

# WESTERN RECORDER

Faith, Hope and Love, these three

78th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, DECEMBER 18, 1902.

NUMBER 3.

Published Weekly by  
THE BAPTIST BOOK CONCERN,  
(Incorporated.)

60 Fourth Ave., (Opposite New Postoffice), Louisville.

TERMS OF SUBSCRIPTION.

PRICE.—For year in advance, \$2.00; after three months, \$1.25; after six months, \$1.50. Single copies, 5 cents.  
RECEIPT and credit of payment is shown in about two weeks by the date on the address label. If proper credit has not been given within two or three weeks, notify this office at once.

POST-OFFICE ADDRESS.—Instructions concerning renewal, discontinuance or change of address should be sent two weeks prior to the date they are to go into effect. The exact post-office address to which we are directing paper at time of writing must always be given.

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The Watchman says truly: "When a body of men have founded and support an institution in the interests of a certain faith, no one should be willing to eat their bread while demolishing their faith." And no man with a high sense of honor will do that thing.

PASTOR J. G. GREENHOUSE, of London, spent his holiday in the B. Oak Forest of Germany, in a part to which globe trotters rarely go. He was delighted with the deep and serious piety of the country people, says the *London Baptist*. On Sundays the streets were deserted, and the churches crowded, and men formed three-fourths of the congregation. No wonder he was delighted.

MR. J. E. HAMILTON, an alderman, was made mayor of Preston, England. He refused to go in state with the Town Council to the Episcopal church because he was a Baptist. He said he would not ask the Council to go with him to the Baptist church in state, nor would he go thus himself. For he did not think such a parade becoming creatures going to worship. He was begged to change his mind, and as he stood firm he resigned.

An exchange tells of a famous Plymouth Rock hen which won all the first prizes in the poultry shows. Her form and feathers were beautiful, but—she never laid an egg in her life. This true story of a hen is as full of lessons to higher beings as an egg laid by a plain old biddy is of meat. But where is the man who is brave enough to incur the wrath of society ladies, strong-minded ancient maidens and bachelor maids by pointing them out?

At the meeting of the Baptist Union, a speaker quoted from an author whose name he did not give: "A new type is being produced—the city type—physical, mentally and spiritually different from the type characteristic of Englishmen for the past two hundred years. The City-bred man is often stunted, narrow chested, easily wearied, excitable, seeking stimulus in drink, in betting, in any unaccounted conflicts at home or abroad." To these features the writer adds: "The almost universal decay among these massed populations of any form of spiritual religion." "The spiritual world, whether in nature, in art, or in definite religion, has vanished, and the curtain of the horizon has descended round material things, and the pitiful duration of human life." Such, in the judgment of an expert observer, is the change going forward in England, and such are its effects, physical and spiritual, on the life of the people. With the facts of town life before us, can we accuse him of exaggeration?

"The Sum of Scripture."

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

III.

Two articles appeared some weeks ago in the *Western Recorder* on the important book called: "The Sum of Scripture." It will be recalled that this book was written in Dutch before the Reformation of Martin Luther, and was translated and published in English, by Simon Fish, before the English Reformation, and after the Reformation was repeatedly republished in English. It is a Baptist book, for it has been shown that it advocates the dipping of adult believers, rejects infant baptism, and farther upholds, on many important points, the same views as held by Baptists of to-day.

So much interest was aroused by the articles mentioned above, and so many inquiries have been received, that additional information is cheerfully given.

"The Sum of Scripture" lays great stress upon "the faith." Fourteen chapters are given to this important subject—four of them on the relation that baptism sustains to faith. So difficult has it been to have a Baptist declaration of this period, upon Christian doctrine, not distorted by enemies, that one will read with delight "the prologue" of this book. This "prologue" is a resume of the entire book and all that relates to justification, faith and good works is given without condensation.

"The prologue.

"Seeing that all persones can not reade or vnderstand all booke, to the intent that euer man may knowe what is the foundation of all the scripture, and what thing they do teache vs: I haue shortly compiled in this present booke, the foundation & the sume of the holy scriptur, of which the head and principal is the fayth, fro whom procede hope and charitie: to thintent that euer man may knowe what he shall beleue, what he shal hope and how he shall loue God, and howe god is oure father, and we hys chyldren, and how that we be inheritors of the kyngdom of God, as sheweth vnto vs Paul in al his epistles, in diuers chapters, which many tymes alledged, and recyted in this present booke. And howe that without oure merites we be iustified to thintent that we should not put our trust in oure good workes, as did the Jewes. Nevertheless albeit that I write this booke that God iustifyeth vs without oure good workes and merites, yet it is not mine entent to discourage any man to do good workes, but myne intent is to teach all persones howe they shal do the workes, and that they shal not trust vpo their good workes, nor in them to seke their health but all only in the fayth of Iesu Christ, and in the grace of God.

"This Fayeth had Abraham, as wrytoure saynt Paule vnto the Romaynes, For Abraham beleued agaynes hope, in hope. That is to saye, that which by mannes nature and verte was impossible he beleued alwayes it shalde come to pass, euen as god had promysed them So must euerie christen liue agaynes hope, that is to saye, it behoneth that he repute al his good workes for sinne, and thint that if God wold iudge him accordinge to his workes he might not be saued. For if I haue done any good it is of God, and not of me, for I haue done it by the grace of God and thereby I deserue no reward. And yf haue done any thinge without the grace of god it is hypocritical and greates sinne, and thereby I deserue ouerlastyng death, wherefore then shall I trust in my workes, for I haue no good workes al my goodnesse belongeth to

God. So shalde a chrysten humble him selfe and repute all his good workes for synne as trulye they be, As sheweth vnto vs. Euaige sayyng, all our rightnesse is as a clothe polluted with the floures of a woman. And when the persona so distrusteth of hym selfe, and of his good workes he shal hope agaynes hope, and shall trust in the mercy of God, and shall beleue forth on certaynly that he shal be saued by cause of the word of God. For God hath Promysed to vs his realm, to all them that truse in hym and God is faythful and veritable in his wordes wherefore seying that God hath promysed in vnto us: let vs beleue it stedfastly and haue ferme fayth that we se shalbe saued no; by our deservyn, but by the promyses of God. And so it behoneth that euerie christen disperse and hope as dyd Abraham disperse of hym selfe, and that anew, to trust in the wordes of God. And these be the two thynges which the lawe and the goस्पел dothe. The lawe maketh us to dispayre because that we neuer fulfill the commandementes of God. The goस्पел (that is to saye the grace of the new testament) maketh us agaynes certeynly to hope and to trust, And for to teach these two thynges, be wrytten al the scriptures. The persona shal alwayes abide in humillitie and alwayes thynke that yf God wold iudge him according to his workes, he shalde neuer come vnto health. As sheweth vnto vs Iesus Christe in 8, Luke sayyng, when ye haue done all the thynges wherof ye are commaunded say ye. We be vnprofitable seruantes, we haue done but our dutye, And this is the verie Christen humillite, as in this present booke shalbe, more plainly declared. And if we can thus repute al our good workes for synne, and in them to haue no maner of trust and then again beleue that we shalbe saued by the promyses of God, we be the chyldren of Abraham, of whom al the scriptures bere witness that by hys faythe he was iustified, and gat health. And for yt cause he is called the father of belueurs and of the faithfull, And this is the fayth wherof I wryte here in this booke to thintent that all persones maye come to knowlege and knowe what is the, Christen fayth, Of the which al the scriptures and nemely the Gospell after S. John, and the Epistles of S. Paule, for herin do these, if Apostles comprehend all other scripture.

"And for because that it behoneth that the persona beleue his faithe iustifieth hym, and not his workes: I haue shortly, compiled here and declared howe the faith doth iustifye vs, and howe we be the chyldren of God, and howe we muste serue oure father by Charitie and howe that we shall nothinge doubt of our health by cause of the wordes of God. And when a persona getteth this hope he learneth to beare patiently al tribulacion and adversitie For he knoweth that this life is not his life, and hath great desyre after the other life, and holdeth not this life for his. And this maketh the fayth the which is alwayes affectionously attendaunte after Christ our espouse. But he that hath not this Fayth is all desolate when he hath misfortune, and yf to hym it happen wold he gyrenth hymselfe to voluptuositie and synne. And for because he hath no hope of the euersistatng life he thinketh in him self. I wil vs this life as long as it is lent me. And that he doth because the knoweth not what oure fayth is, and what our hope is, and that we be the chyldren of God.

"To the entent therefore that none gyre hymselfe to synne by desperation: I haue shortlye in this present booke, howe that we be iustified without our merites. For when any person hath done his best wyth all his power, as I haue sayd, then

let hym say yet, that he is an vnprofitable seruant, And the humble herte wherby he knoweth his imperfection maketh that his synes, his euyl thoughtes and fragillite of hys flashe to hym be pardoned of God, and that little that he hath, God gyrenth it hym of hymselfe, and god is his iustice, that is to saye, god maketh him ryghtuous. For Iesus Christ hath satisfied for vs vnto hys heauenly father, for to come in succour to oure infirmite; And thys describeth saynt Paul in hys fyrete viii. chapters vnto the Romaynes, and in the fyrete epistle vnto the Corinthians, and saynt Iohn in the second chapter of hys fyrete epistle. And of thys matter treateth thys present booke."

We shall give in the next article what "The Sum of Scripture" has to say upon the subjects and design of baptism. Chicago, Ill.

A Consecrated Life.

Who can estimate the good accomplished in such a life, especially when, in God's mercy, it is continued many years? None but the Omniscient Mind can follow the lines of moral influence and power. The Christian throws the pebble of prayer into the ocean of Divine providence, and the influence is felt in every direction, widening and deepening along the course of eternal ages. Our mission is not to trace out results, but rather to create and put in motion influences. We spin the threads of life, but God weaves them, and in designs of his own. By simple faith we must do our work, and then leave the results with him. We may have only "five loaves and two fishes," but under the quickening and directing power of the divine Spirit these are sufficient to feed the multitude with many baskets of fragments remaining. Causes are constantly creating changes in the material world, but in all the changes created there is no loss—not a particle of matter is wasted. Through the power of heat a quantity of water is converted into steam, and this passes beyond the reach of human vision and even the power of human knowledge. So the power of divine grace, acting upon the human soul, generates influences which radiate the wide expanse of God's spiritual kingdom, but in ways unknown to finite minds. Wonderful beyond the power of human thought is the web woven from the threads of every human life. Eternity will not be long enough to trace all the threads in this marvelous web. What inspiration dwells in this thought! What a powerful motive it presents to the people of God to purer devotion and more complete consecration in his exalted service!—Leander Hall.

We may well think of the Christian church under the old-fashioned figure of the life-boat. But having been rescued ourselves from the waves of sin God puts the oars into our hand and gives up the task of braving the deep for other souls. Is it more faith that we need for an awakened church? Yes. And more love. It is the faith that "works through love." The other day a young lad fell from one of the piers in New York and was drowned in the waters of the harbor. It is said that he might have been rescued if an expert swimmer, who was standing near by, had not been afraid of spoiling a new suit of clothes by plunging into the waters. An awakened church means Christians with love so genuine and true that no self-denial or self-sacrifice will appear too great for the Master's honor and the Master's service.

They serve God well who serve his creatures.—Mrs. Norton.

## George W. Gore.

BY JOSHUA GRAYFET, PASTOR, GALLIEH BAPTIST CHURCH, DENVER, COL.

The account of the remarkable conversion of George W. Gore has been reprinted by many English, Australian and American religious journals, resulting in deepening the faith of the saints and the salvation of lost souls. I pray that God may continue his blessing through this new edition, and make this additional testimony an aid to the same end.

The famous English evangelist, Gypsy Smith, frequently uses with telling effect the story of this brother's conversion. Mr. Frederick Thomas, a consecrated lay brother, who was one of the most intimate friends of Mr. Gore, is being constantly asked to tell the story, supplemented by that of his exalted Christian life. God has graciously owned this brother's labor of love in the conversion of many of his auditors as he recites the evidence of God's abounding grace toward a poor sinner.

Like Paul's, George W. Gore's Christian life was a love life. His constant longings for likeness to Christ; his persistent and successful efforts to rescue the perishing were not tinged with the legalistic thought that they were necessary for his eternal salvation. Writing on Rev. 5:9, "For thou wast slain, and hast redeemed us to God by thy blood," he said: "Verse 9 don't say one word about good works or morality; and the testimony is also from the saved ones in heaven that the precious blood of the dear Son of God is what redeemed them. Oh yes, the blood paid our debt of guilt and sin, and nothing else will do it. Oh, the Blood, the Blood!" He could truly say:

"I will not work my soul to save,  
For God's 'n' that bath done;  
But I will work like any slave  
From love to God's dear Son!"

He was pre-eminently a soul winner. Utile consumption compelled him to remain indoors, every opportunity—at Sunday-school, where he was a teacher, and in the church, of which he was a deacon, and again at the Sunday afternoon Y. M. C. A. men's meetings—was seized to make known to individuals that they were "going to hell unless their faith was in the Redeemer's blood."

But the terrible ravages of consumption could not quench his devotion. He was a prisoner for nearly four years, but above every pain he was lifted by divine strength. He wrote letters by the hundred to those whom he knew. His appeals were irresistible, and many were compelled to come to his room, and learn of the "precious blood," his constant theme. One by whose side he had worked, who was an infidel and companion in all kinds of sin, was labored with for seven years and at last brightly saved. That brother is now an honored member of our own church.

Another precious ministry was that of marking New Testaments. Such verses as Matt. 7:18, 14, John 8:12, 36, Rom. 10:9, 10, K. v. 1:5, and scores of other passages were marked, and around the edge comments were written. These were sent to different people, especially the unsaved for whom he was praying. One young man was converted January 2nd by reading these marked verses. He had never read the Bible before, but after reading he was convicted of sin, and going to Bro. Gore he was pointed to Christ.

He wrote me to welcome him when he came to church, in response to Bro. Gore's request, the following Sunday. In the letter he said: "Thank God he will hear his first Gospel sermon at Gallie. He told me that no one ever tried to lead him to Jesus, and that the day I began to talk to him of God and his wonderful love in the gift of his dear Son so die for us, was the first time in his life he ever thought of his soul, and the more I said the more he desired to be saved. But God shall have all the praise."

The cases to which I refer are but samples of what was frequently occurring at the home of a sick man, with whom many a well man would have loved to change places if he could thus be made as great a blessing. The pure, heavenly life of our brother made most of us who went to comfort feel condemned, and we came away humbled over our own shortcomings,

but encouraged to work more earnestly for the salvation of others. The secret of such a holy life is found in this confession penned in No. 39 of his "marked Bibles:"

"I am more afraid to sin beside the Cross of Calvary, with its quiet, pale, dead, bleeding burden. I fear God, for I am now able to understand the enormity of my sins in the greatness of my ransom. If my sins were easily pardoned then I might lightly sin. But no; the pardon of me, a poor sinner, has cost a price too awful to contemplate, a life too vast to estimate, the very life of the dear Son of God. Shall I sin in the presence of that Cross? God forbid! And may my tongue cleave to the roof of my mouth and my right hand lose its cunning if I live in the element that crucified my Lord."

No wonder that the "old man and his deeds" were "done away." No wonder that filthy stories were forgotten, the blasphemous phrases exchanged and unholiness purified, for our brother lived in the "Holy of Holies," gazing like the cherubim upon the "precious blood of Christ, as of a lamb without blemish and without spot." What an unanswerable argument to those who speak slightly of the atonement is this new life of this "chiefest of sinners." During his closing days his assurance of God's abundant grace enabled him to hope for victory, "through no merit of his own," right to the end. Visiting him a few days before the end, he was too weak to talk much. Pointing to a paper pinned just above his head, he said, "There is my dying testimony." I found that he had penned a testimony that any one who trusted in the atoning blood could be kept in perfect peace and free from all fear even in the hour of death. Though too weak to speak, he could, with his remaining strength, point to the letters and thus still preach for Jesus. A few hours before he died I knelt by his side in prayer. He whispered, "I'll soon be with Jesus. He keeps me from all fear. There's no fear to those who trust in the blood. Victory, victory, victory, victory!"

## Divisions Because of Christ.

BY REV. TILSTON F. CHAMBERS.

Bad men and good live in this world side by side. Nowhere do sinners dwell apart by themselves. There are no communities where only saints are found. Vice and pure, false and true, cowardly and courageous, are thrown together. The wheat and the tares grow together until the harvest. Yet while this is true, it is also a manifest fact that moral issues divide men as sharply as though a clear line of cleavage had been drawn, casting some on the right hand some on the left.

