both plain and novel styles.
- We wish to call your attention to our new stock of Great Falls Vesting Cloth for fancy shirts. The best selection of shades ever shown, such as blue, green, oastor, brown, old rose and black and reedsa.
- For Di Cherry setting, in checks and all the new desirable plain shades of green, brown, mode, red, blue, gray, old rose and black. This outfit, 60c in 15-inch wide, at, per yd. 60c
- Madison Broadcloth, a very pretty fabric for stylish tailor-made suits; 44 inches wide; all the latest plain shades; at, per yd. \$1.25

Beautiful Neckwear.

- 98c For Ladies' Black Liberty Silk Hoses, with long plaited ends.
- \$1.34 For the 2 1/2 quality of Black and White Liberty Silk Hoses, with extra long ends.
- \$1.98 For the 2 1/2 quality of Black Liberty Silk Hoses, made extra tall, with long plaited ends.
- \$2.98 For a special value in Black Liberty Silk Hoses, made very heavy, with very long plaited ends; regular 50c quality.
- \$1.25 For beautiful Orpée de Chine French Lace, with hem-stitched ends; worth \$1.75.
- \$2.74 For wide, exquisite Orpée de Chine necks with hem-stitched ends and hem-stitched ends; worth \$3.75.

God, there is also an open road to him. God says to you, "Draw nigh to me," but he would not bid you come to him if there were no road by which you could come. Once there was a great gulf fixed between you and God. Your sin had dug a fathomless gulf which you could never have bridged; but Jesus bridged the awful chasm by throwing his cross athwart it, and now there is a plain and easy way by which the sinner may come back to God. As Paul wrote to the Corinthians, "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." When the babe was born at Bethlehem a multitude of the heavenly host praised God and said, "Glory to God in the highest, and on earth peace, good will toward men;" and when that babe, after a life of perfect obedience to God's law, offered up himself on Calvary's cross, he said, "It is finished," and, then, every mountain was laid low and every valley was filled up, and there might be a magnificent onseway over which fallen and far-off sinners might draw near to God. The making of that way cost the Saviour his life; but he did make it. His heart bled out its life that he might make plain that way of expiation by which alone a sinner can come near to God; but the road is made, and there is nothing in the way now—no divine anger, no righteous wrath, no avenging law—to prevent thy coming, O thou who desirest to return to thy God! Christ has made the way, and cleared it; and "no lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there." So, draw nigh, for the road is open. Draw nigh, "without money, and without price," for the road is free to all who believe in Jesus. Christ has completed it; he has not merely made it half way, but he has finished it all the way, and he himself has said, "I am the way, the truth and the life." Oh, then, with what force does the command come, "Draw nigh to God," when there is an open road by which you may come unto him!

There is one more thing that I want to say, before I leave this first point, in which I am urging you to a hopeful consideration of the text, and that is, draw nigh to God, O dear trembling ones, because he will help you to come to him. Before our Lord Jesus Christ went up on high, he promised that the Holy Spirit should be given to his church; and he had not long sat upon his throne before the Spirit descended, and that Spirit has never gone away, but he is still here to help our infirmities, to guide us in prayer, to convince us of sin, to reveal Christ to us, to create faith in us, and to strengthen that faith while it is yet weak. If thou canst not come to God by thyself, here is One for thee to lean upon, who will help thee to come. If thou fearest as if thou couldst not move a foot, here is a sweet prayer for thee to present to God, "Draw me, we will run after thee," and he will draw you; I hope he is drawing some of you now. Do you feel as if you wish you could come to him? I think that wish is a proof of his gentle drawing. Are you saying to yourself, "I will think this matter over; I will be careless no longer?" He is, as it were, putting out his finger to guide you, to help you, as a nurse does to a little child, whose tottering footsteps can scarcely avoid a

fall. Only be thou willing to be helped, and he will help thee. Yield thyself up to him, and he will bless thee. Be like the mariners, who spread the ship's sails, after which they can do more; but when the sails are spread, the wind fills them, and the vessel is driven onward to its desired haven. Be thou like the needle of the mariner's compass and the Spirit of God will be like the magnet to attract thee. Be thou willing to be cleansed from all defilement, and he will say to thee, "Be thou clean," and so thou shalt be; for, where the will has yielded itself to him, the citadel of the town of Mansoul is won, and Prince Immanuel takes the entire possession and control of it.

Listen to me, for a moment or two, while I put together those things of which I have been speaking. God says, "Draw nigh." There is his call; will you disobey it? It is implied, in that call, that he has made a way for you to come to him; will you not avail yourself of it? He has added to his call an encouraging promise that you shall be well come if you come to him; will you suffer that promise to be made known to you, and yet not obtain the blessing that is promised? Then, beside all this, there is the Holy Spirit waiting to be gracious; will you resist the Spirit, as so many have done, who have perished in their sin? I can do no more than tell you these things with affectionate earnestness; but, dear hearer, who are far off from God, the day will come when, however poorly I have told you these things, if you despise or neglect them, you will have to answer, not to me, but to him who sent me! Therefore, consider, I pray you, what answer you will give to him, to the question whether you will come to him or no, while he says to you, "Draw nigh to me, and I will draw you to you."

II. The second part of our subject is very practical. It is this: Let us learn how to draw nigh to God.

How can a man draw nigh to God? asks some one. Well, we must begin thus. Draw nigh to him by thinking of him. God is not fixed in any one place, so that we need to go on a pilgrimage in order to reach him. "God is a Spirit," and the way to draw near to a spirit is, first of all, to think of him in our own spirit; I shall begin to have hope of any man's salvation when he begins seriously to think about God, and about his own relationship to God. Will you do so, dear hearer? Take time to think about your Creator, your Preserver, your Provider, your Guardian, your Friend, your Judge, your Saviour. To help you think of him, read his Word, for Scripture will both give you the best subject for thought and assist you to understand and know more of God.

Then draw nigh to him in prayer. Did I hear you say, "I do pray?" Yes, but do you really pray? That is the question; you may have said certain words, morning and night, for many years; yet you may never once have prayed all the while. Do you know that prayer is the soul speaking to God? It is not the set of repeating something that you have learned, or heard or read; the mere utterance of any particular form of words is nothing. You might as well set up one of the prayer windmills, at which so many have smiled, as expect to pray by the mere repetition of good words. No, no; speak to God. Any true speech, straight from the heart, is con-

You, Dear Reader, Threatened with Consumption, Lung Trouble or Catarrh, try this Philosophical and SUCCESSFUL CURE. It will SAVE YOUR LIFE as it has thousands of others.—Dr. Slocum.

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THE CONSUMPTIVE CAN BE CURED

These Four New Preparations comprise a complete new treatment and cure for Consumption, Lung Trouble, and coughs of all the kind of life.

The Remedy is needed by some, the same and some by others, the symptoms by which, the Special Cure for others, and still all men, or any three, or two, or any one may be used singly or in combination, according to the needs of the case. Full instructions with each set of four free remedies represented in this illustration. Also see page My Doctor Book, with testimonials. Please mention the Western Recorder and address

DR. T. A. SLOCUM
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Nearly all the ailments of women and delicate children are speedily relieved and cured by these Flesh-forming Remedies.



- Are your lungs weak?
- Have you dry, hacking cough?
- Do you hemorrhage of lungs?
- Do you have pains in chest or back?
- Do you raise phlegm or blood?
- Is your throat sore and inflamed?
- Have you bronchitis?
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- Are you losing flesh?
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- Have you ringing in ears?
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- Are you short of breath?
- Have you asthma?
- Have you kidney trouble?

Write for Free Samples

Please send your name and full address to DR. T. A. SLOCUM, 52 PINE ST., NEW YORK, and the Four New Preparations will be at once forwarded to you with full directions for use. Please mention the Western Recorder when writing.

I have prescribed these Remedies in hundreds of thousands of cases with wonderful success.—Dr. Slocum.

SPECIAL NOTE.—The New Slocum System of Treatment for the Cure of Tuberculosis, Consumption, Lung Troubles, Bronchitis, Asthma, Catarrh, General Debility, Anemia, Rundercun System, Kidney Troubles, and nearly all the ills of life, is medicine reduced to an exact science by the World's foremost Specialist. By the timely use of these remedies thousands of apparently hopeless cases have been permanently cured. By special arrangement, all our readers who may be afflicted will be supplied with ALL FOUR REMEDIES FREE. We absolutely guarantee this generous offer. When writing the Doctor, please give express and postoffice address, and tell him you read this announcement in the Western Recorder, and greatly oblige.

EXPRESSIONS.