The enunciation of moral truths or spiritual verities at once parts men. No word in reply may be spoken by those who hear. No open declaration of allegiance or antagonism may be made. But subtle and unseen lines of distinction are surely drawn between those who sympathize and those who oppose. Men must be loyal to the good as they face it, or else disloyal. All the more must they be loyal to the best, or disloyal. And so, from the day of the advent into this world of our Lord and Saviour Jesus Christ, he has afforded a criterion of character.

Scripture recognizes two classes and only two. Christ himself says: "He that is not with me is against me." If Christ be not the supreme delight and joy of the soul, and his will be not ascendant, some other object is man's joy and delight, and that manifest departure from the Lord weakens the life, and mars its spirit and its influence alike, how goodly soever it may, from the surface indications, appear. It is a plain truth, and one that is evident from our necessary relations to Jesus Christ, that lives lived without regard or love to him are wrong and sinful, whatever their peculiar characteristics otherwise may be.

And this division is the most fundamental of all divisions. There is no such important issue causing divisions among men, and, as a necessary consequence, no

division among men is so fundamental. Jesus Christ was himself ever looking the great spiritual and eternal verities in the face, and all other human distinctions were by him deemed of minor import, in comparison with the division brought about by men's attitudes toward him.

It is the deepest of all issues. This claims decision, no matter what other issues it may set aside; and the distinctions caused thereby may break up old classes and parties and sympathies, to make them all anew.

No divisions among men is of such enduring and permanent purport. God sends his rain and his sunshine upon the evil and the good, the just and the unjust, alike, and so does he give his Gospel unto all. But in spite of the universality of his loving kindness, mankind ever parts into two classes. The one section longs for the highest blessings and the choicest gifts, and accordingly has a capacity to receive them. The other section has no such desire, and is accordingly incapable of their reception. The One Light shines for all, but men may welcome its rays or reject them.

The acceptance or rejection of him is to-day the test and trial of the soul, and the acceptance or rejection of him in this present world will be the test and trial of the soul before his judgment seat. "Human life will then break against him as against a rock in the midst of a stream; and each current henceforth follows its own course, unfettered and unmingled."—Examiner.

## "He Cried Unto the Lord."

BY THE REV. DAVID JAMES BURELL, D. D.

This is what David did when under conviction of sin. Other plans of relief are common, but all are ineffectual.

A good many persons are satisfied if they can put their convictions to sleep with such lullabies as this: "I'll not allow myself to be troubled in this way," or "Go thy way for this time." There are many such deadly soporifics; "deadly," because they drive the soul into the jaws of greater danger. A man may rid himself of conviction by a strong effort of the will, as one throws off a nightmare, crying, "I'll think of this no longer," and the specter flees. Or he may be persuaded of the vital importance of the matter in hand, but he doesn't want to be interrupted thus in business or pleasure: so he politely, reluctantly it may be, turns his unwelcome visitor from the door with the dismissal, "When I have a more convenient season I will call for thee."

All such are desperate remedies. They kill the soul as certainly as poison kills the body. Their victims unconsciously grow hard and callous to the thunders of divine wrath. Such men walk about our streets with every mark of life, blood coursing through their veins, light flashing in their eyes, fair without, but whited sepulchres of death. Conscience has withdrawn its sting only until the time comes for vain remorse, "the worm that dieth not."

And, strange to tell, such men are apt to be pleased with their condition. They congratulate themselves upon their freedom from cowardly qualms and womanish fears. And here is the very evidence that their better natures are dead. Stand by a corpse; thrust a needle into the flesh and it does not quiver; scorch the lashes of its eyes and it will not wince; tear out its heart and it lies insensible. So pierce this man with the word of God's anger, singe him with the fear of retribution; he minds it not! This is spiritual death.

How did he reach this condition? By taking a wrong course when under conviction of sin; by putting his fears to sleep, making an appointment for "a more convenient season," blunting the edge of conscience in whatever way.

Another plan, which is apparently better, is in great vogue among the Pharisees. They set about working out their own salvation. Some by mortifying the flesh. Observe how earnest they are; they weep profusely, fast frequently, cover themselves with sackcloth and ashes, make long pilgrimages, beat their bodies for the sins of their

souls. How hard they toil and how foolishly! Saint Simon is said to have stood thirty years upon a tower with his face turned upward in agony to heaven, blistered by the merciless sun and beaten by the raging storms—thirty weary years—until his hairs were gray and his limbs feeble, and so died in his penitential struggle. "And great was his reward?" Nay, he had his labor for his pains; for grief, penance and maceration have no power to expiate sin.

Others, while suffering conviction, try to work out their own salvation by morality, aiming at a pure life and spotless character. Morality is good in its place, but useless for this particular end. Good works can no more relieve a sinner of his sense of guilt than almsgiving can cure a leper of his leprosy. There is no adaptation of the means to the end. More than this; good works, so called, when used as a means of salvation are sinful—paradoxical as it may appear—because they rob redemption of its best prerogative and convert the King of Kings into a bartering merchant. This manner of proceeding, so far from relieving a man of his distress, can only increase his wretchedness.

"Should my tears forever flow,  
Should my soul no longer know,  
This for sin could not atone."

What then shall a poor man do in order to be released from the bondage of an accusing conscience? Do as this "poor man" did, "Ory unto the Lord." Have an end of vain grief and unavailing works. In God is his only hope. Let him speak with God, reason with him, bring forth his strong arguments, plead with him, wrestle with him, give him no peace, send up a prayer that will brook no refusal. It is thus that "the kingdom of heaven is taken by force." This is the weapon with which the saints of all ages have fought their way out of darkness into light. This is the path that leads away from the horrible pit to the quiet banks of peace that floweth like a river.

"This poor man cried and the Lord heard him." For that matter, let us be assured no poor man ever yet cried without being heard. God's ear is open to the voice of his children, particularly to those who cry out of the depths.—Christian Intelligencer.

As to the Divine purpose in life, it will be often hard for you to see your way clear. It will be a puzzling question to you how, with your apparently insignificant life, you shall be useful in advancing the things of life that call for your help. If God places you in human society, whether in business or professional life, if your life is consecrated, that will be the Divine purpose. Carlyle says: "I will do the thing that lieth closest to my hand; the rest I leave to the powers that are higher than I." You can not expect visions and dreams, but God speaks to you through deep convictions.

Who would say that the Christian life is a life of narrow ideas? The "broad thinker" cannot equal the compass of a life lived in faith. Let your religion be not a mere adjunct, but very life itself. The Christian religion is the only religion that can be carried into the everyday walks of life.—Ooe.

IN THAT great day no honor done to Christ on earth shall be found to be forgotten. Not a single kind word or deed, not a cup of cold water, or a box of ointment, shall be omitted from the record. Do we know what it is to work for Christ? If we do, let us take courage and work on. What greater encouragement can we desire than we see here? We may be laughed at and ridiculed by the world. Our motives may be misunderstood. Our conduct may be misrepresented. Our sacrifices for Christ's sake may be called "waste"—waste of time, waste of money, waste of strength. Let none of these things move us. The eye of him who sat in Simon's house in Bethany is upon us. He notes all we do, and is well pleased. Let us be "steadfast, unmovable, always abounding in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord."—Bishop Ryle.

**"Missions."**

MISS A. B. ALEXANDER.

No one possessed of the least degree of feeling or compassion for the human race can deny the necessity and utility of Christian missions. The life of Christ and of the Apostle Paul furnish us with the first beautiful illustrations of missionary life. The farewell commission, given just before the heavens received Him out of the sight of mortal eye, is a perpetual injunction from the "Lord of glory" to foster and maintain the spirit of missions. Do we not hear breaking out of the cloud on Olivet, "Go ye into all the world and preach the Gospel to every creature." The voice of history tells us of a succession of efforts, that has never ceased, to cause the propagation of the Christian faith, to be undertaken as a "distinct and direct work," by the warriors of the cross; teaching the nations a higher faith than a savage form of nature worship, purifying and refining their recklessness, independence and uncontrollable love of liberty, and fitting them to become members of an enlightened Christendom, pouring into their minds the light and joy of heaven.

This glorious work has required faithful determined perseverance, advancing, little by little, every year, until remarkable results have been attained both at home and abroad. It has called forth invincible patience, well-regulated zeal and strong self-denial, that meets with the highest approbation and convinces us that the missionary spark, struck in the hearts so long ago, has burned with a steadiness which shows it is fed with inexhaustible material. Into the immense field of sin and suffering discovered on every side, the missionary has gone forth, like the spirit of light, to seek out and minister to the heirs of salvation. We have many splendid examples of their unselfish, noble lives. Listen to John G. Paton, speaking to one who would dissuade him from going to the South Sea Islands on the score that the inhabitants were cannibals: "If I can but live and die die honoring the Lord Jesus Christ, it will make no difference to me whether I am eaten by cannibals or worms."

Mission workers, whether missionaries on the field or officials of the Boards at home, have proven themselves in many instances to be the best exemplifications of the spirit of Jesus. Drummond says that what he saw of the life of the missionaries in the New Hebrides helped him to understand the incarnation. And who is there that has any concern for the souls of men, any love for truth and religion, but what must rejoice at the formation, number and success of those affairs, which have not the mere temporal concerns of men, but their everlasting welfare, as their object? Whose heart does not overflow with joy when he considers the happy and extensive effects that are taking place not only reforming, enlightening and regenerating the white man of this grand land of ours, but the black man of darkest Africa, the heathen of China and Japan, the papal, Mohammedan of Italy, the misguided souls of India. Superstitions have been discarded, prejudice and hate have given way to light and love. These results have only been attained through the most laborious and faithful work. Against the influence of prestige and settled prejudice in India, the wave of the Gospel beat for centuries in vain; slowly and gradually it was undermining the fabric, but no striking results were immediately visible, but at last its mighty influence was felt. A native Brahmin said: "Who rules India? Not Lord Lytton in the cabinet, not politics, nor diplomacy, nor the bayonet or the cannon—Christ rules British India. India is unconsciously imbibing this new civilization, succumbing to its irresistible influence."

The missionary met and mastered even greater difficulties in China—the most thickly populated heathen land in the world, with its petrified constitution and culture of three thousand years. The country itself, the people, their speech, their manners, their religion, their policy seemed to unite in opposing an insuperable barrier, but history records how efforts have been made, by the many bodies, at many times to break it down until, at last, a foothold was gained by the missionaries of Jesus in 1807. But since the opening of the great ports to commerce and settlement in 1842 and 1860, their power and number has been steadily increasing until at the beginning of the 20th century they numbered some 2,800, teaching the Chinese the way of salvation. Very quietly have they done their work of translating

the Scriptures, making Christian literature, preaching and teaching, building churches and schools and caring for the helpless. They have pressed forward in faith, perseverance and zeal until success has crowned their efforts. Japan also, under the labors of the missionary, is coming to the knowledge of God—Shintoism and Buddhism are decaying and the people must have Christ. Almost the whole of Polynesia is Christian—every coast of Africa has been seized—Greenland and Patagonia have their churches—native churches in Madagascar have given one million dollars for the spread of the Gospel—Carl Ritter, speaking of the work in New Zealand, calls it "the standing miracle of the age"—indeed a survey of missions has become a survey of the world. Nations have been searched out, languages have been mastered and reduced to writing and God's Word translated into them. Over 400 tongues and dialects are made to shine forth with the blessed truth. There has been the fierceness of the fight and there is to be seen the sweetness of the victory. While much has been accomplished, it is as nothing compared with the labor that awaits us. There is still much land to be possessed, but we believe the day is surely coming when Jesus shall reign in all these regions of nature's beauty and man's sin and blindness. Meanwhile let us watch and labor on, praying God to send forth new laborers into the harvest and to save these multitudes who are perishing to-day. Devoted Christian soldier, the King Immanuel wants thee to have a part with Him in the conflict and to share His glory in the final conquest.

**Religious Romancing.**

To wear to persuade is the preacher's greatest gift; and it is often its greatest temptation. He is enticed by the purpose to make his hearers believe as he sees and do what he would have them do. He is truly convinced that what he believes is true and what he would have them do is right. When their minds are open and their sympathies stirred, then the preacher is moved to support his argument by the most impressive facts and to give the greatest force to his appeals. Then romancing is most easy, while its results are most vicious.

Recently a minister was persuading a susceptible congregation of Christians to devote themselves to evangelistic work. He told them of one woman who, only the other day, was stirred by a deep bereavement to labor with her neighbors in a great city. Already, he said, tens of thousands have been converted and the greatest revival is in progress there that has been known for a generation. That same week we were in the company of two pastors of churches in that vicinity. They talked of the religious conditions of that city and of the work carried on in it. But neither of them appeared to have heard of this revival now going on.

We have heard from representatives of missionary societies accounts of "marvelous wickedness in frontier communities and of wonderful transformations through the labors of missionaries and the planting of Sunday-schools and churches. Afterward, visiting these same communities and reciting what we had heard of some of the inhabitants, we have found them unaware of the former turpitude of their neighbors and unconscious of the greatness of the changes described. There had been changes worth all the money and labor expended, but the facts unadorned by imagination were removed from the realms of the marvelous. We have heard missionaries describe achievements by themselves or their fellow-laborers which would have been physically impossible without miracle.

We were present in a Sunday-school meeting where a man arose in the audience and described experiences of boys in his class who had suffered from the cruelties of their parents and had made great sacrifices in order to attend the school, and who had given up many things for Christ's sake. The address was simple, straightforward, pathetic and the speaker was deeply affected. But most of the audience sat unmoved. We were told that he had often rehearsed these stories, that some of them were known to be untrue and that probably the others were mostly imagined.

It is unnecessary to cite further examples of this sort of romancing. They are altogether too common. We have been prompted to write this editorial by several protests recently made against this practice.

But the fault is not to be charged wholly to evangelists and representatives of missionary work. Unreasonable demands for the marvelous are constantly pressed on them. This generation, like that in our Lord's time, is constantly calling for signs. Those who are invited to win souls for Christ or to give money to aid others to do so want evidence beforehand that marvels will follow. In the Holy Land, tourists often blame the natives for omitting out the exact places where great events of Bible times occurred, though different guides are apt to assign the same events to different places. But many travelers employ and pay well the natives who show them these places with confidence, and refuse to employ those who do not. In all lands, the greatest inducements are held out to those who make religious life and work most marvelous.

The gravest consequences of religious romancing are their effects on those who have discovered that things they have been urged to believe are not true. Many who are called gospel hardened have been made so by reaction against exaggeration prompted by religious zeal. Many who are imperious to appeals to give are not ungenerous or indifferent to need, but doubtful about the facts presented to persuade them.—Congregationalist.

**Teachers that Boys "Hate."**

A boy said, the other day, that he "hated two kinds of teachers—the 'on-ours' and 'off-ours.' A boy is nothing if not courageous, and he expects and admires that quality in others. He utters whining and worrying, weeping and wailing, in a word, all the wretched varieties of 'off-ourness.' The teacher who frets at the weather, objects to the class-room, finds fault with the superintendent, and the secretary, and the ways of the librarian, not only sets a bad example, but earns dislike; for when did flies ever have vinegar, or boys dull faces? No. Set your face like a flint to look pleasant, no matter how hard it hurts you to do it. "Speak like you do when you laugh," begged a little sick child from her chamber, on hearing a neighbor's plaintive inquiries below stairs. It is good advice for everybody. Train your voice to notes of exultation. With a Gospel of gladness, it is a shame to go about drooping at the mouth corners. It is not strange that the patronizing and too demonstrative teacher should be another object of a boy's detestation. No healthy boy cares for coddling and petting, except at bed-times, possibly, and by his mother. Talk sense to a boy. He will respect it and you. A little fellow of four, who had just graduated out of kindergarten, appeared at the door of the primary-room in all the glories of rubber boots and many-buttoned "ubster," came home in high dudgeon, complaining that the teacher "acted like he had on dresses," and never noticed his new "ulcer." Teachers of junior and intermediate grades do well to remember carefully the sudden access of manliness that comes with promotion from the kindergarten and primaries, and as far as possible refrain from treating these little men as if they "had on dresses."—Sunday-school Times.

Sin is a frenzy of soul to-day as it has ever been. It is rampant in the world as from the beginning, and needs the same radical treatment that emanates from outside the man himself that is presented in the Gospel. We recall here on this subject the words uttered by that great preacher, Phillips Brooks, in a sermon: "I have no patience with the foolish talk which would make sin nothing but imperfection, and would preach that man needs nothing but to have his deficiencies supplied, to have his natural goodness educated and brought out, in order to be all that God would have him be. The horrible incompetency of that doctrine must be manifest to any man who knows his own heart, or listens to the tumult of wickedness which arises up from all the dark places of the earth. Sin is a dreadful, positive, malignant thing. Let the sharp surgeon's knife do its terrible work."—Lutheran World.

Sense shines with a double lustre when it is set in humility. An able and yet humble man is a jewel worth a kingdom.—Penn.

God's promises are roses that bloom in the winter and do with their fragrance revive the drooping and dejected soul.—Spurgeon.

**Literary**

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

The Red Box Clew, For the Young from Seven to Seventy. By J. Breckenridge Ellis, Author of "King Saul," etc. 12mo. pp. 230. Chicago and New York: Fleming H. Revell Company. 75 cents.

The heroine of "The Red Box Clew," is a little girl of thirteen years, who was kidnapped twice when a baby, and when the story opens no trace of her parents has ever been discovered. A brother and sister, at whose door she was left when a baby, have died, and this precious child finds a home with some wealthy people who employ her as a companion of their little girl, Vega, who has been left totally deaf by an illness.

On this background a fascinating little story is woven, with the sweet lesson of love and forgiveness running all through it. The plot is quite complicated, the "red box" being the clew that finally leads to the finding of the little girl by her parents. This lovely story will be one of the favorites with the children this season, and it will do them good.

The Biography of Dr. Joseph Parker.—The death of the widely known pastor of the City Temple, London, will lead to the earlier publication of "The Life of Joseph Parker" by his long time friend and associate, Dr. William Adamson, which the Fleming H. Revell Company had announced as in preparation. The author is adding a final chapter relating to the last days. The work will now probably appear before the holidays. It is evident from advance pages that in writing the life of Joseph Parker, Dr. William Adamson has lifted the veil from much more than a series of facts and deeds. Long and intimate personal friendship had qualified him in a peculiar degree to put in the forefront the elements and forces in Dr. Parker's character. The writer is anxious that his friend should be known as he really was, and loved alike for his personal qualities and his work's sake.

A writer in a contemporary paper tells this story:

"The writer's grandfather had an old colored man, who had been a slave and was used to the severest kind of labor. There was no need of a slave driver for him; however, as his tasks were conscientiously performed.

"Corporal," as the old slave was called, was of a religious turn, and believed with an unalterable firmness in the truths brought to him. In his own simple way he was a good deal of a philosopher, and did not a little good by the everyday showing of his quiet faith. Finally the time came for Corporal to leave this world. The doctor said to him: 'Corporal, it is only right to tell you that you must die.'

"Bless you, doctor, don't let that bother you; that's what I've been living for," said Corporal with a happy smile."

It is sometimes urged that prayer is mysterious. So is everything, if we stop to think about it. Matter is a mystery. Nobody knows what matter is. Force is a mystery. Nobody knows what force is. Nobody knows what takes place when we drop a lump of sugar into a cup of coffee. Whether the change is mechanical or chemical, the very wisest men are not able to say. We know just one thing, that by dropping sugar into the coffee the coffee is sweetened. For most of us that is enough. We know that by dropping a prayer into a day we sweeten the day. How this is brought about we do not know. Who has sight so keen and strong that it can follow the flight of song or the flight of prayer? Why should we not be as reasonable and practical in our religion as we are at the dinner table?—Dr. Charles E. Jefferson.

"BAPTISTICISM"—IS IT A NEW WORD?

I have read all that has been said on this word as it has been applied to what Baptists believe. The word has no charms for me. Some years ago, when Dr. Ditzler and I entertained each other in a ten-days' discussion at New Columbus, Ky., I used the word "Methodism." In turn Dr. Ditzler used the word "Baptisticism."

Our people were called Baptists because of their relation to baptism. The historic meaning of the word Baptist is a baptiser. Our people stand, and have always stood, for more than baptism. It is a misfortune that we have had to be known by the name of an ordinance. Christ made and baptized disciples, but neither he nor his disciples were ever called Baptists.

The champions for this word, "Baptisticism" seem to want it applied to all that will debate the doctrines of our people in a good and gentlemanly spirit. They say that is what they mean by it. But how can they find this in the word, "Baptisticism"? It don't and can't mean anything thing, any more than Baptist or Baptistic.

Paul was never called a Baptist, yet he contended for the same principles of the kingdom as our people do. It is a pity that some one to-day did not live in Paul's day to suggest to him the sweetness of this word "Baptisticism." If he could have gotten the spirit that the friends of this "Baptisticism" have found in their vulgar derivation, he would have used soft words in his debates and disputes and his preachings and writings would have been up-to-date and the brethren could have cited him as authority for the use of their word coined by Dr. Ditzler years before they came into the arena. But, ah, "the sun do move."

J. J. PORTER.

Joplin, Mo.

IN AND AROUND NORFOLK.

BY J. J. TAYLOR, D.D.

Our hospitable people are still speaking in pleasing terms of their guests at the recent General Association. The presence of the brethren in the homes of our people was a benediction. In these days of beef trusts and ineffective domestic service, hospitality has its drawbacks, but, after all, it is worth vastly more than it costs.

Some of our churches have recently enjoyed seasons of refreshment. In recent weeks Dr. Garrett has received about 40 members at Court-street. He sees the new church building approaching completion as a thing of beauty, and expects to dedicate it in the early spring. At

An Ancient Foe

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

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

Hood's Sarsaparilla and Pills

will rid you of it, radically and permanently, as they have rid thousands. The Central church P. S. or Dudley has just closed a series of helpful meetings. The church was revived and about 30 new members were brought into fellowship. Rev. A. J. Ramsay, formerly of Paris, is doing a fine work at Berkley-avenue. The spiritual side has been held somewhat in abeyance on account of extensive repairs on the building, and the installation of a new pipe organ; but, now that these material things have been completed, the emphasis will be put on the spiritual development of the church.

The Grace church, rendered pastorless by the removal of Dr. Owen to South-street, has called Bro. Hamrick, of Mt. Airy, N. C., and he has accepted, and will soon be on the field. Park Place has called Rev. T. Benton Hill, of Newport News, and he has the matter under consideration. At the First church Rev. E. E. Hatcher has offered his resignation to take effect March 1. Mr. Hatcher has been pastor here for twenty years, surpassing any of his predecessors in the term of his service, and accomplishing a notable work. During his pastorate the church has grown in numbers and efficiency, and has added about \$30,000 to her property. The church appointed a committee to confer with Mr. Hatcher and request the withdrawal of the resignation, but without avail. He feels that after these laborious years a change would be better for him and for the church. It is known among his intimate friends that he has had one or two pressing invitations in recent months to undertake school work, but his heart inclines him to pastoral service, for which he has high qualifications, and will continue therein as the Lord opens the way. When he departs from his present charge he will carry the esteem not only of his entire church, but of his brethren in the ministry and in the city generally. Since it has been known that the resignation is final, it is understood that a prominent Virginia pastor will be asked to take up the work.

Just over Hampton Roads Dr. J. W. Porter is on the tidal wave of prosperity. He recently laid the corner-stone of his new \$50,000 house of worship, the writer delivering the address, and has since had the aid of Dr. Garrett in a meeting which resulted in about two score additions to the membership. Speaking of Porter, he and I had a great laugh over Bro. Hunt's effort to disclaim the origin of the Argus. As the author of the anti-Whititt resolutions in the Long Run Association, Porter had reason for remembering some things, and he quoted utterances from some of the largest stockholders and leading promoters of the enterprise. In addition to the array of "remark-

able coincidences" cited in the Recorder's editorial touching the subject, we recalled the fact that pro-Whititt professors in the Seminary for a time furnished a good part of the editorials; also that when the *Argus* discussion was at its height the genial editor of the *Argus*, who had then but lately recovered from a mild attack of neurotification, copied from the *Religious Herald* such choice morsels of the discussion as were thought favorable to Dr. Whititt's "invisible church," which a man could enter without a profession of faith or the ordinance of baptism, and positively and peremptorily declined to allow the side of the opposition to utter one word through his columns! So after another good laugh, we decided that as a historian Bro. Hunt was not more reliable than his patron saint, but that as a joker he promised to win fame.

To the delight of many Dr. John Wm. Jones has returned to the state after a pleasant pastorate of about three years at Chapel Hill, N. C. It seems

OLD FOGY KNEW.

Experiences of an Old Man.

"My parents considered coffee simply a harmless beverage for old and young, so when a mere baby I commenced to drink it, and when I reached womanhood, found myself troubled with nervousness, headache and an irritable temper, and to obtain relief I drank more and more coffee, thus adding fuel to the fire.

I grew worse until life was one black night of pain. My nerves were shattered, body wracked with suffering, my stomach gave out and utterly refused to digest the most simple food, and finally I lay for weeks starving and longing for food, but unable to eat more than just enough to keep me alive.

While in this state, my next door neighbor brought in a fragrant cup that I supposed was some new grade of coffee, and although I had suffered so terribly from its effects, the temptation was too strong to resist, and I drank it with relief. I noticed it had a rich agreeable taste and I drank it without distress. She repeated the kindness two or three mornings.

I began to congratulate myself that it was not coffee that hurt me after all. I was assured my friend of this one day when she astonished me by saying that I was not drinking coffee, but a pure food drink called Postum Food Coffee, made from nourishing grain for building up the system and nerves instead of tearing them down.

I then began to drink Postum regularly, and to get well slowly but surely. To-day I am a strong, hearty woman; my nervous system is entirely rebuilt and with a reserve force of strength in time of need; I sleep well and awake refreshed and feel bright for each day's task, with no indigestion or stomach trouble, and a good, strong active brain ready for any mental strain or toil. There is no doubt on earth that coffee nearly killed me.

A friend of mine was obliged to resign her position as school teacher, because of extreme nervousness caused by coffee drinking. I induced her to use Postum in place of coffee, and at the end of four months she began teaching again, her nervousness gone and feeling and looking ten years younger; her earlier complexion having become a beautiful, healthy bloom." Name given by Postum Co., Battle Creek, Mich.

quite in harmony with the eternal fitness of things that he should spend his last years in gathering up the fragments of the late Southern Confederacy. Norfolk, Va.

FROM OHIO RIVER ASSOCIATION.

Gracious revivals have been enjoyed by many of the churches of this association, and religious prosperity prevails alongside with the financial that this section now enjoys. The churches seem awake to the increasing demands upon them and are lengthening their cords and strengthening their stakes.

Finckneyville's house of worship has just been treated to a new roofing and painting. Besides the strong pastoral preaching of Bro. Carier, they have just had the gracious revival preaching of Bro. W. O. Pierce, of Oatletsburg, for two weeks.

Dyer's Hill has a beautiful new house of worship. Bro. Gibbs, a prince among builders, led them over the rugged way to this glorious victory.

Good Hope, with pastor and Bro. Perryman, had a wonderful meeting which resulted in many professions and additions to the church.

Sugar Creek, with Pastor Ramsey and Bro. Nowlin, had a gracious ingathering of about 20. Several "hatchets" were buried.

Friendship had a good meeting, Pastor Oliver doing the preaching. About 20 new recruits.

Emmas had a gracious revival and ingathering. Bro. Hughes and Cole conducted the meeting—both young but honored of the Lord in their work.

Seven Springs had a meeting of great power. Many additions to the church. Pastor Kinsolving and Bro. Summers conducted the meeting. For all these God be praised, and let his saints fresh courage take. R. A. LaRus. Lewis, Ky.

MISSOURI NOTES.

Several weeks ago Eld. A. B. Wilkinson, of Tapelo, Miss., wrote to me relative to a field in Missouri. I referred his correspondence to Corresponding Secretary T. L. West, who wrote a very kind reply which I forwarded to Bro. Wilkinson. As a result of this correspondence, Bro. Wilkinson has been called to the care of the church at Doniphan, Mo. There are still other fields to be occupied by good men.

Dr. H. M. Wharton is now, and has been for three weeks, in a union meeting with three churches in St. Louis—Lafayette Park Baptist, Methodist and Presbyterian. These meetings are largely attended.

Pastor H. E. Tralle, says the *Central Baptist*, has been aiding E. S. E. Kwing in special meetings at Taylor-avenue church, St. Louis. And further states that he is pastor of Logan-street, Louisville; that he is a Missourian and a graduate of William Jewell College and the Southern Baptist Theological Seminary.

Bro. Daw has quite recently been in a special meeting with 37 churches at Carrollton, and 27 additions and a gracious revival resulted. Bro. Daw is constantly at work, and is one of the Lord's noble vineyard men.

Our church at Canton is now pastoring, Bro. Waters having found a field elsewhere. He left a good and important field. It will not be vacant very long.

Rev. J. E. Ohamblias, D.D., pastor at Butler, was married November 11 to Mrs. Emma Hawley, the ceremony taking place

in Kansas City, Mo., and was solemnized by Dr. Northrop. The Doctor's first wife was a Miss Quinn, and sister of Mrs. J. Pike Powers, as your correspondent understands it, and a noble woman she was.

Rev. H. L. Weeks has resigned from the care of the church at Fairmyra. He has been called to one of the Cincinnati, O., churches. His resignation takes effect January 1. Jos. N. BARNER.

FIFTH SUNDAY MEETING.

The Fifth Sunday meeting of Baptist Association was held with the Salvia church November 29-30. On account of the condition of the weather there was a very small attendance Saturday, and only two of the speakers who were assigned subjects on the programme present. The few who were there were well repaid for turning out in the rough weather in listening to the Rev. W. D. Moore telling why he is a Baptist. 1. The plan of salvation. 2. The government of the church. 3. The ordinances of the church. 4. The mission of the church. As practiced by the Baptists are in accordance with his belief with the plan laid down in God's holy Word. We were convinced by his talk that he had given the subject careful study and deep thought.

Deacon E. Burrus made a short talk on the preacher as viewed from the pew.

At night the relation of the pastor to the Sunday-school was spoken to by Rev. R. H. Taady, pastor of the church at this place, and was followed by Rev. Posey, of the *Baptist Argus*.

The Rev. M. N. McCall, of the Theological Seminary, spoke to the subject, "The pastor as a leader in missions," and for about 45 minutes he gave a talk that should stir the heart of every pastor, as well as the members, to renewed action in the mission work, and should make this associational year the greatest in the history of the denomination.

On Sunday morning, although the weather was very inclement, a good sized crowd gathered at 10 o'clock. Bro. McCall read the 231 Psalm and offered prayer.

The moderator of our association, Prof. H. V. Bell, spoke to the subject, "Development of Christian character." He said the greatest thing to develop Christian character was prayer; and gave several illustrations of things accomplished, namely: The prayer of importunity, the prayer of humility, and the prayer of resignation. Discipline was also another great agent to develop the character of a Christian, as well as actual work and systematic reading of God's Holy Word. He had the best of attention, and the people were delighted with his talk. The members of our association have the utmost confidence and the greatest of respect for him as moderator.

He was followed by Dr. B. D. Gray, of Georgetown, on the subject, "Baptists and education," who began by saying that on one occasion he had been accused of preaching two hours and a quarter. He denied the charge, and said he only preached one hour and seventy-five minutes. He said Baptists knew more and did less than any other people on earth.

After singing "Is my name written there?" the meeting adjourned with benediction by Rev. W. D. Moore.

R. H. TANDY, Mod. J. E. HAWKINS, Clerk.

SUBSCRIBERS FOR THE RECORDER.

ARKANSAS NOTES.

Our forces are now getting down to work, and the greatest work of the Convention is confidently expected this incoming year. Our Board meeting was one of great harmony, and the disposition was to enlarge our work and to make the greatest effort in the history of the Convention. The writer is of the opinion that all discussion of our differences ought to be stopped and all go on in their chosen way in mission methods, letting each other alone. All evil speaking ought to be a thing of the past. Many of us regret the little tilt between the Recorder and the Advance. The writer suggests that we hear nothing more on that line. All know the Recorder does not endorse the doctrine or methods of the General Association. Come, brethren, kiss and make up, and let there be no more of this.