DR. T. A. SLOCUM, GREEN CITY, MO., June 18, 1902.
DEAR SIR:—I received the remedies you so kindly sent, and wish to report that my wife has been entirely cured by their use. My wife was afflicted with a cough, and chest and lung trouble. Yours sincerely,
M. HUNAKK

DR. T. A. SLOCUM, WIFE, Douglas Co., Ga. Feb. 18, 1902.
DEAR SIR:—I received your medicine, for which accept many thanks. The Colicofeol medicine has cured my cough, and is the best remedy I have ever tried for the purpose. I have also found the Colicofeol excellent for the itching in my head and deafness with which I have been troubled for several years. I shall always recommend your remedies as being all they are represented to be. Yours respectfully,
MARY A. E. GRANTHAM.

EXPRESSIONS.

DR. T. A. SLOCUM, FORT COVINGTON, N.Y., July 8, 1902.
DEAR SIR:—In reply to your letter of the 1st wishing to know if your remedies cured me, I am pleased to state that your treatment cured me of a cough and trouble in my right lung which alarmed me very much. Thanking you very much for your treatment. I am, sincerely,
MIRIAM W. KERR.

147 HINDEN ST., BROOKLYN, N.Y., Dec. 21, 1902.
DEAR SIR:—I am pleased to write you that my daughter is entirely well from the use of your remedies. She had a very bad cough which she was suffering from for about two or three months. I have and shall continue to recommend it to my friends. Yours sincerely,
MRS. W. THOMAS.

EXPRESSIONS.

CANANDAIGUA, Ontario, Oct. 10, 1902.
DR. T. A. SLOCUM, Oct. 10, 1902.
DEAR SIR:—I write to you to thank you for your treatment, and found the remedies to be all that you claim. I was cured of a bad cough and have also used the starch remedy with good success. With a warm wish highly of your wonderful treatment. Very truly yours,
LINDA H. HICK.

METHUEN, Jackson Co., Ill., Oct. 31, 1902.
DEAR SIR:—I can sincerely say that your remedies gave a entirely cured me. Before I had taken half of one bottle I felt like another woman. There is no medicine like it and it has done wonders for me. I am well and hearty and can truthfully say that it was your medicine that saved my life and checked my suffering. Sincerely yours,
MRS. MARY J. SMITH.

cepted by God. Mr. Rowland Hill stayed one night at an inn, and he told the landlord that he must have family prayer there. "But, sir," said the man, "we never had such a thing in our lives." "Then," said Mr. Hill, "order out my horses, for I will not stop in any house where I cannot get the people together to pray." "They shall all come in, sir," said the landlord, hardly realizing the preacher's purpose. Then the Bible was read, and Mr. Hill said, "Now, sir, you pray; every master should pray in his own house." "But I cannot pray," said he, "I wish I could." "Tell the Lord that," said Mr. Hill; and the man said, "Lord, I cannot pray; I wish I could." Then Mr. Hill said, "You have begun to pray already, so I will go on for you. Only tell the Lord, from the heart, anything that is true about yourself, and you have begun praying."

Then, dear friend, try to draw nigh to God every day by laying all your affairs before him, and yielding up all your plans to his will. Begin the day by asking

him to be with you, and to glorify himself in you. Ask him to keep near you, and to let you feel his presence, and you will have truly blessed times if you draw nigh to God in that way.

Sometimes you will most appropriately draw nigh to God by praise—with sweet songs in your mouth and thankfulness in your heart. You will feel it to be indeed a—

"Happy day, happy day—
when you are thus brought near to God. You will do well to keep on at that praise till there will come a day—(you need not mind how soon it comes)—when the Lord will say to you, in another sense, "Draw nigh to me; and you will go up to your chamber, and gather up your feet in the bed, and he will draw nigh to you with such a glorious vision of his presence that, or ever you are aware, you will find yourself at his right hand, your poor mortal body left behind to wait a little while for the resurrection, but you yourself very near to him in heaven. Then, ere long, there will sound out that blast of the

archangel's trumpet that shall wake even your body from its slumber among the dust into which it had mouldered, and it shall rise again; and then there shall come One whom you have known in this life, and who know still better in heaven, who will say to you and all the redeemed, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then your holy, soul and spirit shall draw nigh to him as he draws nigh to you, and so shall you be "forever with the Lord." That is what will come of your drawing near to God; it will end in your being with him where he is, that you may behold his glory forever and forevermore; and therefore do I feel deep stirring within my soul that every far-off sinner should hear this gracious invitation, and obey it at once: "Draw nigh to God, and he will draw nigh to you."

—The manner of saying or doing anything goes; a great way toward the value of the thing itself.—Seneca.

EDITORIAL

The Baptist (?) Congress has expatriated itself in Boston as preparatory to getting into the papers. If there is one peculiarity of this Congress more marked than another, it is the smallness of the impression made upon the community where it meets. We recently asked a prominent member of the church where a much heralded meeting of this Congress was held, to tell about it, and he knew nothing about it, beyond recalling that "there was some sort of meeting there," since we mentioned it; but what it was, or what it was for, he knew not.

At this Congress in Boston, chief interest centered in the questions, "Is baptism essential to church membership?" and all four of the appointed speakers took this negative ground, indicating that the managers think the same way, since they gave only the negative side a hearing.

The next topic in print of interest was, "Does divine revelation end with the Scriptures?" The discussion was what might have been expected. The Examiner reported: "Rev. Leo B. Thomas had been scandalized by the heresies he had heard. It was entirely obvious to him that there was here designed intent to discredit the Bible and to alter God's Word. He felt badly about it, and said so." Poor fellow! what else could he have expected?

We respectfully suggest the following topics for discussion at the next meeting of this Baptist (?) Congress: 1. Is there anything sacred? 2. Is there any sin in having Baptist churches? 3. Is there any authority whatever in the Bible? 4. Is sin a bad thing? 5. What will be the price of cate A. D. 2002?

Erna Cauer was one of the robes of men. He did more for the working men of Germany than any other dozen men. He had over 25,000 men in his employment, and he took the liveliest and most intelligent interest in their wellbeing. He was so patriotic that he would not sell a Krupp gun to France at any price, because he regarded France as an enemy of his country.

But in the midst of his useful life some German socialists and a German paper attacked his honor, and he was so stung by the cruel charge that he sickened and died. The Emperor attended the funeral and made an address, in which he said:

Certain special circumstances which attended the sad event also compelled me, as the supreme head of the empire, to be present here to hold the shield of the German empire over the home and memory of the dead. Those who were intimately acquainted with the departed knew with what delicate and sensitive nature he was endowed, and that offered the only point of attack through which he might be dealt a mortal blow. He has been the victim of his unassailable integrity. A deed has been done in German lands

so base and mean that it made all hearts shudder, and must have brought to the cheek of every German patriot a blush of shame at the disgrace cast upon our whole nation.

How few words of this extract need to be changed to make it apply to the case of the great and good and lamented Kertool I Emperor William is to be honored for thus coming to the rescue of the memory of the noble dead.

FRENCHMAN the abstract claim ever put forth among us is that of the Biblical Recorder, that only the church of which a man is a member can challenge his faith. So far from that, anybody has the right to challenge anybody's faith. An African has the right to challenge a Caucasian's faith. Every human being has the right to challenge every other human being's faith. Only the church of which a man is a member can exclude him from membership. Only those in control of an educational institution can depose a professor, and so on. One man has the same right to challenge another's faith as to challenge his conduct. Every man has the same right to challenge any other man's faith that the Biblical Recorder has to challenge his right to make the challenge. Whenever one man does wrong, every other man has the right to condemn the wrong; just as when one man does right, others may commend it. The right to commend is the right to condemn.

The Holy Spirit says (1 Peter 3:15): "Be ready always to give an answer to every man that asketh you, a reason of the hope that is in you, with meekness and fear." The answer is to be given "to every man that asketh you." Then every man has the right to ask. The man who has a secret faith he is unwilling to be challenged, has a wrong faith. Christianity is an open religion, with its open Bible. To claim that only the church to which a man belongs has the right to challenge his faith is grotesquely absurd. We are surprised that an intelligent man should seriously make such a claim.

Dr. JOHN CLIFFORD, of London, is pronounced by the Review of Reviews (this Standard) to be the leader of the English Non-conformist revolt. It is he who has led the forces of opposition to the infamous education bill now pending before Parliament, and which proposes to put the public schools under the control of the parish priests. Mr. Clifford (editor of the Review of Reviews) says: "Dr. Clifford, more than any other living man, represents and embodies in his own person the principle of militant, uncompromising non-conformity, the snag on which Mr. Balfour has driven his administration at full speed."

Some of our Southern Baptist brethren recently sent Dr. Clifford a letter expressing their sympathy with him and his coadjutors in their struggle for religious liberty. All our people, who have thought on the matter, feel strongly on the subject. We have hopes that the bill will not be passed.

On November 20 we published on our first page an article from Dr. Clifford, replying to Dr. Dexter's book on John Smyth. Dr. Clifford denies that John Smyth baptized himself, and he affirms the genuineness of the Epworth Crowth document.

During the late controversy we published several articles from Dr. Clifford, who strongly opposed "the 1641 theory," and claimed antiquity for English Baptists.

SUBSCRIBER for the RECORDER.

Dr. Wm. K. HATCHER has come out strongly, in the Religious Herald in favor of denominational control of denominational institutions. Speaking of the recent meeting of the Virginia Baptist General Association at Norfolk, he says: "Indeed, in every case, with possibly one or two exceptions, every speaker spoke in favor of organizing our educational work and putting it under the management of the General Association." Again he says: "I believe that the Baptists of Virginia in their organized life must put their hard upon this matter of Christian education, and organize and manage it. This, I believe, is essential to our prosperity in the future, and in this, as far as I can judge, the Baptists of Virginia thoroughly believe."

Among the reasons Dr. Prtridge recently alleged for starting the Baptist Argus, one was to resist a supposed effort to bring the Baptist schools of Kentucky under the control of the General Association. Dr. Hatcher is associate editor of the Argus. We wonder whether he will advocate for Kentucky Baptists in the columns of the Argus what he advocates for Virginia Baptists in the columns of the Herald.

We have always favored putting our denominational institutions under the control of the General Association, though we do not go as far as Dr. Hatcher, and desire that body to have in hand the management. That he did be left to boards of trustees, who are chosen, at least approved, by the General Association. Control and management can be separated. For example, the L. & N. R. system recently changed hands, and its control passed to others, but its management remains the same.

In Canada, in Texas, in Georgia, in Alabama and elsewhere, denominational institutions of learning are controlled by the general Baptist bodies, and we think more and more they will be there generally. Virginia is going in that direction. When Baptist schools are independent and weak, they are careful to be satisfactory to the denomination; but when they are independent and get strong, they are liable to snap their fingers in the face of the denomination.

We agree with Dr. Hatcher so far as to favor Baptist schools being controlled by representative Baptist bodies, but not so far as to have the management of these schools undertaken by these bodies. Our Kentucky schools present quite a variety on this subject. Some are controlled by district associations, some by the Kentucky Education Society, or by the General Association and some have self-perpetuating boards of trustees. All of them need strengthening, and need to be brought into closer sympathy with our people; and this is the object of the Educational Committee of the General Association.

A PRESBYTERIAN minister objected to Baptist "close communion," that it exalted the material above the spiritual, and exacted as a condition of coming to the Lord's Supper what was not required to enter Heaven. To require baptism as a condition of partaking of the Lord's Supper, he claimed, was both of these, it exalted an external rite above spiritual qualifications, and required as a condition of partaking what Baptists admit is not required in order to enter Heaven.

Nearly as this sounds, it is easily answered: 1st. The Lord's Supper is no more spiritual than baptism. Both are ordinances, and to require one ordinance as a prerequisite to another, is not to exalt the eternal above the spiritual at all. The two, being equally ordinances, are to be observed in the order laid down in the New Testament, and that the Bible puts baptism before the Lord's Supper, is too plain to need argument, and Presbyterians admit this.

2d. Presbyterians refuse to admit infants to the Lord's Supper, and yet they admit that infants are admitted to Heaven. Hence they do the very thing this Presbyterian minister finds fault with the Baptists for doing. Then here again it must be remembered that while it is in perfect accord with common sense, as well as with Scripture, to require one ordinance before another, in their proper order, it is not in accord either with Scripture or common sense to require an ordinance for admission into Heaven. Ceremonial qualifications for ceremonies and spiritual qualifications for Heaven.

We know that our brother Eaton, of the WESTERN RECORDER, had a good opinion of his own doctrine, but did not know that he set quite so exalted an estimate of it as is implied in the following: "Many are looking forward with great interest to the dedication next Sunday of the new edifice of Walnut-street church, at the S. E. corner of Third and St. Catherine. Many from distant points are coming, and a great occasion is expected. We will give considerable space next week to the matter. It is the handsomest church edifice in the South. Surely it is fitting that the best doctrine should have the best place." - Christian Index.

Yes, "brother Eaton" has "a good opinion of his own doctrine," and certainly he would not preach a doctrine of which he did not have a good opinion. He not only has "a good opinion of his doctrine," but he has the highest opinion of it he is capable of having, for he regards it as God's truth.

Once Surgeon went to visit his father, who was a preacher, and found the old gentleman in his pulpit preaching. Seeing his son enter the door, the old gentleman said: "Brethren, yonder comes Christ. He is a better preacher than I am, but he cannot preach any better gospel than I can." Similarly "brother Eaton" does not deny that there are many better preachers than he is, but he does deny that any preacher any better doctrine than he does. And certainly it is fitting that the best doctrine should have the best place. Does not the Index question this? Does not the Index have "a good opinion" of its doctrine? If not why not? We pause for a reply.

Dr. T. N. COMPTON expects to go with the editor of the Recorder on the West Indies tour. It will be a good trip at little cost of time or money. These who can go, do not, will miss a great opportunity. If they go next year, the vicissitudes will probably not then be so active, and the rain they have wrought will not then be fresh. The trip is only six weeks off, and the available space is rapidly filling up.

DR. TICHENER DEAD.

As we go to press, we get a telegram that Dr. I. T. Tichenor died Tuesday. Funeral Thursday, 11 A. M. A great and good man has fallen. We will offer comments next week. J. M. H.

Editorial Varieties

The heart of him that hath understanding seeketh knowledge; but the mouth of fools is open to foolishness.—Prov 16:16.

The Hon. J. G. McCall is now President of the Board of Trustees of Mercer University. He is eminently qualified for the position.

The WESTERN RECORDER has secured a type-setting machine, and thus we will soon have the paper printed on new type every week.

Dr. Joseph Parker, of London, is dead. He was one of the world's really great preachers. We will have something to say of him next week.

"But the Church is divine and the churches are human."—Nashville Christian Advocate. We would be glad to know what our contemporary means by "the Church" in that sentence.

Our young friend, Mr. Emmet Harvey, son of Dr. and Mrs. W. F. Harvey, took the medical course at Georgetown College last Thursday last. He is a member of our congregation. We hope he will prove one of the greatest orators of the 20th century.

A leading pastor in Northern Virginia writes: "I (I. S. the WESTERN RECORDER) have read yours regularly for fifteen years. In that time I have not seen a line from the editorials (and I never fail to read every one of them) that I could not endorse." There are a great many sound Baptists in Virginia.

We are very sorry to report that Dr. J. G. Row is suffering from typhoid fever. He had run himself down by hard work during the association season, and weakened his system. When he came home last week he was quite ill, and the illness was pronounced by his physician typhoid fever. Many prayers are going up for his speedy recovery. Dr. Row is greatly beloved.

The Union Baptist Thanksgiving meeting at Walnut-street church (Third and St. Catherine) last Thursday attracted a great congregation. Dr. Hamilton preached an impressive sermon from the text, "Bless the Lord, O my soul." Revs. Eagle, Compton, Mullins, Demott, Jones, Tralie, Melothius and the editor of the Recorder took part. It was a most interesting occasion.

Many hearts will deeply sympathize with Mrs. W. V. Vinesard, of Georgetown, in her bereavement in the death of her beloved daughter. This is the second bereavement that has recently come to our honored sister. May there be merciful aid here, by God's all-wise and tender service. Her work in Tucker Hall, Georgetown, is most highly appreciated.

The Christian Index says: "One thing is certain the Seminary never turned out poor students except when the brethren sent in poor students." It is not equally certain that the Seminary never turned out good students except when the brethren sent in good students." It is the work of the Seminary to do the best practicable with the material furnished.

Mrs. Eddy's latest is: "I have called disease by its name, and have cured it thus; so there is nothing new in this score. My book, 'Science of Health,' names disease, and thousands are healed by reading the name and learning so called disease is a sensation of mind, not matter." The disease not healing must be sensations of mind, not matter. If there be no disease, there can be no cure.

Dr. R. M. Boone has retired from the Baptist Chronicle, and that paper is now managed by the State Mission Board. Dr. Boone did favor with the paper, and those who secure his services as pastor, or in any other relation, will be fortunate. We would be glad to have him in Kentucky. We will watch with interest the management of the paper by the Board. Are denominational papers to be considered a part of our organized work. On what principles shall the number, location and personnel of our papers be determined?