It was gratifying to see the fine appearance of our preaching force at our Convention. Arkansas is not without able preachers. I will not attempt to name the many fine preachers, for they are many. Dr. Harvey is always welcome to our gatherings, and his presence gave us pleasure. He filled Immanuel's pulpit on Sunday morning of the Convention, and would have had a fine hearing but for the rain. It was an ugly day, and but few had the pleasure of hearing him, but those that did are glad they braved the storm to hear this noble brother. The Recorder is widely read in this state, and will be as long as it is so sound and ably edited. The majority of the Baptists of this state are sound, Bible loving Baptists, and are anxious to read after those who give us the strong meat of the Word. While I love many of our papers, I love none of them more than I do the Recorder. May the Lord give it many more readers.

The writer had the pleasant duty of entertaining the membership of Immanuel, while they put down many, many good things to eat on the night of Thanksgiving. This is a nice way to say "we love you for your work's sake." The Lord bless them for their thoughtfulness. Churches do not loose anything by such little tokens of love.

We all regard Dr. Barton as one of our best editors, a wise and good man, and we will help him make the Advance just what it ought and must be, to properly serve the cause in Arkansas. May God bless him more and more. One other thing for which we thank God, and that is his wife, who has suffered so greatly, is rapidly regaining her health. She is one of God's noble women. To write an article without saying something of Dr. Onger would be a sin of which I would be ashamed. Noble man of God, giving his life to the cause of our Saviour. He is leading our school interests on to great success. He is in touch with many of our pulpites in the fine preparation of some of our best pastors. It is an honor to be a graduate of Oneachta College.

Many prayers are being made for Dr. Bow, that he may recover. He is a great and good man, and his loss would be keenly felt by our South land. The death of Bro. E. Oase, of Hickman, Ky., will prove a great loss to our church there. He was the stay and builder of that church for many years. He died at the age of 84 years. The Lord bless and comfort his widow. The Lord bless the editor and

readers of the Recorder. W. S. ROWNY. Little Rock, Ark.

DEAR RECORDER—As inquiries come to me about Little Bethel Association and Unity church, will you be so kind as to publish the following facts for the information of those who care to know:

At her session held with Cherry Hill church, Muhlenberg county, Ky., October 9, 1901, the following preamble and resolutions were read and adopted:

WHEREAS, There is much disturbance and dissension within the bounds of this association arising from the methods and character of work of W. D. Cox, who having recently taken membership in Unity church, and formerly belonging to and did mission work under the auspices of the Daviess County Association; and whereas, said Daviess County Association in its late convention, placed itself upon record as not endorsing the work and method of said W. D. Cox; and whereas, said Unity church, in a recent conference, does endorse and recommend and commend to the Baptists at large said W. D. Cox; and whereas, said Unity church knew of the action of our sister association; therefore be it

Resolved, That we deplore the action of said Unity church in its action relative to this matter, and further, that this association disclaims to our brethren of Daviess County Association any voice in the action of Unity church, and we request Unity church to reconsider said action, since we do not believe so large and intelligent a community of Baptists as the Daviess County Association would pass resolutions of the character as we find spread upon the minutes of its late session unless there be abundant and safe grounds for so doing.

And at the last session of Little Bethel Association, held with Olive Branch church October 8-

9, the following was adopted: WHEREAS, Unity church has in the matter under consideration reconsidered her former action in regard to the purport of certain resolutions; and whereas Unity church has and does, with much emphasis, reaffirm her former position; therefore be it Resolved by the Little Bethel Association now in session with Olive Branch church, Hopkins county, Ky., That Unity church be dropped from our correspondence and fellowship as a church. JAS. O. HOPWELL, Mod.

DEAR RECORDER: I was very much gratified to find the Western Recorder here in the Y. M. C. A. rooms, East Liverpool, Ohio. I have spent this evening and yesterday evening at the rooms reading its files. My work has a great many unpleasant features connected with it, and the worst one is that I do not get to read the Recorder.

At Tronpsburg, N. Y., I begin my next meeting December 7th, and run right on through the holidays. I want the Recorder for Christmas. I have two other dates in New York State, then I come back to Ohio.

Our men's meeting in Alliance, Ohio, was the largest ever held in the Baptist church, so the deacons told me. Our church is very weak, and the city of 10,000 people is set with Methodism. In the meeting we distributed 500 tracts, "Why I Am a Baptist," by Dr. MacArthur, and 1,000 on "The Simplicity of Baptist Faith," by T. T. Martin. In a city where everything is overshadowed by Methodism, no man could do better preaching than to scatter these tracts. Not long ago I gave stereopticon lectures in a Methodist church, closing with a baptismal scene in Jordan on the screen. The house was nearly full, with fifty or more children in front seats. The lecture was received with great solemnity. I ask an interest in the prayers of all the brethren for my work.

FRANK M. WELLS.

PRAYER FOR THE CHURCH.

As Christ loves the church and prayed for it, so we are to love it, to be identified with it, to pray for it and to work for it. We are to seek its good in all things. We are to remember that it is peculiarly dear to the divine heart, and are to be very tender and loyal and loving as we think of what the church is and what it is to become.

At present the church is made up of the imperfect followers of Christ. It is not perfect, for there are no perfect people out of which it is to be made. But it is Christ's body. It has been organized by him for the carrying out of his gracious purposes. It has had committed to it his holy Word and the duty of proclaiming the Gospel for the salvation of men. To it have been given the sacraments. Through it is to be carried the message of life to those who as yet are in darkness and ignorance and sin. It is a house for God's children. It is a nursery for God's little ones. It is a hospital for God's weak and sick ones to be nursed into health. It is a school in which God's disciples are to learn the great and tender mysteries of his truth and love. It may not be perfect, but it is God's, and he is cleansing and purifying and perfecting it, and what God cleanses we are not to call common.

We are to pray for the purity of the church, and the purity of the church means exact adher-

DID NOT KNOW SHE HAD KIDNEY TROUBLE.

Thousands of Women Have Kidney Trouble and Never Suspect It.

Gertrude Warner Scott Cured by the Great Kidney Remedy, Swamp-Root.

Women suffer untold misery because the nature of their disease is not correctly understood; in many cases when doctoring they are led to believe the womb trouble or female weakness of some sort is responsible for their ills, when in fact diseased kidneys are the chief cause of their distressing troubles.

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. A trial will convince anyone—and you may have a sample bottle sent free, by mail.

Among the many famous cures investigated by the Louisville "Western Recorder," the one we publish this week for the benefit of our readers speaks in the highest terms of the wonderful curative properties of this great kidney remedy.

"Doctors Said I Had No Kidney Trouble."

Vinton, Iowa, July 15th, 1902. DR. KILMER & CO., Binghamton, N. Y. GENTLEMEN: My trouble began with pain in my stomach and back, so severe that it seemed as if knives were cutting me. I was treated by two of the best physicians in the south, but could not get any relief. I then suspected that the cause of my kidney disease. They all told me that I had cancer of the stomach, and would die.

Sample Bottle of Swamp-Root Sent Free.

EDITORIAL NOTE—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 "Vintonville" "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.

ence to the evangelical truth and simple conformity to the precepts and commandments of Christ. A church becomes impure by departing from the letter of the truth, and by a deviation from the true worship enjoined in the Gospels. Corrupt churches have taken up heathen practices and heathen philosophies, and their faith and their worship have become defiled, and they have lost their rightful position and dignity, and have become synagogues of Satan. Constantly are we to be on our guard against worldly encroachments.

We are to pray for the peace of the church. Christ urged his followers to peace among themselves and in their work for souls. He knew that perfect peace was not possible in a sinful world, and said that he came not to bring peace, but a sword. We are to fight against error and immorality. We are to oppose all forms of evil, in faith and practice, and yet we are to love peace and we are to be at peace with all those who are at peace with Jesus Christ. That the church may be freed from persecution and from internal discord is to be the prayer of all who love the Lord.

We are to pray for the prosperity of the church. A great work has been committed to its hands. There are multitudes to be instructed; nations to be converted; the kingdom of God is to be extended. It should be our heart's desire that the church may be prospered so as to be able to go on uninterruptedly and successfully in its great and beneficent work. As the Jewish High

I grew weak that I could not walk any more than a child a month old, and I not weighed thirty pounds, the day my brother saw in a paper your advertisement of "Swamp-Root" the great kidney remedy. He bought me a bottle at our drug store and I took it. My family could see a change in me for the better, so they insisted I continue and I continued the use of Swamp-Root until I was so weak and run down that it took considerable time to get me up again. I am now well, thanks to Swamp-Root and wish to say to all who keep the house for my husband and I, "Swamp-Root cured me after the doctors had failed to do so in a period of a year."



MRS. SCOTT.

Don't Die of Consumption.

A Positive Cure Found by a Celebrated Michigan Physician—He Sends a Large Trial Package Free by Mail to All Who Write.

At last a cure has been found. Incurable as it may seem, after the centuries of suffering, a positive and certain cure for the deadly consumption has at last been discovered. It remained for a great physician of Michigan to find the only known cure for consumption, after almost a life's work spent in experimenting and study.



DR. D. P. YONKERIAN the Discoverer of Tuberculosis—Endorsed by State Officials and Greatest Medical Men of the World as the Only Cure for Consumption.

ure, a positive and certain cure for the deadly consumption has at last been discovered. It remained for a great physician of Michigan to find the only known cure for consumption, after almost a life's work spent in experimenting and study. Consumptives who have returned from the West—some home to die because they thought nothing could be done for them—have tried this new discovery, and are now well and strong. If you are afflicted, do not fail to send at once to Dr. D. P. Yonkerian, 1233 Shakespeare Bldg., Kalamazoo, Mich., for a free trial package of this really curative and medicinal from hundreds of cured patients; it costs nothing and study. The doctor does not ask anyone to take his word or signature, as he sends a trial package free, and a few days' use will show you how quickly and quietly you can be cured. Delay is dangerous. There is no time to lose when the death hand of consumption is tightening its clutch upon you. Write today.

Priest bore the names of the twelve tribes on his breast, let us bear the interests of the church of Christ on our hearts, and let us ever pray for its purity, its peace and its prosperity. —Harold and Præbitor.

Dr. H. O. Ives, of the Southwestern Baptist University, writes: "Let me congratulate you on the great success in your new church building, and thank you for your grand paper." Thanks.

Mrs. L. A. Donner writes: "I truly appreciate the dear old Recorder, and feel that I cannot do without it. My father and mother took it before I could read it, and I consider myself one of the Old Guard. Have been married forty-six years. My father gave it to me for several years after my marriage, and then I have taken it almost continuously ever since." Certainly you are one of the Old Guard. Would that all Baptist parents would see when their children marry and set up for themselves that they get the WESTERN RECORDER.

Bro. E. B. English writes: "I love the Recorder and those who are connected with it. Thank God for the paper and the men that labor so earnestly, fearlessly and efficiently for the coming of the Master's kingdom, for the glory of our God, for the good of his people, and for the salvation of souls. I get hungry for the Recorder when I am away from home. The Bible first, and then the second always is the Recorder." These are examples of recent letters that have come to us.

ENDURE TO THE END.

BY EMILY THAYER HALE.

Why should you falter and faint by the way, Because of the burden you're bearing each day? Others have sorrows and crosses and care. It is but right yours you should bear.

Is the road dreary? There are foot-prints ahead; Do the thorns pierce you? Here others have bled. Is your load heavy as 'neath it you bow. Then Jesus will help you, so ask of him now.

Bear up awhile longer. There may be for you Rich blessings ahead, if you'll only be true; Keep hoping and trusting; press on to the goal. A blessing is waiting the conquering soul.

OUR PULPIT.

THE WRITING ON GOD'S HANDS.

BY ALEXANDER MACLAREN, D.D.

Behold I have graven thee upon the palms of my hands; thy walls are continually before me.—Isaiah 49:16.

In the preceding context we have the beautiful tender and beautiful words: 'Zion hath said, The Lord hath forsaken me. Can a woman forget her sucking child? ... yes, they may forget yet will I not forget thee.' There is more than a mother's love in the Father's heart. But wonderful in their revelation of God, and mighty to strengthen, calm and comfort, as these transcendent words are, those of my text which follow them, do not fall beneath their loftiness. They are a singularly bold metaphor, drawn from the strange and half-savage custom, which lingers still among sailors and others, of having beloved names or other tokens of affection and remembrance indelibly inscribed on parts of the body. Sometimes worshippers had the marks of the god tans on their flesh; here God writes on his hands the name of the city of his worshippers. And it is not the name only, but the very likeness: 'hat he stamps there, that he may ever look on it, as those who love bear with them the picture of the dear face. The prophet goes on: 'Thy walls are continually before me,' but in the prophet's time, the walls were in ruins, and yet they are present to the divine mind.

Now, the first thought suggested by these great words is that here we have set forth for our strength and peace a divine remembrance, tender as a mother's.

When Israel came out of Egypt the Passover was instituted as 'a memorial unto all generations,' or, as the same idea is otherwise expressed, 'it shall be for a sign unto thee upon thine hand.' Here God represents himself as doing for Israel what he had bid Israel do for him. They were, as it were, to write the supreme act of deliverance in the Exodus upon their hands, that it might never be forgotten. He writes Z on on his hands for the same purpose.

Now, of course, the text does not primarily refer to individuals, but to the community, whether Zion is understood, as the prophet understood the name, to be ancient Israel, or as the Christian church. But the recognition of that fact is not to be allowed to rob us of the preciousness of this text in its bearing on

the individual. For God remembers the community, not as an abstraction or a generalised expression, but as the aggregate of all the individuals composing it. We lose sight of the particulars when we generalise. We cannot see the trees for the wood. We think of 'the church,' and do not think of the thousands of men and women who make it up. We cannot discern the separate stars in the galaxy. But God's eye resolves what to us is a nebula, and every single glittering point of light hangs rounded and separate in the heaven. Therefore this assurance of our text is to be taken by every single soul that loves God, and trusts him through Jesus Christ, as belonging to it, as though there were not another creature on earth but itself.

The sun whose beams most glorious are, Disdaineth no beholder.

Its light floods the world, yet seems to go straight into the eyeball of every man that looks at it. And such is the divine love and remembrance. There is no jostling nor confusion in the wide space of the heart of God. They that go before shall not hinder them that come after. The hungry crowd sat down in companies on the green grass, and the first fifty, no doubt, were envied by the last of the hundred fifties that made up the five thousand, and wondered whether the five loaves and the two small fishes could go round, but they laid full as did the first. The great promise of our text belongs to me and thee, and therefore belongs to all.

That remembrance which each man may take for himself—and we are poor Christians if we do not live in the light—is infinite tender. The echo of the music of the previous words still haunts the verse, and the remembrance promised in it is touched with more than a mother's love. 'I am poor and needy,' says the Psalmist, 'yet the Lord thinketh upon me.' We might say, 'I am poor and needy, therefore the Lord thinketh upon me.' That remembrance is in full activity when things are darkest with us. Israel said: 'My Lord hath forgotten me,' because at the point of view taken in the second half of Isaiah, it was captive in a far-off land. You and I sometimes are brought into circumstances in which we are ready to think 'God has, somehow or other, left me, has forgotten me.' Never! never! However dark the night, however apparently solitary the way, however mysterious and insensible the difficulties of our position, let us fall back on this, that the captive Israel was remembered by God, and let us be sure that no circumstances of our lives are so dark or mysterious as to warrant the faintest shadow of suspicion creeping over the brightness of our confidence in this great promise. The divine remembrance of each of his servants is certain.

But do not let us forget that it was a very sinful Zion that God thus remembered. It was because the nation had transgressed that they were captives, but their very captivity was a proof that they were not forgotten. The loving divine remembrance had to smite in order to prove that it was active. Let us neither be possessed by our sorrows, nor made less confident when we think of our sins. For there is no sin that is strong enough to chill the divine love, or to erase us from the divine remembrance. 'Captive Israel' captive because sinful, I have graven thee on the palms of my hands.'

Ready Made Suits, Coats, Waists.

Bargains in Ladies' Ready Made Garments.

Ladies' Suits.

Our great leader in black and navy blue Cheviot Suits, made from fine quality of rough cheviot, coat trimmed with satin; stylish 9 gored skirt. Coat and skirt trimmed with taffeta silk. This suit is worth \$15 00 We offer it only \$9.98

We are showing a very swell Suit in a new winter style in rough cheviot, 9 gored skirt, blouse coat taffeta silk-lined. This Suit is worth \$25.00 We offer at only \$19.98

Ladies' Coats.

Ladies' Swell Monte Carlo Coats. We have a large variety of styles, in 30, 32 and 42 inch length, made from best quality of K-raey, trimmed with velvet, colors tan oyster and black; the prices are marked down to \$9.98, \$12.98 and \$19.98

Ladies' very high-grade Box Coats, in strictly tailor-made, lined with Skinner's guaranteed satin, strapped seams, high storm collar; come in black, tan, oyster and red; this coat is worth from \$15 to \$20. We have marked them down to only \$9.98

Ladies' Silk Waists.

\$3.98 Silk Waist—We are showing a large line of colors, such as blue, green, old rose and black; this is one of the best values ever shown in Silk Waists, and will make a beautiful present; its worth \$5.

\$4.98 A beautiful Changeable Silk, in all the new shades, fancy buttons in front, wide pleats; this is one of the prettiest waists ever shown, and is worth easy \$7 50.

\$6.98 The grandest value ever shown in a Silk Waist; made in the newest winter style, in all colors; one of the prettiest silk waists ever shown in this city; worth \$10.

Silk Dress Skirts.

Silk Skirt, made from Taffeta silk imitation; high cut flounce, corded front and back, trimmed with liberty silk; this skirt is worth \$9 98; only \$6.98

Silk Peau de Soie Swell Skirt, made from a grand quality of silk; flounce trimmed with liberty silk and corded effect; worth \$25 00; only \$15.98

Swell Peau de Soie Silk Skirt, trimmed with wide bands of Silk, back and sides finished, front with loops; silk-lined throughout with a good quality of taffeta silk; this skirt is worth \$28.00, at only \$18.98

Ladies' Hosiery.

Ladies' Fast Black Maco Cotton and Fancy Hose, double soles and high-applie'd heels and toes, full regular size, worth 25c, for 15c

One lot of Ladies' Extra fine quality French Lisle Hosiery, in vertical stripes and polka dots, worth \$1 25 and \$1 50, for 74c

Ladies' Fast Black All-wool Hosiery, elastic ribbed top, worth 25c, for 19c

Our Mail Order Department

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

Please mention Western Recorder when answering this advertisement.

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



Velour Silk Coats.

A Nobby and Janety Silk Coat, trimmed with novelty braid, silk lined throughout, 7 inches long. This coat has been reduced from \$11.98 to only \$9.98

A Very Nobby Monte Carlo Velour Coat, trimmed collar and front with silk novelty braid, navy blue, satin-lined throughout and made in the latest swell fall style. This coat worth \$25.00; marked down \$18.98

A Swell Velour Blouse, all trimmed back and front with novelty braid, satin-lined throughout and made in the latest swell fall style. This coat worth \$25.00; marked down \$18.98

Furs.

There is nothing that is so acceptable for a Christmas present as a fur. We are showing a very nice Mink Hat, with collar and large size \$4.98

A very fine quality Chinohills Mink and Neck Piece, very large size \$1.98

A genuine Mink Neck Piece, large size with six bushy tails; this fur is worth \$7.00; we offer at \$4.98

A very large Coney Fur, with large tails extra long and very fine quality; this is worth \$8; we offer at \$2.98

Children's Coats.

\$2.98 Children's 3/4 length Coat, in dark brown, blue or red, rolling collar, sleeves and back trimmed with contrasting stripes of cloth and buttons, \$2 98; only \$1.98

\$4.98 Children's Monte Carlo, in blue cloth, made with cuff sleeves, velvet buttons and neck buttons, \$4 98; ages 8 to 12 years.

\$3.98 Children's long, half-button Coat in dark green, red and blue front and back, trimmed with fancy braid to form a yoke; cuff of sleeves trimmed to match and metal buttons, \$3 98; ages 8 to 12 years.

Children's Fast Black Heavy Derby Hosiery, double soles, \$1 12; worth 10c, for 12c

Children's Extra Heavy Bicycle or Polka Dot double knee and high-applie'd heels and toes, size 8 to 11; worth 25c, for 19c

Boys' extra Heavy School Hose, fast black; made for rough wear; 25c

Children's Fast Black All-wool Hosiery, size 8 to 11; worth 25c; for 19c

Children's Fast Black Heavy Flannel Hosiery, double knee and high-applie'd heels and toes, size 8 to 11; worth 25c, for 10c

Children's Fast Black Heavy Flannel Hosiery, double knee and high-applie'd heels and toes, size 8 to 11; worth 25c, for 10c

Children's Natural Gray Wool Ribbed or Plain, all sizes; worth 25c, for 10c

Children's Extra-fine all-wool Cashmere Hosiery, size 8 to 11; worth 25c, for 10c

A second thought here is that the divine remembrance guides the divine action. The palm of the hand is the seat of strength, of work; and so, if Zion's name is written there, that means not only remembrance, but remembrance which is at the helm, as it were, which is moulding and directing all the work that is done by the hand that bears the name inscribed upon it. The thought is identical with the one which is suggested by part of the High Priest's official dress, although there the thought has a different application. He bore the names of the twelve tribes graven upon his shoulder—the seat of power—and upon his breastplate that lay above the heart, the home of love. God holds on the mighty hand which works all things, and says to his children: "Look, you are graven there"—at the very fountain-head, as it were, of the divine activity.

Which, being turned into plain English, is just this, that for his church as a whole, he does move amidst the affairs of nations. You remember the grand words of one of the psalms, "He reproveth kings for their sakes, saying, Touch not mine anointed, and do my prophets no harm." It is no fanatical reading of the history of earthly politics and kingdoms, if we recognize that one of the most prominent reasons for the divine activities in moulding the kingdoms, setting up and casting down, is the advancement of the kingdom of heaven and the building of the city of God. "I have graven thee on the palms of my hands," and when the hands go to work it is for the Zion whose likeness they bear.

But the same thing applies to us individually. "All things work together;" they would not do so unless there was one dominant will which turned the chaos into a cosmos. "All things work," that is very plain. The tremendous activities round us are clear to us all, both in nature and in history. But if all things and events are co-operant, working into each other, and for one end, like the wheels of a well-constructed machine, then there must be an engineer, and they work together because he is directing them. Thus, because my name is graven on the palms of the high hand that doeth all things, therefore "all things work together for my good." If we could but carry that quiet conviction into all the mysteries, as they sometimes seem to be, of our daily lives, and interpret everything in the light of that great thought, how different all our days would be! How far above petty anxieties and cares and troubles that gnaw away so much of our strength and joy; how serene, peaceful, lofty, submissive, would be our lives, and how in the darkest darkness there would be a great light, not only of hope for a distant future, but of confident assurance for the present. "I have graven thee on the palms of my hands"—do thou, then, as thou wilt with me.

A last thought here is that the divine remembrance works all things, to realize a great ideal end, as yet unachieved.

"Thy walls are continually before me." When this prophecy was uttered the Israelites were in captivity, and the city was a wilderness, "the holy and beautiful house"—as this very book says—"where the fathers praised thee was burned with fire," the walls were broken down; rubble and solitude were there. Yet on the palms of God's hands were inscribed the walls which

were nowhere else! They were "before him," though Jerusalem was a ruin. What does that mean? It means that divine remembrance sees "things that are not, as though they were." In the midst of the imperfect reality of the present condition of the church as a whole, and of us, its actual components, it sees the ideal, the perfect vision of the perfect future, and "all the wonder that shall be," Zion may be desolate, but "before him" stands what will one day stand on the earth before all men, "the new Jerusalem, coming down from heaven," having walls great and high, and its foundations garnished with all manner of precious stones. "Thy walls are before me," though the ruins are there before men.

So, brethren, the most radiant optimism is the only fitting attitude for Christian people in looking into the future, either of the church as a whole, or of themselves as individual members of it. God's hand is working for Zion and for me. It is guided by love that does not lose the individual in the mass, nor ever forget any of its children, and it works towards the attainment of unattained perfection. "This man" does not "begin to build and prove not able to finish."

So let us be sure that, if only we keep ourselves in the love, and continue in the grace of God, he will not slack nor stay his hand on which Zion is graven, until it has "perfected that which concerneth us," and fulfilled to each of us that "which he has spoken to us of."

I said at the beginning of these remarks that God did what he bids us do. God bids us do what he does. His name should be on our hands; that is to say, memory of him, love of him, regard to him, confidence in him, should mould and guide all our activity, and the aim that we shall be build up for a habitation of God through the Spirit should be the conscious aim of our lives, as it is the aim which he has in view in all his dealings with us. Our names on his hand; his name on our hands; so shall we be blessed.—The Freeman.

**SOUTH CAROLINA STATE CONVENTION.**

The Baptist State Convention of South Carolina met in Greenville, S. C., December 2, 1902. This mountain city is justly termed the Athens of the State, with its four female colleges and Furman University, and is fast becoming the metropolis of the State. She has eight Baptist churches, and Dr. John A. Broadus of precious memory said of her, "The man who lives in Greenville is ever the better for it."

In the Ministerial Conference, which precedes the Convention by a day, many interesting subjects were discussed. Prominent among them was "Long and Short Pastorates," and the pulpit decided unanimously in favor of long pastorates. What say the pew? For after all, they must decide this subject. Another subject on which the Drs. differed most materially was, "Do we as Baptists need a Confession of Faith?" Bro. N. N. Barton's paper on this point was clear, pointed and strong in favor of the Bible and the Bible only as the confession of faith and creed of the Baptists. However, some of the brethren contend for a Confession of Faith?

President D. W. Keys makes a fine presiding officer. Dr. P. H. Mall, president of Clemson College, is a valuable addition to

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.

**HERE IS HEALTH FREE SAMPLES FREE!**  
**CONSUMPTION CAN BE CURED**

These Four Free Preparations comprise a complete new treatment and cure for Consumption, Lung Trouble, and nearly all the ills of life.

The Consumption is cured by some of the Remedies and Peppermint Tonic by others, the Spleen Cure for Catarrh by others, and still at least, 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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Many of the ailments of women and delicate children are speedily relieved and cured by these flesh-forming Remedies.



- Are your lungs weak?
- Have you dry, barking cough?
- Have 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?
- Does your head ache?
- Is your appetite poor?
- Do you have night sweats?
- Are you losing flesh?
- Are you pale, thin and weak?
- Have you ringing in ears?
- Have you hot or cold flashes?
- Is there drooping in throat?
- Is the nose dry and stuffy?
- Have you stomach trouble?
- Have you a coated tongue?
- Have you catarrh?
- Are you short of breath?
- Have you asthma?
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Any one of all the above symptoms are prevented, removed and cured by the New Slocum System of Treatment. It does not disappoint.

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Send your name and full address to DR. T. A. SLOCUM, 99 PINE ST., NEW YORK, and the Four Free Preparations will be at once forwarded to you with full directions for use. Please mention the Western Recorder when writing.

**EDITOR'S NOTE.**—The New Slocum System of Treatment for the Cure of Tuberculosis, Consumption, Lung Troubles, Bronchitis, Asthma, Catarrh, General Debility, Anæmia, 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 FREE REMEDIES. 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.

our State denominational work. The sad news of the death of Dr. I. T. Tichenor, the former secretary of the Home Mission Board, cast a gloom over us all. Dr. F. C. McConnell, the successor of Dr. Tichenor, made an address which received an ovation. Come again, McConnell. Dr. G. B. Eager and his brother spoke in succession, to the delight of the convention, and the result was that we sent our boys who are in the Theological Seminary \$835.

Dr. T. M. Bailey, who is at the head of our State Mission, reports \$15,000 expended on the destitute places.

The Connie Maxwell Orphanage is the pet of this Convention. In this institution Bro. A. T. Jamison, the efficient superintendent, is caring for 127 orphans, the poor whom we have with us always, and in this way we visit the orphans in their affliction and honor God. A number of the little ones were presented to the Convention, and their sweet, innocent faces, recitations and songs of praise were responded to by the Convention with a collection of \$1,500.

Dr. J. B. Sheldon, the pastor of the First church of Chester, made his first speech before the Convention. He spoke in behalf of the Aged Ministers' Relief Fund. Dr. Fitch also spoke on this subject. Both speeches were good. Furman University and the Greenville Female College are both under the control of this Convention, and are located here in Greenville. The Greenville Female College is under the wise guidance of President James, and is in a flourishing condition. Furman

University is the school for the boys of South Carolina.

Never in her history has this honored institution so greatly needed the aid and sympathy of her friends. Dr. A. P. Montague, that giant of educators, has resigned the presidency and gone to Alabama. Dr. H. C. Judson, long Furman's friend and guide, is acting president, but there is talk of electing Dr. Montague's successor at this meeting. There is trouble in the faculty. The trustees have met, but have made a deadlock. What will be the outcome? There is the sound of distant thunder; lightning flashes across the horizon of Furman. A storm is on us. All heads are bowed; all hearts are sad, and every eye is wet with tears, while one after another leads the Convention in prayer to God. The trustees are entering; all is in breathless silence. Listen! Dr. G. B. Moore, the Professor of Mental Science, will resign. At this news some disappointed ones grieved.

Dr. Moore rose and made the speech of his life. I heard his sermon twelve years ago, here in this pulpit, that won him this high position, and in my opinion it is not to be compared to this speech.

The trustees further announce that Bro. L. M. Roper is elected to the president's chair. He is a young man, possessed of wisdom and the capacity to work.

Now comes a suggestion from a business man to raise \$100,000 for a permanent endowment fund, which meets the approval of the Convention, and the prospects for dear old Furman look brighter. The brilliant president of Lime-

stone College, Dr. Loe Davis Lodge, made the closing speech. R. J. WILLIAMS.

**LOVE DEMANDS SERVITUDE.**

Not in its object, but in its subject does love make this demand. The language of love in God, angels and man is sacrifice, unselfish service. The most impure heart becomes humbled and enslaved when love enters it. Even the love of God demands the "form of a servant" in which to express itself; so "the Son of Man came not to be ministered unto, but to minister and to give his life a ransom for many." "I am among you," says Christ, "as one that serveth." It was because God loved the world that "he gave his only begotten Son." It was because Christ "loved the church" that "he gave himself for it." Love never weighs its burdens or measures its journeys. "Many waters cannot quench love, neither can the floods drown it." It cannot be bought or sold, for "if a man would give all the substance of his house for love it would utterly be condemned." It needs no compensation in material coin. Though the whole world may turn against its object, it matters not, for love still sings:

Though thou art naught to all the world,  
Thou'rt all the world to me.

—O. C. Willett.

**A FINE KIDNEY REMEDY.**  
Mr. A. S. Hitchcock, East Hampton, Conn. (The Clothier), 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.

# EDITORIAL.

## SPECIAL OFFER.

**EDITOR OF THE RECORDER:—**  
Please announce that I will send a flower from Palestine to every new subscriber whose name is sent in before February 1st, 1903. This is not an offer of the RECORDER, but of myself as a friend of the paper who desires it to have the widest possible circulation. A FAIRBIRD

[We hope our readers will let this kind offer be widely known among their friends who are not now getting the RECORDER.]

**DEAR DR. KATON—**  
Will you please answer the two following questions in the WESTERN RECORDER?

First, in Eph. 5:23, does the word church there mean the universal invisible church?  
Second, what authority is there in Scripture for believing in the universal invisible church, as is held today? Respectfully,  
A READER.

1st. No; we do not think "the church" in Ephesians 5:23 means "the universal, invisible church." The passage is: "For the husband is the head of the wife, as Christ also is the head of the church." If now "the church" here means the universal invisible church, then by the same token, "the husband" must mean the universal, invisible husband, and "the wife" the universal, invisible wife. Thus the passage would read: "For the universal, invisible husband is the head of the universal, invisible wife, as Christ is the head of the universal, invisible church." There can be no ground for taking liberties with the word "church" in this passage which may not equally be taken with the words "husband" and "wife."

2d. No; we do not think the idea of the "universal, invisible church" has any warrant in Scripture. We cannot here take space to argue the question at length, but we will give a few points.

The word *ecclesia* (church) always means a body of people called out and called together. The usage of Greek writers, of the Septuagint and of the New Testament is decisive on this point. So wherever the word church occurs in Scripture the meaning is a local assembly. The Bible, however, is full of figurative language. Christians are called sheep, wheat, vine branches, stones, &c., &c. Now none of these words change their meaning by being used figuratively. When Christians are called sheep the word sheep has its own proper meaning and the force of the figure would be destroyed if there were a change of meaning. Everybody understands that what this language means is that in certain respects Christians are like sheep. So when they are called wheat, stones, vine branches, &c., we understand that in certain respects they are like these things.