Kentucky has added a brilliant name to her bright galaxy of Baptist preachers. On Wednesday of last week the Rev. W. T. Amis was married to Miss Maud Outler Petty, in Lawrenceburg. She was captured at Walnut-street church in this city the Sunday night before. They are a handsome and a brilliant and concentrated couple. They will go to homecoming at care in Hot Springs, Ark., where the happy bridegroom has recently become pastor. We renew our congratulations. The marriage was solemnized by Dr. Robbitt and the editor of the Recorder.

We congratulate our friend and brother the Hon. O. W. Bush, of this city, on his capital book, 'Under the Sun, or The Peering of the Insects.' It tells the story of Old Foss and it is a very interesting work as well as a very interesting book. While he was United States Minister to Peru he made good use of his opportunities for investigation, and now he gives the public not only a most readable book, but also a goodly lot of quaint and curious information about his interesting and little known subject. We do not wonder the book is having a good sale. We will review it soon.

FAMILY CIRCLE.

THINGS FOR YOURS AND OLS.

WHAT WAS IT?

Guess what he had in his pocket?
Market and top and endy boys,
Such as always belong to boys,
A Mitten apple, a leather ball?
Not at all.

CATCHING DOCTOR WAYSIDE.

BY LEANDER S. KEYSER.

"This is strange! Indeed, it's remarkable—almost beyond belief!"
The paper that Mr. Doxy had been reading dropped upon his desk, while he heaved a sigh of mingled emotions and looked out the office window with a smile.

"Yes, there is clearly a striking similarity—the same thought and almost, if not quite, the same language. Well, well, I've caught the old Doctor at last! I haven't bided my time in vain. But I mustn't go too fast. I'll wait a few weeks for development."

An exultant look gleamed in Mr. Doxy's eyes as he carefully folded the paper and laid it away in a drawer of his desk.

"Ah, ha," he chuckled, "my day has almost come for getting acquainted with Dr. Wayside. Our quarrel has been a one-sided affair long enough."

From Mr. Doxy's remarks and conduct it will be seen that he was not entirely on amicable terms with Dr. Wayside, his pastor. Some months prior a little difference of opinion had arisen between the two men at a business session of the official board.

When the mooted subject was finally submitted to a vote the entire official board sustained Dr. Wayside. This ignominious defeat stirred all the resentment in Mr. Doxy's nature. He brooded over it, and came at length to suspect that Dr. Wayside had previously worked up a sentiment against him by a secret canvass of the members of the board.

"It must not be supposed that Mr. Doxy was a villain. He was simply a long distance from being satisfied, and of somewhat resentful disposition, and therefore he could not lay aside his feeling of humiliation and wounded pride. He kept on the alert for some slip in his pastor's conduct, and resolved that if the opportunity ever came he would punish the Doctor in a way that would sting.

Now it seemed that his opportunity had come; it had come in a way that took him by surprise. He waited a week with weary patience, he could command, and that there came another number of the religious journal that had startled him so a week before. His hand trembled as he opened the neatly folded sheet and turned to the editorial department.

"Ah, there it is!" he exclaimed in breathless excitement. After reading down the column he added: "It is almost verbatim! My! what crushing evidence! I am accumulating against that pious pretender, the editor of St. John's! I shall wait another week, and then I shall expose him as he deserves."

He drew a heavy blue pencil mark across the article and then carefully folded the paper and slipped it away in the drawer, with the fellow of the week before. The week that followed seemed unusually long to Mr. Doxy, "dragging like a long chain," so he expressed it to himself. But Friday morning came at last. Eight o'clock, the time for his early morning devotions, had arrived. Now his quick footsteps were heard in the hall. The next moment he laid a bundle of papers on Mr. Doxy's desk. There among them was the journal for which Mr. Doxy had been looking. He almost tore the sheet in his haste to open it at the editorial page. As he read, an exultant smile played over his features, even while his blood boiled with anger—he would have called it "righteous indignation."

"My chain of evidence is now complete," he muttered, as he thrust the paper into the drawer. "Dr. Wayside, you are a great cheat. Never mind, trap will be laid for you at the next business meeting of the congregation. Such dishonesty must be exposed. It is a Christian duty to expose it."

The speaker grew almost dramatic in his declamation as he paced the floor of his office.
"The business meeting is called for next Tuesday evening," he reflected. "That will be the time to present my charges. The proof I have gathered is so convincing that it will force the pastor of St. John's to resign. But let it come to that if it must. No church can prosper under the ministry of one who is so unscrupulous. Who would have thought it of Dr. Wayside?"

It was a sore trial for Mr. Doxy to listen to the Doctor's sermons on the following Sunday, especially when he spoke of the duty of exercising charity in our judgment of our fellow-men.

"He actually seems to be doing some special pleading on his own behalf," mused Mr. Doxy, scornfully. "I wonder whether he has a prevision of what is coming? Well, I don't think he is to be charitable, but not charity to shield pious scandalism. I shall not be diverted from my course," he added, setting his lips firmly.

The business meeting was held the next Tuesday evening in the lecture room of the church. The evening turned out stormy, so that there was not a very large part of the congregation present. Of course, the pastor was there; and so was Mr. Doxy. The pastor's brow was clouded, and the twitching of his body betokened an unusual nervous strain that he could not wholly disguise.

Not a little discussion arose over several new projects that were proposed, but in none of the debates did Mr. Doxy take an part. He left other matters to think about. At length a lull occurred in the proceedings, and the chairman asked whether there were any other items to be presented to the meeting. Mr. Doxy's opportunity had now come. He trembled a little as he rose.

"Mr. Chairman," he began, "I have a matter of some importance to introduce at this point, by your permission. The tremor of his voice and his evident excitement caused an intense silence to pervade the room.

"Proceed," Mr. Doxy," said the chairman.
"I would not have any of you think for a moment that I take any pleasure in the facts that I am about to present," Mr. Doxy went on. "On the contrary, it causes me intense pain to present them. No doubt you will also share my sorrow. Yet I must state before this meeting."

The silence that fell upon the audience was almost painful, and the speaker's voice sounded harsh and grating as he continued, in spite of his efforts to modulate it. He said:

"All of you are aware that Dr. Wayside has been preaching some powerful sermons during the last few months. In thought and delivery they have certainly been the most effective discourses ever delivered in our pulpit; and that, I grant you, is saying a good deal. The increased attendance at our services would indicate that they have been appreciated. I am sorry, however, and here Mr. Doxy lowered his voice—"I am truly sorry to be compelled to say that there is a fly in our ointment. Some of the sermons that have moved us so powerfully have not—in fact, they have not been correct. To speak plainly, I am obliged to my great sorrow, to tell you that they have been plagiarized!"

This announcement fell into the little meeting like a bolt from a clear sky. Dr. Wayside's face was seen to change from a deep crimson to white. The chairman of the meeting, who was one of the Doctor's staunchest friends, sprang to his feet in great excitement and exclaimed:

"Mr. Doxy, you have made a remarkable statement. If it were true—and I am free to say that I do not believe it—it would do untold harm. I therefore demand of you that you present the proofs for your allegation."

"Mr. Chairman," retorted Mr.

Doxy, "do you suppose that I would come here with so grave a charge without having the documentary proof in hand? I have not done anything in this city for twenty years for nothing. Here are my evidences!"

He held up a roll of papers as he stepped forward.
"I hold in my hand," he pursued, "three copies of The Religious Monitor, one of the foremost of the church papers. Here is the issue for May 4. The editorial page contains a fine article under the heading, 'The Biblical Conception of Man.' Permit me to read a few paragraphs."

Mr. Doxy read. Having read as much as he deemed necessary, he said:
"You will readily recognize this as a sermon that Dr. Wayside preached in our pulpit a little over a month ago. I created a profound impression, as you well remember. But that is not all. Here is the issue of the same periodical for May 11. Turning to the editorial page, I find an article entitled, 'Gain through Loss.' Give attention." Mr. Doxy read several paragraphs with no little dramatic force. "Do you not perceive that this article is identical with a sermon recently preached by Dr. Wayside?"

By this time the excitement of the listeners was getting almost beyond control. They had almost idolized their pastor. More than one cheek grew pale.

"I have one more proof of plagiarism," said the speaker, growing more confident. "You will remember that only last Sunday a week the Doctor delivered a stirring sermon on the suggestive subject, 'Misrepresentation.' I am sure that the large number of The Monitor contains an editorial on the same theme. Here it is on the first page!" He held up the paper. "It is almost, if not quite, a verbatim reproduction of the Doctor's sermon."

"Why," Mr. Doxy exclaimed, "that is the same statement of a poem from Browning are quoted. Listen!"

And he read some lines in a ringing, triumphant tone.
And now, Mr. Chairman, much as I like to know of the disclosures, I have felt that there was only one honest course for me to pursue. I confess that I have never known or heard of a case of such boldness as will so audacious literary forgery. I am sure that you will characterize it. For a minister of the Gospel, who is looked upon as a model of honor, to palm off other men's thoughts and language as his own, is a crime of the most heinous character."

THE VALUE OF CHARCOAL.

Eye People Know How Useful it is in Preserving Health and Beauty.

Nearly every body knows that charcoal is the safest and most efficient purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug that will simply absorb the acids and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating unclean food, and it absorbs the odor of 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 throat; it disinfects the mouth and breaths from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the price is Stuart's Absorbent Louseless; they are composed of the finest powdered Willow charcoal, and other harmless antiseptic in tablet form or rather in the form of large, pleasant tasting lozenges, the cleanest and most reliable.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no poisonous chemicals are absorbed in continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Louseless to all patients suffering from gas in the stomach and bowels, from their complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although I have used a potent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Louseless than in any of the ordinary charcoal tablets."

own, and take all the credit for them to himself, seems to me to be an act of dishonesty of the deepest dye. I place the document, Mr. Chairman, in your hands, to submit the case to the jurisdiction of this meeting."

After several efforts the chairman rose and said, with deep feeling: "I cannot describe my emotions at this moment. I cannot, I will not, because the subject is so serious and so important to be true; and yet—well, I am mystified beyond expression. I can think of no other course except to ask Dr. Wayside to explain."

It was a surprise that the Doctor, after the first look of surprise, had been calm throughout the whole procedure. A smile flitted over his face even while his accuser was delivering the most caustic portions of his rebuke. The Doctor's countenance composed surprised those who were watching his face. At the chairman's request he rose without hesitation and spoke in calm, clear tones:

"My dear friends, you have listened to our brother's charges. They are of no serious a character that I do not wonder you are mystified. I have only one word of rebuke for Bro. Doxy, and that is this: When he made what he thought to be such a very damaging discovery, he should have come to me first and asked for my explanation. He should not have first given this matter to the public. That is not the Scriptural way. Then, I am sorry to find him so suspicious of other men's motives. It is not in his nature that Christian charity which the apostle says 'thinketh no evil.' But I shall cherish no ill will against Bro. Doxy. I believe that we can yet be friends and work together harmoniously for the cause of Christ."

And now let me explain to you what seems to our brother to be a plain case of literary theft—a kind of wrong for which he cannot feel a greater abhorrence than I do myself. If you are a plagiarist, as he plagiarized from my own thinking and writing. Why, friends, I am myself the author of those articles in The Religious Monitor! I wrote every one of them, and also the sermons to which they bear so close a resemblance!"

"The articles are editorials," Bro. Doxy does not seem to be aware that I am one of the contributing editors of The Monitor," retorted the Doctor, smilingly. "About a month ago I was asked to take the position. A statement to that effect was made in the paper at the time, but I suppose Bro. Doxy overlooked that announcement. The names of the editors do not appear in the paper, but they are in the list of the various departments; and it is understood that each of us is to be held responsible for what he writes. Of course, you will see," the Doctor added, laughingly, "that I have simply recited some of the material of my sermons for editorial purposes. I wished to give them as wide an audience as possible. They seemed to do my congregation good. I thought they might be of profit to others as they are of profit to me. I have no doubt as to the truthfulness of my statements, I should be glad to have you address letters of inquiry to The Monitor's editor-in-chief. Now, brethren, you have heard my explanation."

A sigh of relief ran through the assembly. All eyes were now turned upon Mr. Doxy. He had sunk low in his seat, but he had sunk still lower in his own estimation. His face was the picture of shame and dejection. In trying to catch Dr. Wayside he had simply entrapped himself. At this point one of David's sayings came vividly to his mind: "He made a pit, and digged it, and is fallen into the ditch which he made." Anger and contrition were in his face, and in his bosom for several moments. It was terrible for a proud man to be so humiliated before his fellow-members.

"Has Mr. Doxy anything to reply?" questioned the chairman. "I would beg Dr. Wayside to allow, supporting himself by the back of the seat in front of him.

"I can only confess that I have been too heavy and suspicious," he said humbly, in an unsteady voice. "I would beg Dr. Wayside to accept my apologies, and pardon my ungracious blunder. Will my pastor accept my apology and restore me once more to his confidence? I shall henceforth strive to be more worthy, but I could say no more."

"I am most glad to accept your apology," said Dr. Wayside, stepping across the room and grasping Mr. Doxy's outstretched hand. "Hereafter we shall be friends."

To this day Mr. Doxy is one of his



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Children's Corner.

THE TABLES TURNED.

"O mother, how I wish my dollies would suddenly become alive and speak to me!" exclaimed Winifred Gray. "It would be so delightful!"

"Do you think so?" said her mother. "I fancy I should be rather startled if one of your dollies spoke; but there are dollies made with a phonograph inside them, to speak when they are wound up."

"Oh no, mother. I don't mean that! I mean real alive, proper speaking!"

"Well, I think your dollies are very nice as they are, darling. You would not like them any better if they became what the Scotch people call uncanny, which they certainly would do if they spoke like human beings."

Mrs. Gray was just then called out of the room, so she left Winifred alone, curled up in a garden-chair.

Precisely Winifred heard a rustling noise, and, turning, found her biggest doll, Molly, a huge creature with very red cheeks and staring blue eyes, standing by her side. To her amazement, Winifred saw that Molly had suddenly grown to at least four times her natural size, while she herself had dwindled into a small creature no bigger than a good-sized kitten.

"Now, then," said Molly, in a loud dictatorial voice, "I'm going to undress you and do your hair. Perhaps I shall give you a bath as well. I shall see!"

"Indeed, I shall not let you do anything of the kind!" said Winifred, with great indignation.

"Who ever heard of a child being undressed and bathed at this time in the afternoon?"

"We shall see," answered Molly. "I am mistress now; and you can't help yourself, whatever I do to you."

With this she grabbed Winifred roughly round the waist and lifted her up out of the arm chair, in which she seated herself, with her victim sprawling helplessly on her lap, and proceeded to strip off her garments in spite of all her struggles.

"How dare you!" plucked Winifred, nearly choking with indignation. "If you don't stop at once I'll look you in the toy-cupboard for a month!"

"If you don't be quiet I'll look you in the toy-cupboard," returned Molly. "Don't you see I've become alive as you wished? And now I'm going to show you how it feels to be bawled about like a doll at your owner's good will and pleasure. My goodness! How you have bawled me about sometimes!"

While she was speaking she had removed all Winifred's clothes. This done, she tucked her under her arm, head downwards, and went to search in the

cupboard for the bath, and brush and comb; but, catching sight of a book, she immediately dropped her helpless victim on the floor, and, seeing her self close by, became absorbed in a story, and forgot everything else.

It was a bitterly cold afternoon, and in spite of the warm fire poor Winifred felt miserably chilled, and begged that she might be dressed again; but Molly appeared stone-deaf, and only moved presently to go and reseat herself, with her absorbing book, in the arm chair.

Then another doll, named Ettie, who had also increased immensely in size, came up to where Winifred lay sprawling, and picked her up, saying, "Molly, if you have done playing with Winifred, I'm going to have her for a little while."

"All right," replied Molly, "I don't want her; but do wash her face, it's downright grimy." And she was immediately absorbed in her book again.

Etie produced from the cupboard a slate sponge, very rough and gritty, with which she scrubbed Winifred's face, holding her meanwhile by her hair. Then she wiped it with a few rough dabs of her pocket handkerchief, which was anything but spotlessly clean. After that she dressed her in one of two ill-fitting garments, twisting and screwing her limbs carelessly about while she did so. Then came the hair-dressing process, which was, perhaps, the most painful of any; for the ornate Ettie actually fastened the hair back with a pin run straight into the scalp.

"How dare you! how dare you!" shrieked the helpless Winifred. "I will punish you for this!"

But Ettie took no notice and went on calmly amusing herself and torturing the poor victim.

Presently she looked out of the window; and, seeing that the weather was brighter, she flung Winifred into the toy-cupboard on a confused heap of boxes, trunks, horses, carts, humming toys and all sorts of hard, uncomfortable things, exclaiming: "Come along, Molly! Let's go outdoors for a game."

Molly jumped up gleefully, and the pair went off together. Winifred grew colder, and was just trying to cry when she heard her mother's voice saying: "Wake up, pet! You've been fast asleep, and the fire is all out."—The Beacon.