All the people of God are called a flock, are called a bride and are called a church, but in neither of these cases is any change of the meaning of the words, flock, bride or church, to be supposed. In certain respects the redeemed are a flock, in other respects they are a bride and in still others they are a church. When they are conceived as gathered together in glory, and this will be when the last soul on earth is saved. When they are a church, they are an assembly

gathered in one place. To change the meaning of the word church in this connection destroys the force of the language. The passage on which chief stress is laid by those who hold to the universal, invisible church notion, is Hebrews 12:23: "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to the innumerable hosts of angels, to the general assembly and church of the first-born who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect." &c. Here the people of God are conceived as gathered into an assembly in Heaven, and so are appropriately spoken of as a church. When they are an assembly, they are like a church. But they are not a church now, and will not be till they become an assembly.

We know it is argued that the use of the present tense, "ye are come," shows that this "church" is now in existence, and was so when this language was written, and that hence church here does not mean an assembly. But let the reader note the use of the word "assembly" in this passage. To what "assembly" had the Hebrews come when this language was written? Will it be claimed that they had then actually come to "the heavenly Jerusalem" "to the innumerable company of angels" and "to the spirits of just men made perfect"? Yet all these are in that passage, and the present tense, "ye are come," applies to them all as much as to the "church." It is frequent in Scripture to find prophecy uttered in the present tense. Isaiah prophesied the birth of Christ centuries before-hand, yet he used the present tense, saying: "Unto us a child is born, unto us a son is given."

We could cite abundant authority from eminent scholars on this passage; but we cannot take space for that here. Westcott says in loco: "The word *ecclesia* occurs again in the Epistle in c. ii 12 (LXX). The thought in each case is that of the people of God assembled to exercise their privileges and to enjoy their rights." A. O. Kendrick (American) Luneman (Meyer's Com.) Kay (Bib. Com.), and others are quite in line with the view we have set forth.

We have been asked by brethren interested to give our opinion of the "Statement of Principles" of the recently organized General Association of Arkansas. We are assured that we will not thereby become involved in any controversy, but that simply our opinion is desired. With this understanding we comply with the request, and if any brethren do not agree with us and think we should not express any view about Arkansas Baptist affairs, let them remember that our opinion is not volunteered, but is called for by Arkansas brethren on both sides.

The document is too long to be reproduced in our columns entire, nor is there any need of this. It has marks of having been written in haste and in heat. Some parts of it seem to be aimed at opponents.

We see no objection to Articles I., II., V., VI., VII., VIII., X. and XII. We are glad to note in Article V. that "an executive committee consisting of nine members" is provided for. Here is a mission board. So the new body does not oppose boards, whatever statements may have been made to the contrary. Some persons confuse the functions of a mission board with those of a

board of directors of a corporation, while the two are entirely distinct. A mission board is simply an executive committee. We are glad the new body favors boards.

Art. II. says: "This General Association shall be composed of such Baptist churches as choose to send messengers, &c." This does away with the money basis, which is right, but it suggests two points.

1st. If the Association be composed of churches rather than of messengers of churches, then no associational action can be taken by the messengers, but the churches must vote on every motion, even a motion to adjourn. We take it the brethren meant that the body is composed of messengers of the churches, or else there was no meeting of the body at Saroy, for the churches certainly did not gather there. This needs clearer statement.

2d. According to this article the body is bound to admit messengers from any Baptist church that choose to send them. A church might be so disorderly that its messengers should be rejected.

Art. IV. states the object of the body "to evangelize the world"—a noble object truly. And it is added: "To this end the associating churches mutually agree to contribute toward the support of Scriptural missionaries who have been called of God into the ministry, and subsequently commissioned by a Baptist church to do the work of a missionary."

This seems to make the association the judge of a man's call to the ministry, whereas the proper judges are the church of which he is a member, and the presbytery called by that church with a view to his ordination. As for his being "subsequently commissioned to do the work of a missionary," we take it no second ordination is necessary, but simply the approval by his church of his doing this work. No board would appoint a missionary who did not have this approval. In case of state and home missionaries the mission church calls the missionary and asks the board to appoint him. Of course whatever authority on the human side a missionary has comes from his church. The board appoints only from those the churches send forth.

Art. IX. says: "It is preferred that they [the messengers] bear a definite message from their churches," &c. This, we take to mean that the messengers are to be instructed. While of course every church has the right to instruct its messengers, it is a right that should be asserted only in extreme cases, since it interferes with the work of the body. If every church should instruct its messengers on every point, then all counsel and deliberation would be eliminated and no messengers need gather at all. Letters from the churches containing these instructions could be sent to the clerk of the General Association, who could enter the results on the record, and that is all that would be necessary.

Art. XI. calls on "all Baptist churches of Arkansas to discard conventions with their usurpatorial methods and corresponding secretaries, or mission secretaries called by whatever name, and associate themselves with us. We shall never agree to an organic union or association with any body of men unless the office and work of corresponding secretary be abolished," &c.

This language is obscure. The brethren who formed this Gen-

eral Association do not oppose all conventions, for here they have organized one, naming it the "General Association." A Baptist general convention and a Baptist general association are one and the same, in Kentucky, Virginia and Missouri, the Baptist general body is named "General Association," while in other states it is named "Convention." It is simply twofolded, twofolded, and furnishes no basis for an issue.

Then whoever does the writing for the "executive committee" of this General Association of Arkansas, and acts as representative of that committee before the denomination, is *ipso facto* a corresponding secretary, by whatever name he is designated, and whether he is paid or not for his services.

Art. XIII. makes a good but needless argument that the commission, Matt. 28:19-20, was given to the churches. This article also makes Rev. 32:17 another commission, apparently of equal dignity with the first. We do not think the two are on a par.

We are glad that both bodies in Arkansas have appointed committees on harmony. We see no reason why they should not succeed in uniting our forces in that state and we earnestly hope they will do so. We see nothing in the situation which ought to make the unfortunate division permanent. May God give these committees grace and wisdom.

An exciting incident took place at the recent meeting of the South Carolina Baptist Convention in Greenville. The trustees of Furman University, by majority vote, asked Dr. Moore to resign. This caused such a vigorous protest from his friends that the trustees reconsidered their action. The Convention unanimously passed a resolution, offered by Dr. Thomas, commending Dr. Moore "as a Baptist minister and consistent Christian." This was followed by an address from him which made a deep impression. It is thought he will resign at the close of the current session.

Our readers know of the agitation over the question of Dr. Moore's orthodoxy, and of his correspondence with the editor of the RECORDER, in which he distinctly committed himself to orthodoxy. We supposed the incident was closed, and that it would remain closed unless Dr. Moore, in some way, gave fresh offense, which we have not heard of his doing. There must be some elements in the case, unknown to us.

The trustees elected the Rev. E. M. R per President of the university, and the Rev. J. I. Alexander agent to increase the endowment. We wish them the highest success.

The *Journal and Messenger* publishes what it says is a quotation from the WESTERN RECORDER as follows:

It has its place, and is essential for its place, but nowhere does the Bible represent baptism as necessary for church membership, to participation in the Lord's Supper, to Gospel order and to complete obedience to Christ.

The WESTERN RECORDER never said any such thing. What we did say is as follows:

It has its place, and it is essential for its place, but nowhere does the Bible represent baptism as necessary to salvation. It is necessary to church membership to participation in the Lord's Supper, to Gospel order and to complete obedience to Christ.

Some vigorous repeating is badly needed in the *Journal and Messenger* office.

# Editorial Varieties

There are eight denominations, beside the Baptists, who have missionaries in Porto Rico.

The "higher critics" and their disciples have quit talking about the authority of the Bible, and now they talk about the "vulgus vultus" tradition they can whistle at and slur in laud.

Dr. Porter tells us in this issue that the word "Baptism" was used by Dr. Ditzler, the Methodist pastor, years ago in a debate. So the word, after all, has a "Baptist" origin, and Baptismism is a piece of Ditzlerian Wall! Wall! Wall!

Some friend of whiskey introduced a resolution in the recent Convention of Army Nurses in Washington, favoring the raising of the canteen to the army. The resolution was so promptly and overwhelmingly voted down that the whiskey party were stung. These army nurses know the harm the canteen does. Ditching saloons are as bad for civilians as for soldiers.

We acknowledge an invitation to the marriage of Miss Mary Elizabeth Garnett, daughter of Judge and Mrs. Carrick, to the Rev. Edgar W. Barnett in Columbus on the 14th inst, at 11:30 P. M. Here is another fine addition to the list of Kentucky Baptist preachers so-in-law. The ceremony is by Dr. W. P. Harvey. We tender heartiest congratulations.

The infidel critic attacked the reliability of Genesis in general, and of the 14th chapter in particular. And now the recent excavations of Prof. Higginbotham have unearthed a clay tablet of the reign of Sargon of Akkad, which mentions Chedorlosor, king of Elam. This completes the list of names in that chapter, confirmed by the excavations, and so that chapter is completely vindicated. Another ancient tablet will soon go out to carry these excavations still farther.

Those who have been investigating the matter of morphine had there are not less than a million "morphine fiends" in the United States, and that one person in every hundred is addicted to the habitual use of this drug. Many doctors have become victims. This use of morphine is a great and a growing evil. One marked effect is that it destroys character. Every morphine fiend is untrustworthy, and his or her word cannot be trusted. They need to be watched, all of them.

Dr. George A. Lofton has come out in a strong article against the "new baptismism." By the way, it is still uncertain what the thing is, and a reward has been offered to the one who will give the best definition of it. Any sort of an act is one which adheres to the word of God. A Methodist holds to Methodism, a socialist to socialism, a Buddhist to Buddhism, and so on through the chapter. Hence if a man holds to the new Baptismism, he is a new Baptismist. We are content to be simply an old-fashioned Baptist.

A defection from Romanism has appeared in the Philippines, and it is rapidly spreading. It is led by Father Aguirre, an ex-priest of the title of "bishop of the Catholic church of the Philippines," as opposed to the Roman Catholic church. They claim that since the United States have freed them from Spanish rule, and are preparing them for autonomy, they should also be free from Rome and have religious autonomy. Over 1000 persons in Manila have joined the new movement, and it is spreading elsewhere.

We have put up our Mergenthaler Linotype, and got it set up in set up by it. In due time the whole paper will be thus set up. The introduction of this machine renders it imperative that the matter given the printers be plainly written so they can avoid mistakes. Often manuscript comes to the office hard to decipher. This is hard on the printers because they get paid for what they do, and not for their time. It is especially hard on them to compel them to do less work and get less pay by requiring them to lose time deciphering bad writing. Mergenthaler Linotype is so correct than any other means known, that every mistake in ordinary type-setting, since every mistake requires that an entire new line be set up. In writing for the RECORDER be sure to write plainly.

The Seminary lectures on the Sunday School Board Session, along with the Pastors' Sunday School Institute, attracted a good many pastors and others to the city and awakened an small interest. Dr. DeGardner, of New York, was the lecturer, and his themes were, what to teach, how to teach, when to teach, why teach? and the adjuncts of teaching. These five lectures and two others he delivered before the Institute will be issued in a volume.

Dr. Leasford, Mack, Daniel, Lottin, Huxley and Spillman, and the Rev. J. B. Cheek, C. T. Thomas, H. H. Henshopp, E. M. Inlow, J. F. Lewis, Hyland Knight and Samuel Eaton, and others of our Baptist Seminary, were present. We regret that the brethren Capt. Dr. Frost and Dr. The Institute was directed by the Rev. M. A. Fox, while Dr. Hillman presided at the Seminary lectures.

AMONG THE Churches

LOUISVILLE.

Walnut-street (Third and St. Catharine)—Pastor Eaton's topics were "The good shepherd," and "Seeking the Lord." Two baptised and one under watchcare. Congregations in the new edifice are much larger than they were in the old.

Broadway—Pastor Jones preached in the morning, and Dr. A. F. Schaeffer at night on "Firm in ruin, to rescue" illustrated with stereopticon.

Chestnut-street—Pastor Weaver is at Dawson Springs. Bro. W. P. Harvey spoke on "Affliction and glory." The young people had charge at night. Reception Thursday, 4 to 10 p. m., in honor of Pastor Weaver's 70th birthday.

East—Bro. I. A. Hallee of Clinton, preached on "Christ's intercession," and on "Laying hold on eternal life."

McFerran Memorial—Pastor Hamilton's themes were "The theology of love," and "The Holy Spirit and the sinner." One received by letter.

Twenty-second and Walnut—Dr. Schaeffer spoke on "Best things," and Bro. F. P. Leavell on "A call to service."

Clifton—Pastor Foster discussed "Bible study," and "The power of love."

East Mead—Bro. L. E. Masters preached. Pastor Johnson has resigned and accepted at Lagrange.

Franklin-street—Pastor Jenkins discussed "Christ's prayer for his disciples," and "The value of wisdom." \$300 added to pastor's salary.

German—Pastor Jansen preached on "The weapons of our warfare," and on "The nourishment of spiritual life."

Highland—Pastor Dawes' topics were "Digging in the ground," and "Fighting fire." One baptised, and two couples married.

Logan-street—Pastor Tralls spoke on "Sunday-school work," and on "The state of the wicked between death and the resurrection." Two men received for baptism.

Parkland—Bro. Theodore Compton's themes were "Faith, early conversion and conditions of discipleship." Bro. C. preacher twice daily. Four received for baptism and one by letter.

Southgate-street—Bro. Lumpkin preached at 11 a. m., and Bro. Ray at night.

Third-ave.—Pastor Allen's subjects were "Perseverance," and "Persuading men." One received for baptism.

Twenty-sixth and Market—Pastor Ross preached on "Stewards of God's grace," and "There is no difference."

Thirty-sixth and Grand—Pastor Ross preached.

Jeffersonville (Ind.)—Pastor McFarland spoke on "Willing service."

Oakdale—Pastor Mohler preached on "Feeling, not faith," and on "The standard of perfection."

Hopewell Mission—Pastor Bruce reports a good week. Forty-four men in Bible class 90 men in the meeting Saturday night and 230 in Bible class at railroad shops.

Balam—Pastor Carver preached on "The needs of the church as seen from the pew." Pastor's salary increased.

Pastor Weaver, of Middleton, O., was at the Pastors' Conference. He reported great prosperity in his church. \$35,000 has been secured for a new house.

Bro. Eaton opened the discussion on Sunday-school work in connection with the recent Seminary lectures and the Institute. Bro. Tralls, Bruce, Foster, Dement and Jenkins took part in the discussion.

SEMINARY NOTES.

This rainy season is hard on the tennis clubs.

C. E. Fountain, of New Jersey, has had to give up his Junior Heavy on account of his eyes.

H. Y. Harvin has resigned his office in the Seminary until next year.

E. K. Cox, of Tennessee, has been on the sick list for several days.

Dr. Robertson attended the North Carolina State Convention last week.

Dr. Mullins spent a few days in Chicago the first of the week with his sick wife.

J. B. Wakem is rapidly recovering from the operation for appendicitis, and will soon be with us again.

The Monday evening missionary meeting was led by Dr. McGlothlin. Subject: "Missions in Italy."

The Sunday-school lectures which were given by Dr. Schaeffer, of New York, were largely attended, even if the weather was very inclement. They were very practical, and none were disappointed who heard his entire series. They will be published in book form by the Sunday-school Board at Nashville, and many of us are anxious to have them.

We were favored with quite a number of visiting pastors last week in the mess hall, viz: Pastors Ryland Knight, of Ashland; Lewis of Irvington; Payne, of Smith's Grove; O. D. McManus, of Smithland; C. H. Nash, of Hopkinsville; W. L. Long, of Glasgow; and Prof. E. E. Nunn, of Shelbyville, and Dr. I. A. Hallee, of Clinton. Of course all were glad to see us!!!

Supplies last Sunday: G. T. Lumpkin and J. F. Ray at Southgate. Sidney T. Matthews at Glenview, E. L. Morgan at Lookport.

H. C. McGILL.

THE STATE.

The engagement of Elder Cecil V. Cook, of St. Louis, Missouri, and Miss Blanche Dorland of this city, is announced. This explains the visit last week as well as previous visits. Thus the list of Kentucky Baptists under such "in-law" lengthens. Kentucky is far ahead of any other State.

Bro. J. E. Johnson accepts the call to Lagrange, to begin January 1st. He resigns at East Mead after faithful and efficient service.