Mrs. Brown: "Our language is full of misnomers. For instance, I met a man once who was a perfect bear, and they called him a civil engineer."

Mrs. Smith: "Yes, but that is not so ridiculous as the man they call a 'teller' in a bank. He won't tell you anything. I asked one the other day how much money Mr. Jones had on deposit, and he just laughed at me."

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THE KENTUCKY BAPTIST YOUNG PEOPLE'S CONVENTION.

President M. B. Adams called the meeting to order. After singing "Praise him," etc., Bro. A. read I Corinthians 13, and then led in prayer.

Pastor Hall gave us a cordial welcome, partaking somewhat of the history of the young people's movement in Kentucky. Bro. Hall has a fine gift of humor.

Dr. B. A. Dawes responded, and uttered some excellent thoughts.

Prof. A. T. Robertson gave us a good lecture on "The union of spirituality and Baptist doctrine." War is on between the form and spirit of things. Baptismal regeneration started up within fifty years after the death of the Apostle John. The system of the inquisition arose out of baptismal regeneration. The kingdom of heaven is the reign of God in the soul.

Dr. Walter Culley, of Chicago, was then introduced, and spoke some pleasant words. We want to stand for convictions, but not for convictions that we do not have. I do not believe that we have all the truth. The writer does not believe this statement in any sense.

THURSDAY MORNING.

Pastor T. Warren Beagle conducted the religious exercises by reading Romans 6, and led in prayer. Pastor Beagle discussed "Preach the Word" with great ability. A man who simply declares the truth has done his full duty. Our fathers in the faith have taught all the way long our distinctive Baptist principles in love and sympathy, and we should do the same.

Pastor Robbins, of Ohio, gave us a fine address on the "Doctrine of Baptism." It is a great mistake to say that the Baptist faith is based upon immersion. We are not Baptists because we want to be, but because the truth compels us to be. Baptism is the Lord's definition of his own religion.

Pastor Dawes was requested to speak on the "Moral Dignity of Baptism." Dr. Dawes was very happy in his excellent address. Baptism is practically the embodiment of our faith. When the husband dies, the wife dies, but the woman lives, etc.

Dr. Culley, of Chicago, spoke on "Baptism as an Evangel of Grace." Baptism is spiritual, and not mechanical.

After these well-prepared addresses, opportunity was given for five-minute speeches.

AFTERNOON.

Pastor Daniel, of Covington, conducted religious exercises. Bro. Cox, Dawes and Walker, of California, led in prayer. Then "Stand up for Jesus" was sung and Bro. Beagle led in prayer.

The Committee on Nominations made their report for the officers for the ensuing year, which was adopted.

Then Pastor W. J. Bolin spoke on "The Theology of the Lord's Supper." Jesus and him crucified is the Gospel, and this is correctly symbolized in the Supper. It is an evangel of grace. It reveals Christ to us. When there are divisions among you, you cannot eat the Lord's Supper.

Bro. J. M. Fowler led in prayer. Dr. Culley's relation of his Quaker experience was very interesting indeed.

General remarks were made on the Lord's Supper under the five-minute rule. Bro. Ryland Knight, I. M. Wise, J. N. Frost

ridge and Geo. H. Cox spoke briefly.

NIGHT SESSION.

After religious exercises, conducted by Pastor G. W. Perryman, Bro. Lee Smith and A. L. Victor led in prayer. Dr. Perryman made one of the most practical addresses of the entire meeting.

Dr. Freestridge spoke on "The Harvest of Baptist Polity." It is orthodox Baptist doctrine to have the right, and to exercise that right to fight if he wants to. The English Magna Charta was the true foundation of the Constitution of the United States. The substance of Magna Charta was indirectly drawn from the beliefs of the Anabaptists.

FRIDAY MORNING.

Pastor J. E. Martin, of Georgetown, conducted the religious exercises. Bro. J. P. Jenkins, J. F. Williams and O. W. Daniel led in prayer.

President Adams led off in the discussion of "The Normal Baptist Life." This kind of life is the normal one that a Baptist assumes in taking on himself our church relations. It is one of moral accuracy. The life of sacerdotalism is to us one of paganism. Vast numbers of people have tried to please God by conformity to law. The ideal of the spiritual life is union with Christ without the interference of a priest. Of all Christians in the world, Baptists are under more obligations to live a morally accurate life. From our position there are more issues involved.

Pastor J. P. Williams discussed the possibility of this normal Christian life being lived to-day. We should help each other on in the Christian life. We are between the notions of antinomianism and perfectionism. The only evidence that one has of acceptance with God is perseverance through to the end of life. A man is elected unto good works. A redeemed soul might live the perfect life if it were not for the entanglements of the flesh.

No speech was heard with more delight than Dr. Williams'. It was clear and eloquent, and expressed in the choicest English.

"The missionary power of the Baptist life" was ably discussed

NEED TEETH.

Devoted Father of Baby Gains Best Look of a Good Smiling Child.

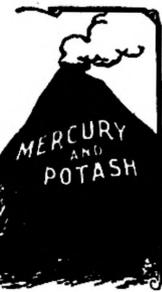
"A few years ago Mother had her teeth all taken out, hoping in that way to relieve her suffering, but failed, and it left her gums so sensitive that the wearing of false teeth or the proper mastication of food were equally impossible, so that in the Spring of 1901 she failed rapidly, mind and body both giving way and for many weeks life and reason were despaired of.

At one call of her physician he said she absolutely must take more nourishment, something easily digested, 'try Grape-Nuts.' I immediately obtained package, prepared some with good, rich cream, and fed her from a teaspoon. She began to take it regularly and liked the food so well she would ask between times if we had any ready for her. She began to improve at once.

It is now three months since she began eating the food. She has fully recovered her health, looks better, and is fatter and stronger mentally and physically, than for many months previous.

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D. M. SANDERS.

Bowling Green, Ky., March 24, 1902.

by Pastor E. F. Jones, of Owensboro. This power was bestowed on the disciples when Jesus said, "Receive ye the Holy Spirit." Many men think far ahead of themselves. While the world needs most in personality, and this with a crater of unity furnished on a given point, cannot be resisted. We ought to think and plan for generations yet unborn.

President Adams read an able paper by Pastor H. E. Hibbe on the "Possibilities of the Baptist life." Under general discussion Pastors Perryman, Jenkins, Beagle and Bolin spoke.

FRIDAY AFTERNOON.

EM. I. M. Wise conducted religious exercises, and Bro. Walker, Weaver, Bagby and O. M. Thompson prayed.

Pastor H. E. Tralle addressed the Convention on "The situation of the Baptist Young People's work in Kentucky." The ideal of the Christian life is to walk with God. We must turn toward God a listening ear, a discerning eye and a trusting heart. By seeing something excellent we become transformed. Thanked God that he made me to be a leader. God has given us a message for the world. Catholics and Jews are made to support Baptist churches by non-taxation of church and school property.

Question box was then conducted by President Adams, assisted by Pastors W. B. Hill and E. W. Weaver, of Ohio. One electric query was reserved.

FRIDAY NIGHT SESSION.

Religious exercises were conducted by Pastor H. T. Musselman. Bro. Freestridge and Daniel led in prayer. Then Dr. Gray, of Georgetown College, discussed "The Baptist propaganda in Education." Propaganda means to do something.

Dr. Chalmers gave fine testimony as to Baptist in English literature and history. William Carey practically began this work. Dr. Gray doubts if any denomination in the South is doing as much for education as the Baptists. The newspaper is the heritage of latter days. If there is a rise in education in Kentucky the Baptists will get the most good out of it. Education is democratic in its nature. Democracy is most popular in all the nations of the world. President Gray made a very fine address and many friends for his excellent college.

Secretary Tralle then made his annual report, which was quite satisfactory. And it was followed by a good collection of \$98.

Several brethren gave brief expressions of the good received during the meeting. "God be with you till we meet again" was sung, and Pastor Bolin pronounced the benediction.

The Recorder man was very kindly treated, indeed, by the officials and employees of the L. & N. Railroad Company, and regally entertained by Mr. and Mrs. M. T. Collard, mother and sister, and also by Dr. and Mrs. Richards. As a family religious journal the Recorder is yet at the head of the column.

Fraternally, I. M. WISE.

We have received an invitation from Dr. and Mrs. A. C. Davidson, of Birmingham, Ala., to attend the marriage of their daughter, Miss Mattie O. to Dr. Edgar A. Jones. The wedding takes place at the First church on December 14th. All in this state who know the only daughter of Bro. Davidson as a bright little girl of unusual talent, especially in music, will congratulate Dr. Jones, and wish for the young couple many years of happiness.

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THE FARM

KENTUCKY TRADE MARK

Mr. G. E. Black, of R. d House, sold to Jersey City parties 21 head of beef cattle at \$5.—Richmond Pantagraph.

The Times-Democrat says that the yield of corn in Fleming county is much larger and better than anticipated.

At Stanford recently F. J. Hill sold to J. R. Beasley a fine pair of mules for \$245.—Farmers Home Journal.

David Dana sold to William Hudson, of Adair county, 84 head of 800 pound cattle at \$3.25 per hundred.—Richmond Pantagraph.

John O. and Joe E. Robinson sold two car-loads of 1,350-pound cattle to B. F. Saunders, for November delivery, at \$5.60 per hundred.—Lancaster Record.

Mr. L. C. Young, of Springfield, sold a few days ago a 151-half mare male to Richard Gearty, of Danville, for \$143.50.

Henry Hopkins sold to Mr. Hedges, of North Middletown, 40 feeding cattle at \$4.10, and 6 to Fox & A'dridge, of Winchester, at \$3.25.—Owingsville Outlook.

J. W. Scott sold to J. Knight, of Nicholasville, 33 head of two-year-old cattle at 4 1/2, average weight 1,100 pounds.—Danville News.

Gardner & Howe weighed up their cattle to Horace Coleman last week. They had 60, averaging 1,068 pounds, at 4 1/2.—Fleming Gazette.

J. T. Jett, of Powersville, Bracken county, has bought several fine crops of new tobacco at prices ranging from 6 to 7c. Farmers generally are holding their crops for 10c.—Dover News.

At Hatchison, E. H. Claybrook purchased 300 barrels of corn at \$2, delivered, of J. Sanders.... H. V. Thompson and J. T. Estes bought of Smith & Ship 600 shocks of corn at \$2.15 per barrel.—Paris Kentuckian.

Lloyd Ashurst bought of different parties 40 feeding cattle, 1,100 pounds, at \$4.20.... Brooks Clay has bought of Thomas McClintock & Son of Millersburg, 20 head of 1,050 pound cattle at 4 1/2. Mr. Kanton, of Nicholas county, bought from the same parties 4 at 4 1/2.—Paris News.

W. A. Bacon, of Brent & Bro., has slaughtered and shipped about 8,000 turkeys for his place for the Thanksgiving market, while Chas. F. Cook has probably slaughtered about the same number at his Mill Creek slaughter house, mrs; of them from this county. Seven cents on foot is the general price paid, we believe.—Flamingsburg Times-Democrat.

Earl Ferguson bought of Jonas Weil 100 feeding cattle, weight 1,000 pounds, at \$4 and \$1 premium.... Joe Jacoby, of Hutchison, bought of Simca Weil 20 head of 1,450-pound cattle at \$4.20.... Thos. Henry Clay sold to L. Joseph 267 export cattle last week. They averaged 1,150 pounds, and brought \$1c, or about \$22,000 for the lot.—Paris Kentuckian.

M. J. Farris bought last week 23 head of 600-pound cattle at \$3.25 per hundred.... Thomas Metcalfe sold to the Curry Grocery Company 75 tons of mixed hay at \$12, and to Meier & Hoffman, of Danville, some butcher stuff at \$1c.—Danville Advocate.

A TROUBLESOME WEED.

The wild carrot is by no means a new weed in New England, but it is spreading to new localities. It is one of the most aggressive weeds of the Eastern States, and is rapidly introducing itself in the West. It thrives in all soils and climates from Maine to Georgia, and within a few years is reported to have "gained a residence" at several points west of the Mississippi river. It blossoms from June to September, and its cup-shaped cluster of small, burr-like, one-seeded fruits, usually called seeds, are well adapted for general distribution. The seed fruits are readily attached to passing animals, and carried to pastures near and distant. Often they form a very undesirable part of poorly cleaned clover and grass seed. Some seeds remain on the plants till winter, and are then shaken off by the wind and blown over the snow, thus reaching the best meadows and gardens in the vicinity. The seeds retain their vitality for several years, and thus land from which the Danous has been most carefully eradicated must be bountifully restocked.

The various bulletins say that in permanent pastures the persistent mowing of the plants as often as the flowers appear will eventually destroy the weed, but this statement will hardly be made by any one who has tried to extirpate wild carrots with a scythe. When the stalk is cut, new shoots, bearing blossoms and seeds, branch out close to the ground—so close that a scythe will not touch them. The root may be cut off with a spade some distance below the surface of the ground, and in this way the plants may be killed. Pulling the plants by hand when the ground is wet is a laborious but strongly recommended method of eradication.

The general and surprising indifference of farmers to the enforcement of weed laws is mildly mentioned as follows in a government bulletin: "Unless severely supported and enforced by the people directly interested, laws for the complete extermination of weeds are of little avail, and in most cases thus far they have been found inefficient, as is proved by the abundant crops growing year after year of Canada thistles in Pennsylvania, Ohio and Michigan; of wild carrots in Connecticut, and of cockle hay and sunflowers in Kansas. Connecticut has a good law that notoriously lacks enforcement, and in many sections of the State the useless wild carrot is crowding out the useful grasses and taking possession of the fields."

Finally, it may be new to some that the wild carrot is also called bird's nest, devil's plague and Queen Anne's lace.—Tribune Farmer.

THE FIT OF HORSE COLLARS.

Every horseman knows well the value of a perfect fitting collar to the horse's neck and shoulders, writes a contributor to the Farm, Stock and Home, and every horseman also knows the annoyance, irritation and torture to the horse, to say nothing about spoiling an otherwise good disposition, or making a balky horse of a naturally true puller, by a collar that is too long, too wide, and not adapted to the form of the shoulder. The harness horse does his work "from the shoulder," and certainly everybody will concede that for the comfort of the animal, and value to its owner, it deserves a perfect fitting collar,

and that nothing short of perfect adaptation of the collar to the shoulders and neck will be satisfactory to either horse or driver. Every horseman knows that not one collar in one hundred in daily use is a perfect fit; many will do, but a large majority of them are too wide for the neck and not adapted to the shoulders. Every horse should have his own collar to be able to do his work with comfort, and every collar should be fitted to the horse that is expected to wear it. If the collar is too long it should be cut off at the top; but if too wide and not adapted to the shoulders of the horse, don't think you must get a pad to fill in the space. Pads to the horse's shoulders in summer are about what overshoes would be to our feet—make them tender and soft instead of firm and tough.

Select the style and length of collar best adapted to the work to be performed, and whether a new or old collar, soak it in water over night before fitting to the horse. When ready to put on, wipe off the surplus water from the collar, put it on and adjust the lames at top and bottom, so as to bring the collar to the neck snugly its entire width. Don't have it wide at the top and close at the bottom, nor vice versa; but a close fit to the sides of the neck, so that the collar will sit firmly and not slide from side to side over the shoulders, but as nearly immovable as possible sideways. When the collar is soaked thoroughly it can be brought to the sides of the neck perfectly; but when the collar is dry and stiff this cannot be done with any degree of satisfaction. When the wet collar has been fitted to the horse's neck, with the same tag draught at the proper place (neither too high nor too low), then work the horse in this wet collar at moderate draught until the collar is dry, and a perfect fit can be obtained. There is no other way in which it can be done perfectly, and we should never be satisfied with anything short of an absolute fit of the collar to both sides of the neck and the form of the shoulder.

Every manufacturer of leather to a form invariably works it while soaking wet, and then leaves it to dry, after which it will maintain its form until soaked again and changed. Don't be afraid of injury to the collar by soaking if it is to be put on the horse and brought into position and maintained in proper place until dry again. When the horses are worked down in flesh and the collars are too wide, it is a simple matter to soak them again and fit as in the first place. Keep the horse's shoulders sound by perfect fitting collars (which cost nothing), and they will do their work more easily and cheerfully, and you can sleep sounder

When sitting hens it is well to set two at the same time. It is hardly likely that all the eggs will hatch, and when the chicks are just out, you can place all of them under one hen, as she will take as good care of them as the two hens would, and you can either set the other hen again, or break her up and get her laying again. Of course you have cleaned your roosting places of the winter's accumulation. If not, then do so at once. Disease lurks there, and lice are breeding there, and you will soon be doctoring a lot of sick fowls, and complaining about your hard luck. Having cleaned it all out, air thoroughly, and then sprinkle kerosene about saturating the perches and all crevices where lice might breed.



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Items of Interest.

NEWS FROM THE WORLD OVER.