Bro. A. B. Pettie accepts the call to Mayfield. We are glad to welcome him back to Kentucky, and hope he will never leave the State till he goes home to glory.

Pastor G. D. Billisen writes: "We have just closed a meeting at Higginport church, receiving six for baptism and four by letter. Bro. J. F. Hallee, from Texarkana, assisted the pastor. He is well fitted for his work, bringing out clearly the truth as it is in Christ Jesus. He made illustrations profusely to impress God's Word upon his hearers. Men and women who have not read God's Word for years are now

reading and meditating upon his precepts and promises. Pray for us that we may win our town for Christ."

Bro. L. H. Voyles writes from Jones: "I have been here for eight days. The weather has been very bad, but the Lord has blessed his Word. Fourteen pastors were joined by letter, ten conversions. I am back from Much Water, where I baptised seven happy converts. The church is much revived. I go Sunday night to Lyonia to hold a meeting, and I am sure to have several winning souls into his kingdom. Pray for me."

Pastor J. B. Hunt writes: "Bro. H. H. Hibbs, of Williamsburg, has been with us in a series of meetings at Ghent, during the past week, preaching the Gospel with much earnestness and simplicity and effectiveness. Truly, he is a man of God and exalts Jesus and his power to save. Thus he strengthened our faith among the people, and will be the faith of men, but in the power of God," and thereby quickened and deepened the spiritual life of the church, elevated her ideals and broadened her sympathies. Naturally such preaching, and sublimity of faith, such nobility of love, as characterized Bro. Hibbs while with us greatly endeared him to all our hearts. Incessant rains set in just at the crisis of the meeting, and so cut off the attendance of the unconvinced, and greatly limiting our opportunities with them. Indeed, we were forced by the inclement weather to close the meeting. One was received, however, by baptism, and the church greatly revived and uplifted spiritually. Thank you for the call."

Pastor C. E. Perryman writes: "Please change my paper from Hamontown, Crittenden county, to Hampton, Livingston county, at once. I beg in January 1st, half time each, at Good Hope church, in the Grove church on the land-finite call. I have served each this year (1902) one Sunday a month, and God has most wonderfully revived these churches, and moved them to settle their pastor in their midst for the future. We enter the fast-reading God will use us for his glory. We have many readers of the RECORDER there."

Pastor T. H. Bisk writes: "Dear sisters and brethren, we have just closed an interesting meeting at the church at Dalton, conducted by Bro. J. F. Frazier, pastor, assisted by Bro. Ben. Wallace, the church was revived and we had 18 conversions, 16 men and boys and 2 girls and 18 joined the church, two by letter, and 18 by experience in baptism. Edges and 18 men and boys, which is a little uncommon, to be so many men and boys and so few girls. We had a good attendance. The meeting lasted about seventeen days, and closed with a good attendance, notwithstanding the rainy, bad weather. It was the best meeting we have had for years."

Bro. A. N. Whittinghill writes: "I aided Pastor C. M. Buchanan at Meeting Creek, Hardin county. We began on the third Sunday and closed on the fifth. The meeting continued sixteen days. There were some unusually bright professions. There were about thirty conversions, twenty-two baptised, and one approved. Two of the candidates were sixty years old. About 1,500 people were present. The baptising, which was administered in the beautiful stream near the church. This a good old church, made up of good people, in a splendid country, but somewhat remote from any other place. The pastor and his wife are much devoted to each other."

Pastor W. H. Ryals writes from Richmond under date of December 8th: "I resigned the care of the church here yesterday, to take effect on the fourth Sunday of this month. Have accepted a call to Paris, Tenn. Hope to begin work there early in January next." We are sorry to lose Bro. Ryals from Kentucky, and we congratulate the saints at Paris, Tenn., on securing his services.

Pastor McManus, of Smithland, called at Glasgow, Tenn., on reports that we have seen in the papers here, and called a fine work as pastor and preacher. This is no more than we expected.

Mrs. Mary A. Willast bequeathed \$2,200 to Fleming church.

R. V. S. O. Christian has located in Anland.

Pastor W. L. Payton writes: "I have just closed a meeting of two weeks at Pleasant Hill, Hart county, which is near my old home. Eight joined by letter, some of whom were renewals, and twelve came by baptism. A large per cent. of the additions were heads of families. We had a much better result than the new organization. The church is in a fine community, and they are hoping for a bright future. They are soon to call their first pastor, if they have not already virtually done so."

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Pastor T. H. Bisk writes: "Dear sisters and brethren, we have just closed an interesting meeting at the church at Dalton, conducted by Bro. J. F. Frazier, pastor, assisted by Bro. Ben. Wallace, the church was revived and we had 18 conversions, 16 men and boys and 2 girls and 18 joined the church, two by letter, and 18 by experience in baptism. Edges and 18 men and boys, which is a little uncommon, to be so many men and boys and so few girls. We had a good attendance. The meeting lasted about seventeen days, and closed with a good attendance, notwithstanding the rainy, bad weather. It was the best meeting we have had for years."

Bro. A. N. Whittinghill writes: "I aided Pastor C. M. Buchanan at Meeting Creek, Hardin county. We began on the third Sunday and closed on the fifth. The meeting continued sixteen days. There were some unusually bright professions. There were about thirty conversions, twenty-two baptised, and one approved. Two of the candidates were sixty years old. About 1,500 people were present. The baptising, which was administered in the beautiful stream near the church. This a good old church, made up of good people, in a splendid country, but somewhat remote from any other place. The pastor and his wife are much devoted to each other."

Pastor W. H. Ryals writes from Richmond under date of December 8th: "I resigned the care of the church here yesterday, to take effect on the fourth Sunday of this month. Have accepted a call to Paris, Tenn. Hope to begin work there early in January next." We are sorry to lose Bro. Ryals from Kentucky, and we congratulate the saints at Paris, Tenn., on securing his services.

Pastor McManus, of Smithland, called at Glasgow, Tenn., on reports that we have seen in the papers here, and called a fine work as pastor and preacher. This is no more than we expected.

Mrs. Mary A. Willast bequeathed \$2,200 to Fleming church.

R. V. S. O. Christian has located in Anland.

Pastor W. L. Payton writes: "I have just closed a meeting of two weeks at Pleasant Hill, Hart county, which is near my old home. Eight joined by letter, some of whom were renewals, and twelve came by baptism. A large per cent. of the additions were heads of families. We had a much better result than the new organization. The church is in a fine community, and they are hoping for a bright future. They are soon to call their first pastor, if they have not already virtually done so."

Bro. George H. Cox, Secretary of Baptist Ministers' Aid Association honored us with a call. He reports his work in an encouraging condition.

OTHER STATES.

The First Baptist church, Greenville, Tex., in contemplating the erection of a commodious house of worship in the near future.

The First Baptist church, Sherman, Texas, has recently closed one of the best meetings in the history of the church. All the preaching was done by the pastor, Bro. Forrest Smith. The singing service was led by Prof. Wolfson.

The beautiful little house of worship at Murfreesboro, Texas, was dedicated Sunday, November 30th. Bro. A. J. Fawcett, of Farmington, preached the sermon; Bro. M. F. Wheeler, the associational missionary, assisted in the service of dedication.

It is the purpose of the Board of Directors of the General Convention of Texas to spend \$75,000 during this conventional year in mission work.

Bro. A. J. Fawcett, pastor at Farmerville, Tex., has been unanimously called to Lufkin, Texas.

Pastor E. J. Forrester received a most enthusiastic welcome at Washington, Ga., where he has taken charge of our church. Washington is the place that has attracted large in both civil and Baptist history. We congratulate both church and pastor.

Eld. Joseph Jones, the Baptist brother of the famous Sam Jones, died last week at Cartersville, Ga. He was one of the Baptists from the Methodistists a few years ago, and was very useful among us.

We are pained to learn of the death of our honored and venerable Bro. E. B. Toague, of Alabama. He was for many years a leader of our hosts in that State, and a brother greatly beloved for his own and his work's sake.

The church at Johnson City, Tex., Bro. W. B. Harmon, pastor, was both spiritually and numerically strengthened by their meeting. The Methodistists held a previous meeting and 31 of those who were converted joined the Baptist church. There were 33 additions in all.

Pastor J. W. Hartness writes from Lebanon, Pa.: "Having accepted request to be pastor of the First church, Lebanon, Pa., please change my Western RECORDER to Lebanon from Ohio. Having resigned from Ohio, a church was commenced at Lebanon December 1, 1902."

Pastor J. R. Farish writes: "Bro. J. E. Barnard, of Anniston, Ala., has recently held a great meeting with the Forty-first avenue church, Meridian, Miss. The church was greatly revived and strengthened with over fifty additions by baptism and letter. Others will unite soon as the result of the meeting. Bro. Barnard has great power with God and man. He is a great preacher in a protracted meeting. His church of this church has been wonderfully successful in adding to its membership—one hundred and sixty or seventy in two years."

Eld. J. H. Wright writes from Nashville, Tenn.: "I am now engaged in a fine meeting at the Seventh street church. We have had about 50 professions and 41 additions to the church. The Lord is graciously blessing us. I have been preaching four weeks, and am now starting in my fifth week. Success to you."

Pastor Thos. M. Green writes from Fredericktown, Mo.: "We have just closed a three week's meeting at our church. Bro. H. P. Montgomery was with us, and did the preaching with great power and delight. His clear and strong presentation of the Bible doctrines enable him to reach souls. We have had about 50 professions and 41 additions to the church. The Lord is graciously blessing us. I have been preaching four weeks, and am now starting in my fifth week. Success to you."

Bro. Earle D. Sims writes: "I have just arrived home from a delightful trip to Bartow, Fla., where for fifteen days I assisted Pastor Mullins in a revival. We had a good meeting, and seventeen additions to the church and seven other conversions. Our church at Bartow is a noble church, well organized for all work. During the ten months Bro. Mullins has been pastor the church has had 100 additions. It is doing a noble work, and is loved by all his people."

(Continued on 16 page.)

Mr. Charles Johnson was married at Moreland, November 19, to Miss Naomi Hopkins, a charming young lady of that place, by the writer, at the bride's home, in the presence of relatives and friends.

W. T. ELLIS.

At the residence of the bride's parents, near Pineyville, Ky., Eld. Joseph B. Hutchinson, of Elizabethtown, Ky., was married to Miss Helen Reine. The ceremony was performed by Rev. A. N. Whittinghill. The happy couple went directly home, where they had a nice reception.

We have received an invitation to the wedding of Miss Nellie Burnett and Mr. Polemon E. Lowe, on Tuesday December 30 in the church at Glasgow. Miss Nellie is the daughter of our Bro. J. H. Burnett, President of the Female College in Glasgow. The young couple will make their home in Mississippi. Knowing Miss Nellie, we heartily congratulate Mr. Lowe, and do not doubt if we knew him we would congratulate her also. Mr. Lowe's life and happiness be their portion.

DR. HAYDEN in his last suit at Dallas, set a verdict for \$15,000 damages. In the first instance the verdict was for \$100,000 against three of the brethren; now it is for \$15,000 against fifteen of the brethren. If this ratio continues any arithmetician can tell how many verdicts are needed to close out the business. The next verdict would be for \$7,500 against 7 1/2 of the brethren, and the next \$3,750 against 3 1/2 of the brethren, and so on down to the vanishing point.

We last week mentioned the death of Dr. C. C. of Danville, Va. This announcement carried sorrow to many thousands of hearts. Dr. James was one of our brightest and best men. In the pastorate, in the college presidency and with his pen he rendered noble and lasting service. His best known literary work is his book on the struggle for religious liberty, and in that book he has placed the Baptists under permanent obligation to him. We tender our condolences to the bereaved family at the bereaved college. Only a short time ago a beloved daughter of Dr. James died, and now falls another blow on the family, so soon and so heavily. May God bless and comfort them.

BRO. A. W. MEOHAM one of our Old Guard, and one of our most faithful veterans, died at the age of 84 at his home, near Grayson, on the 11th inst. He was in the active ministry for 50 years ago, and baptised 3,983 persons. His ministry covered a period of 65 years. He was a native of Christian county, and was widely known and loved in all that region. For 20 years he was moderator of the Baptist Association. When in his prime he was greatly blessed in protracted meetings, and his services were in great demand. He leaves five children, viz: Messrs. Chas. M., James P. and Lander Meoaham and Mrs. T. E. Bartley and Mrs. I. E. Bartley. His oldest son, Mr. R. T. Meoaham, died nine years ago.

DEAR RECORDER—I guess I might be numbered among the Old Guard. When a small child I used to spell out the big letters on the margin of the old Baptist Banner, W. C. Bisk, editor, in Shelbyville, Ky. My father was one of the first subscribers.

Since my marriage, fifty years ago the first day of February, 1903, I have been almost a constant subscriber to the valuable paper. Sometimes have had my own contributions, but could not afford to do without my religious paper. It is incomplete without the WESTERN RECORDER. God bless it for the good it has accomplished.

Mrs. W. J. SMITH.

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FAMILY CIRCLE.

THESE ARE THE MEN AND WOMEN.

TWO BROTHERS—TWO BOYS.

BY MRS. J. M. BURTON.

"My legs feeling, please, mamma, to-day!"
"My dear little Reginald Ray."
"Is this to over and over so much?"
And he patted her head with soft, loving words.

"I'm sorry, my boy," his kind mother said,
"but it must be work, this morning, in school;
The strawberry beds need weeding, you know,
And it must be done that the plants may grow."

JEFFY'S WEDDING TRIP.

BY ANNIE HAMILTON DONNELL.

"It's a wonder to me how you can laugh, Philip."
"Whereupon Philip laughed again.
"For the life of me I can't help it, Glory," he pleaded, "you know yourself, dear, it's a humorous situation."

"About—"
"Jeff, I know your heart, we're going to put him in a nuptial and take him along."
"Ob," sighed she, "I suppose we are, but I call it a hard way to go on our own—on a—"

The following day, in a moment's lull immediately preceding the wedding ceremony, the bride's sister, Nan, interwove The Terrible Incident. Her plump, fair face bore distinct traces of anxiety.

"Ob, Jeffy, I'm so afraid you'll do something!" she cried. He started gallantly for he had already done something.
"Could she smell it?—or were there other signs? It is on his face! He crumpled his hand deeper into his pocket."

"Not—never—not to never—what? Oh, yes, to sleep."
"Jeffy, Jeffy, oh, no, no! You are to go to sleep. It was wriggle something, it was wriggle something, it was wriggle something, it was wriggle something."

ner and go to sleep."
"There was no more time for promising or worrying. A clear note of music had passed out gradually, and then, to the splendid rhythm of other notes, Philip Bears and his little white bride came down the stairs together. The next hour was full of its own unalloyed sweetness. No one worried or was afraid. A little after the hour's end, three people broke away from a waving, laughing, joyous crowd of friends and rode down the sunny street to the station.

For Singers and Speakers.

The New Remedy For Catarrh is Very Valuable.
A Grand Rapids gentleman who represents a prominent manufacturing concern and travels through central and southern Michigan, relates the following regarding the new catarrh cure, he says:



"I have a little son who sings in a boy's choir in one of our prominent churches, and he is greatly troubled with hoarseness and throat weakness, and on my return home from a trip I gave him a few of the tablets one Sunday morning when he had complained of hoarseness. He was delighted with the result, resuming all his business in a few minutes and making the voice clear and strong."

got on the waiting train, to get "settled," Philip said. He turned over a card and arranged the umbrellas and the dress—his eyes rested on the card. The Best Beloved Annie had seated herself, with an elaborate effect of having traveled round the world with this tall, trig man and this little, fair-haired boy. Jeffy thought she seemed to want folks to think she had."

"Why didn't they look it? What? Why didn't they? Nobody likes was wise—my gracious! What made 'em throw it, anyway, auntie?—Well, Philip Uncle Philip then, what made 'em? Why don't somebody say what made 'em, when I keep on a-skin' an' a-skin'?"

"That piebald dog, Jeff."
"Where? What's a pie-bald dog? Why didn't the Lord paint him all one color—oh, he's gold! What did somebody throw a gold shoe at us for, Uncle Philip? I don't think it was polite to throw a gold shoe."

"Get him a quart—two quarts, Philip, Harry!"
(To be Continued.)
THE severest test to which the faith of many of God's people is subjected is that of submission to mysterious trials and bereavement. —Cuyler.