Here is another evidence that the Journal and Manager is not too old to learn to think of the South more wisely: "It is said the President has determined to appoint a negro Collector of Customs at Charleston, S. C., against the general protests of the white people of that section, and a mistake. Admitting that the appointee is competent, it is not wise to appoint any man to an office who is personally objectionable to all the people with whom he must come in contact. All the business of the port is practically done by white people."

The Taft Commissioner at Manila has done at least what the English papers threatened in the case of the Boers, but the English government did not do, to their credit, he is said. The Commissioner has declared the war over, but the Philippine fight on. Now the Commissioner, who claim a greater power than the Sultan of Turkey does, have passed a law saying the fighting Filipinos are "robbers," and that where three or more persons are found fighting together it shall be a capital offense and if caught they shall be killed. They have no right to call them robbers, and if they were, robbery is not a hanging offense among Christian nations. "And, meanwhile, God is looking on."

Mrs. Eddy has issued a decree to the Christian Scientists telling them "until the public thought becomes better acquainted with Christian science, the scientists shall decline to doctor infectious or contagious diseases." Some of her deluded followers are in jail for having led such cases without notifying the authorities or sending for a physician. As the public thought will never become better acquainted with her crazy book, this prohibition will continue. Let us be thankful for so much.

In view of the increased cost of living, the Pennsylvania R. R. has increased the pay of its employees 11%. And this without any demand from them. This affects \$5,000,000, and will add to the expense of the road \$1,000,000 per year. Several other railroads have followed the example of the Pennsylvania.

Near the village of Orumlin, west of Belfast, Ireland, a large meteorite fell from the sky, with a loud noise like the bursting of a boiler, and buried itself in the ground 18 inches. The stone weighed over a pound, and is the largest meteorite which has fallen in the British Islands since 1783. The stone is now in the natural history museum at South Kensington.

Canada invites migration from the United States. The Government will set apart 1,000,000 acres of crown lands for a syndicate who propose to settle on these lands 150,000 Americans. These are agricultural lands in New Ontario. The syndicate will realize the profits by loaning money to these settlers for buildings and the purchase of their stock.

A new era seems to be dawning in the history of railroading. Never before has there been so extensive an advancing of wages by the railway companies as at the present time. Something like \$50,000,000 will be affected by this wage increase practically determined on. The Pennsylvania set the example, which is being followed in part or in whole by the New York Central, the Reading, the Union Pacific and the Western and Atlantic. "Big Four" and "Nickel Plate" roads, all closely related to the Vanderbilt interest. A good way to broaden the foundations of a property which has been in great danger of becoming top-heavy.

The whole world is in, and the same spirit pervades all breasts. In the Lower House of the American Congress, in the heat of a debate on the advisability of using two languages in the names of stations on the Southern railroads, the German and Czech members came to blows. Herr Czech shouted, "You Germans are a lot of pigs," when a number of Germans cast stones on him, crying, "Smash him," "kick him." He was thrown down the gangway to the bottom of the amphitheatre.

The old Mahabli to the greatest man the Philippines have produced. He is a scholar and a statesman. He was the Filipino representative at the Peace Conference, and was the admiration of Europe. The statesman has been held an exile, imprisoned in Guam. When the war was ended "by proclamation" the last time, amnesty was declared, and Mahabli wished to be freed. But Charles would not so that unless he would take the oath of allegiance to the United States. This he refused to do, and he is kept in prison. It would seem that Charles ought to have been satisfied with a parole, which was all Lincoln and Grant asked of the Confederates.

The Philadelphia has been condemned by the United States Government of the United States Navy. It was built in 1820, and is now in the navy. It is the only wooden ship it would have lasted much longer. Several of the wooden ships, such as the Lancaster, built in 1803, are among the best in the navy. Modern warships cost immensely and last but a little while. Do such costly things pay?

DEATHS.

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COWLEY.

Miss Clara Calvin Cowley, daughter of Mr. and Mrs. L. D. Calvin, died at their home near Hinton, Ky., Nov. 18, 1903. She leaves a husband, little daughter, father, mother, one brother and several sisters, with a host of friends to mourn their loss. She was born April 9, 1828, in Hardin county. To see her in the home was to be impressed with her good and noble spirit. In her sickness she was admirably patient, bearing it all with that trust that whatever God did was all right with her. Two years ago she was converted and joined Hinton Baptist church, being baptized by Bro. J. C. Willis. She was a devoted Christian and consistent member. She was ever faithful to her Master at all times. Funeral was preached by the writer at the grave from John 14:16.

Her heavenly home is bright and fair. No pain nor death can enter there; Its glittering towers the sun outshine; That heavenly mansion shall be mine. Let others seek a home below. Whose flames devour or waves overthrow. A heavenly mansion near the throne. J. W. DOWNY, Pastor.

SMELF.

In October, 1903, the gentle, noble, lofty spirit of Mrs. Matie Self went home to God. She was the wife of Rev. J. M. Self, a Baptist preacher of Bowling Green, Mo. Matie was a devoted wife, a loving mother, a kind neighbor, and a high type of Christian womanhood. She was the daughter of Mr. Samuel Smith of Warren county, Ky. Her professed faith in Christ in her girlhood and joined the Cumberland Presbyterian church at Trinity, Warren county. She bore her sufferings with Christian fortitude. In her last hours she gave comforting utterances of her Christian hope. Her death was triumphant. She was laid to rest in Trinity cemetery. Dr. Lunsford and Irvin conducted the funeral services. J. H. BURNETT.

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THE LOOK OF AGONY.

The other day in an old book written by Emily Dickinson, I found this sentence: "I love to see upon a human face the look of agony, for I know it is sincere!"

Aye! not many people go to the root of the matter like that! Thwarted ambitions, wounded pride, obstreperous cooks, dowdy dressmakers and forgetful cowdies cause sore disappointments; but agony is something else. The person who lies in wait to tell his woes to ready ears may have trouble, but God has never honored him with his supremest gift. When grief is great enough it cuts down until it finds the very soul, and this is agony; and he who has it does not seek to share it with another, for he knows that no other human being can comprehend it—it belongs to him alone, and he is dumb.

There is a dignity and sanctity and grace about suffering; it holds a chastening and purifying quality that makes a king or queen of the one who has it. Only the silence of night dare look upon it, and no sympathy save God's can mitigate it.—The Philistine.

God made both tears and laughter, and both for kind purposes; for, as laughter enables mirth and surprise to breathe freely, so tears enable sorrow to vent itself patiently. Tears hinder sorrow from becoming despair and madness; and laughter is one of the very privileges of reason, being confined to the human species.—Leigh Hunt.

SELF-RESPECT governs morality; respect for others governs our behavior.—Sagar.

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Items of Interest.

Herz Krapp, the gun-maker of the world, and the richest man in Germany...

Two ministers of prominence have died. R. V. H. M. Thompson, Episcopalian bishop...

There have been some 20 many losses at sea for some months...

The government of Mann has adopted the gold standard...

A fire which originated in a tool shed near the new bridge...

Another British steamer wrecked. The Managatta, a British steamer...

The Independent says its Catholic exchange "the Independent is gratified to announce...

The Independent ought not to have continued its casting aspersions...

The carpet-baggers in Honolulu who usurped the government over the natives...

CHURCH NEWS.

(Continued from 6th page.)

Bro. Wm. D. Nowlin writes: "I have just returned from Winchester, where I assisted Bro Bailey in a meeting..."

Pastor M. E. Stanley of Morganfield, writes: "Our Woodland church has just closed a most helpful revival service..."

Pastor L. Johnson writes: "Old Ten Mile church, Gallatin county, has again been greatly blessed..."

Bro. Francis W. Taylor writes from Hopkinsville: "I am glad to inform you that our church is now giving all my time to evangelistic work..."

Pastor W. A. Storm writes: "We have had a protracted meeting in the Somerset church, with very gratifying results..."

Pastor Chas. Gregson writes: "On last Sunday we had a very successful revival with Caldwell Springs church in Crittenden county..."

GOLDEN WEDDING.

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THE MARKETS.

LIVE STOCK.

Report for week ending Nov. 29.

Table with columns for CATTLE, SHEEP AND LAMBS, and various market prices.

HOOPS.

Table with columns for hoops and various market prices.

SHEEP AND LAMBS.

Table with columns for sheep and lambs and various market prices.



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REPORT FOR WEEK ENDING NOV. 29.

SALES WITH COMPANIONS.

Following were the sales for the week and for to November 21, with companions:

Table with columns for Week and Year, showing sales figures.

SALES.

Table with columns for Total sales of new crop and original inspection.

REJECTIONS.

Table with columns for rejections and various statistics.

SUMMARY - 1899 CROP.

Table with columns for various crop statistics and totals.

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