Perfect Health
BY THE USE OF
Dr. Pierce's Favorite Prescription
Mrs. H. A. Albrook of Austin, Lonoke Co., Ark., writes: "After five months of great suffering with female weakness I write this for the benefit of other sufferers from the same affliction. I doctored with our family physician without any good result, so my husband urged me to try Dr. Pierce's medicine—which I did, with wonderful results. I am completely cured. I took four bottles of Dr. Pierce's Favorite Prescription, four of his 'Golden Medical Discovery,' and two vials of his 'Pleasant Pellets.'"

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FROM PADUCAN.

The Lord has blessed our work here. When we came to this field four months ago we found that there was much work needed. They had been without a pastor for so long that they were in bad shape. We went to work in the summer with just a few, and, it would seem, with the tide against us, but now there is as fine an outlook and about as great possibilities for the work as for any point in the state. In the four months the Lord has added to our number 22.

We have just closed a meeting in which Dr. J. G. Bow assisted us. In this meeting we had 28 additions. Of the 28 there are no children. They are men and women, and most of them heads of families, representing 29 families, 26 of which were not identified with the church before.

Seven of the 28 came by baptism. It was a delight to work with Dr. Bow. Kentucky has but few men of such spirit. He is a clear, forceful Gospel preacher, one who loves souls and glories in building up the Lord's cause in the waste places, and he is untiring in his efforts. May God bless him in his work as Secretary of the State Board of Missions. We do not believe there is a better qualified man in the state for this work.

Our Sunday-school has grown from 16 to 104 in the four months we have labored here. May God bless the Board as the stands for the doc race once for all delivered unto the saints.

Your friend,  
W. H. ROBINSON.

DEAR RECORDER—Perhaps some of the readers of the Recorder would like to hear from this corner of Northeastern Kentucky, where the writer is at present teaching, and it may be that some one can appreciate the situation when I tell them that there is no Baptist church on the Kentucky side of the river within 80 miles of this place, and this a good farming country and thickly settled. There are many Baptist families among the population, but we as a denomination have never done any work in this section.

My school is opposite the city of Portsmouth, O., and I have had the pleasure of visiting the Portsmouth saints at prayer-meeting, B. Y. P. U. meeting and preaching service, and to say they have a strong church of good working Christians but feebly express our impression of them. With a membership of more than 350 under the leadership of their able and wide-awake pastor they are a power for good in that city, and with his direction are planning for enlarged work. Beside his preaching and pastoral work the pastor (Rev. Mr. Stephenson) teaches a Bible class every Friday evening of more than 300 members.

On this side of the river, in the two suburban villages, with a population of more than 600—400 in Springville, with two feeble organizations—one Campbellite and one M. E. Church South—and Fallerton, with more than two hundred, a mixed population so far as religious belief is concerned, but no organized work of any denomination. There are several Baptist families here, but we are unable to organize and build. We cannot hold meetings in the school-house. What shall we do?

Yours in Christian love,  
W. JAYNE.

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Report for week ending Dec. 13. Following are the rates for the week and year to December 13, with comparisons:

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 Leave Louisville, 8 a.m., 10:30 a.m., 1:30 p.m. Arrive Louisville.  
 1:30 a.m., 1:35 p.m., 1:35 p.m. p.m.  
**TRAINS, KENTUCKY AND SOUTHWEST.**  
 Leave Louisville, 1:30 a.m. and 1:35 p.m. Arrive Louisville.  
 1:35 a.m. and 1:35 p.m.  
**TRAINS, LEXINGTON AND FRANKFORT.**  
 Leave Louisville, 1:30 a.m., 1:35 p.m. and 1:35 p.m. Arrive Louisville.  
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**THE FARM**  
 CENTURY TRADE MARK.

S. H. Sanders, of Riseville, Ky., recently sold Phil. Vaughn three yearling males for \$900.  
 At Danville, a few days ago, John Buster sold a fine walk-trot gelding to a New York party for \$600.  
 Judge Hughes, of Boyle county, Ky., sold to Ross Bros. a pair of six-year-old mules a few days ago for \$300.  
 J. M. Salice, of Danville, Ky., sold last week to J. L. Wiggins, of Wilson, N. C., two good work mules for \$370.  
 McOlanahan Bros., of Franklin, Ky., sold twenty-five males to J. O. Jackson, of Atlanta, Ga., for \$8,900, an average of \$128.  
 W. B. Burton, of Lancaster, Ky., recently shipped a large bunch of males to an Atlanta, Ga., trader, receiving \$110 per head for them.  
 James E. Shreut, of Mt. Sterling, has purchased of Robert Whaley 100 acres of land at \$77.50 per acre; and of Jacob Trumbo 54 acres at \$60 per acre. This land lies three miles east of town.—Sharpsburg World.  
 George L. Graham, of Lebanon, last week sold five cattle the averaged 1,550 pounds. In 84 days' feeding they took on 2.0 pounds each. The price received was \$5.25, bringing \$414 for the lot.  
 Wiley Brummett sold his crop of 17,000 pounds of tobacco to the Continental Company for \$9 a hundred. Judges say it is the best crop raised in this county for a number of years.—Harrodsburg Herald.  
 Goo. Woods bought of O. M. Jerkine 40 hogs that averaged 240 pounds at \$5.25. And of various parties he bought 60 at about same weight and price. Also some 100-pound sows of various parties at same prices.—Standford Democrat.  
 Get your tobacco stripped, sold and hauled as soon as possible, and get the use of the barn for stock and implements for the winter. No good usually in holding back; the early bird generally gets the worm in farming as well as other matters.  
 Six, eight and ten cents seems to be the top price for tobacco so far in this county. Considerable has been delivered in this city, mostly the purchases of the Continental, whose local buyer, Edward Bair, is buying extensively.—Cynthiana Times.  
 We understand turkeys have been selling last week as high as 10 cents a pound on foot. One man got a check for \$40 for thirty turkeys and others about as good. It certainly pays to raise them at that price.—Flemingsburg Times-Democrat.  
 At Hutchinson John McLeod sold to Jacob Jacoby 800 barrels of corn in the field, at \$1.80 per barrel, Mr. Jacoby getting the fodder.... Hibler Bros. bought of C. D. Wilson, of Shawhan, 24 150-pound hogs at \$5.85.... James Bagge purchased of Mr. Weather a bunch of 850 pound at \$6.50.... Hibler Bros. bought 16 hogs, weight 140-pound average, of Robt. Motzer, of Hutchinson, at \$5.85.... Edwards & Ellis bought a 12,000 pound crop of tobacco from Denny Frederickson, at 10 cents straight.... D. G. Taylor, of Elizabeth, sold 28 feeding cattle, weight 920 pounds, to Wm. E. Woodford, at \$1.50.—Bourbon News.

**THE DAIRY COW IS NOT A MACHINE.**  
 The cow is looked upon by too many dairymen as a mere unfeeling machine, the dairymen having but to apply the belt and power of food when the machinery is immediately set in motion that will result in a return to the dairymen for his outlay in a sure amount of milk; that under any and every condition, whenever our dairymen at his own convenience places before her the proper food, the amiable and long-suffering cow will at once be compelled, by reason of her internal organism, to begin the manufacture of milk which the dairymen may, without let or hindrance on her part, take from her at the close of the process. On the contrary, the cow has an extremely sensitive organism, which demands the same thoughtful care in providing for her comfort that we give our human kind; food of the right kind, at the right time, and in the exact amount she can best take care of; light, fresh air, freedom, temperature carefully regulated; comfort of body and peace of mind.  
 This statement may sound to many extreme, but it is supported by abundant testimony, and failure to recognize its truth on the part of so many dairymen (not all by any means) is costing the owners of nearly 20,000,000 cows in the United States many million dollars each year. It is certainly a subject worthy the serious attention and study of every thoughtful, progressive dairymen, and one which will repay in dollars and cents the time thus expended. The cow is no more a machine than the human mother. She is, if properly treated, a gentle, sensitive creature, governed by the laws of love and fear. Note with what affection and pleasure she gives down her milk to her calf, and will continue to do so for a kind master; but in anger or fright, in cold, in filth, tormented in a thousand ways known and unknown, or on insufficient food, is it reasonable to expect the same generous, healthful product?  
 A machine might do equally good work—but even a machine has its limitations—in a freezing temperature and under other adverse conditions; but the cow, if she is compelled to remain cut of doors or in a cold barn at her master's will, unconsciously avenges herself, as much of her food must go for fuel purposes to keep her bodily warmth up to the required temperature. A well-made machine will undoubtedly do equally good work if there were half a dozen dogs, and as many milking stools, setting themselves in its vicinity, but not so with the gentle cow made irate by either or both. Not only is the quality of her milk damaged (often to the point of rendering it poison to the infant), but the quantity of it is certainly and promptly reduced. The cow is not a machine. She repays all manner of care for her creature comfort with an increased flow of milk; and even more than this, she responds in the same generous way to words of endearment and petting. It is common knowledge that many a herdman and milker has, by his gentle and genuine love for his cows, so completely won their affection that no one else has ever been known to get the same amount of milk that he can.—Hoard's.

The grayhound, which can cover a mile in one minute twenty-eight seconds, is the fastest of quadrupeds.

**QUESTIONS ON PIG-FEEDING.**  
 A Maryland reader writes me as follows: 'I want a little more information in regard to feeding pigs. You say, feed them all they will eat from the time they are weaned until five months old, on a ration of one quart of old process oilmeal to one peck of bran. Is that heavy or light-weight bran? What can you make good thrifty pigs weigh at five months old on the above ration? I have fourteen cows, and I mix the bran and oilmeal with milk enteral? Is a part water but or?'  
 I prefer the light-weight bran to feed growing animals of any kind, as it contains more bone and muscle-forming matter, and the early feeding is to give a good frame and healthy vital organs, rather than to put on fat. If you wish to push the pigs for an early market, and sell at six months old, feed some corn with this ration from the start, and after four months old give all the corn they will eat clean after a liberal feed of the slop, for the albuminoid ratio of this food is so high that it will be both safe and profitable to feed heavily and to make the food rich. Milk is much better to mix the slop with than water, and when this can be had, a much larger proportion of corn can be fed with safety and profit. I would advise, when corn is cheap, that it take the place of oilmeal and a part of the bran, if milk can be fed with it; for while the albuminoid ratio of corn fall to 9, which is too low for a growing animal, if a pound of skim milk is fed with each pound of corn, the albuminoid ratio is raised to 1 to 6.4. It will be necessary, however, to use some water to thin the slop, as a pound of milk to a pound of any kind of meal would not make a slop. In feeding milk, I would advise that most of the corn be fed whole, and the slop be made largely with bran and less water used with the milk.  
 So many things must be taken into consideration in answering the question of the weight of pigs at a given age, that it does not admit of a positive answer. The breed and care are as important factors as the food. Pigs from mature mothers will usually weigh several pounds more at weaning time than those from young sows. A warm house, clean bed and warm drink will add many pounds to a winter pig. Careful attention to see that the appetite is kept keen by never overfeeding, is also a help. A successful dairymen, who uses a separator and feeds his milk warm, stated at an institute meeting that he had made pigs weigh 270 pounds at six months old; and another dairymen stated that he had obtained a weight of 300 pounds in four and one-half months. I do not dispute either statement, but consider both unusual, and only to be equaled by the closest care and skill. I consider that I do well, without milk, to get my pigs to weigh 100 pounds at four months old, and to add 14 pounds a day for the next two months, but I have known much better results.  
 To make cheap pork and keep the pigs healthy, there must be some bulky, cooling, loosening food given each day with the corn, and this may be milk, bran, clover, sorghum, pumpkins, or any food of this character which the hogs like. Cheaper pork can be made in this way, for the hogs will digest and assimilate their corn better, and maintain a better appetite.—WALDO F. BROWN, in Country Gentleman.

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 Returning, arrives in Louisville, 11:30am

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### Items of Interest.

WILLIAM F. DANHAM, a prominent Denver mining man, has returned from Mexico recently. In addition to a tale of the vast mineral wealth of the Mexico district Mr. Danham also has a story of a wonderful waterfall, which probably enjoys the distinction of being the highest waterfall in the world. The fall is known by the Indian name of Huesacohitic, and is located about 100 miles west of the city of Chihuahua, near the summit of the Sierra Madre mountains. The elevation of the mountain is 4,800 feet above sea level. The cascade falls 975 feet.

The Ministers' Association of Salt Lake City have passed strong resolutions of protest against the action of the American Senate, of the United States. We hope no Baptist minister joined with them, and if one was present that he protested as strongly against their protest. For Mr. Smoot is not a polygamist, and never has been. The only thing against him is that he is a Mormon. We, as Protestants, have no quarrel with all our brethren, but the United States Constitution will not allow any religious test applied to Senators, and Baptists ought to resist any such test.

The story of Alamo and Thermopylae has been repeated in the mountains of India. The Wairi are a brave mountain tribe who have never assented to British annexation, and fight on for their independence. Four British columns have got to subdue these men. One under Col. Tonnochy came to a lower held by six of the Wairi. These brave men refused to surrender and fought the tremendous odds all day. They killed the British commander, and five other officers were killed and wounded. At last they were overpowered and killed. At least five were shot. Capt. White just before he was killed. Write the story of the Wairi tower among the immortal deeds the world cannot afford to forget.

Kansas City is mortally offended. At one of her fashionable functions a gentleman from the East, invited on account of some supposed distinguished quality, expressed his surprise at seeing such an assemblage of well-dressed and well-mannered people. A local writer said it would be too interesting to expect the gentleman to know that the population of Kansas City is made up of people from all parts of the country, not excluding the venerable and authentic East, and that the culture and taste of the city were chief considerations in our leisure as when compared with the provincial ignorance which it often brings out in its Western visitors.

Canada, New Zealand and Austria are now directly linked together by the completion of the all-British cable, which event was celebrated with much gusto at Victoria, B. C. The Canadian end of the cable route at Bamfield Creek, an Vancouver island near the city of Victoria. The Canadian Pacific telegraph line stretches from Bamfield Creek station northward to Departure Bay, and from this point connects with the mainland. This is another step in the development of Britain's inter-imperial policy, since between Australia and Canada, the British Empire's bonds already uniting the political and commercial interests of these two great colonies be further strengthened.

British capitalists and Canadian statesmen are proving their faith by their works. A second transcontinental railroad is under construction in Canada, and will be completed in 1907. The length of the line will be 300 miles, constructed at an expense of some \$20,000,000, which money will be furnished in England. The new line will penetrate the heart of the wheat-growing region of the Canadian Northwest, and will undoubtedly prove a most important factor in the opening and settlement of the vast territory through which it will pass. From a military standpoint, the road will diminish by 75 miles the route for British soldiers entrained at Quebec and bound for Yukon or China.

The animals in the Zoological Gardens are given five game to eat, rabbits, pigs, etc. A few days ago, Great Peter, the thirty-two foot anaconda in Boston was given a hog for his dinner. The huge snake had shed its skin recently, and was probably a little blind, for when it struck at the nose of the hog it missed. The hog bit the anaconda on the neck, killing the snake, but was caught in its folds and crushed. The excitement among the monkeys near by was so great that one monkey fainted.

Father Augustine, an educated priest, much respected by all, was arrested by the 19th Infantry and carried a prisoner to Sancho, where he was kept in a well built cage. Brownell was ready to torture him. There was no charge that he had done anything, nor was there any pretext of retaliation. He was tortured three times to make him tell where some guns were, but he bravely refused to betray his people, and was killed by the third torture. The soldiers are enough to make every Universalist in the land give up his faith.

### DEATHS.

For annual subscribers we insert an obituary notice of 25 words free. We charge an extra word for all over this number. (Twenty-five words is the limit.) If you desire to know at once what the obituary will be, please telephone 1000, or write to us. It will be brought down to 25 words.

CAYWOOD.

Mrs. Faggie Mildred (Courtney) Caywood was born Dec. 1, 1811, near Irving, Ky., and died at the residence of her son, Mr. Thomas Caywood, Sept. 27, 1903, being in the 92nd year of her age. She was the daughter of Eliza and Sarah Courtney, who were among the first and oldest settlers of this country. She had only one brother and three sisters, who lived to a mature age, but preceded her. In December, 1832, she was married to James Caywood, with whom she lived happily till death claimed him as his own, Aug. 26, 1879. To them were born nine children, six of whom are left to mourn the loss of father and mother: Mrs. E. S. Weaver, Mrs. W. J. West, Thomas A. and Alexander, all living near and near Irving, Allen, Kansas. Bro. and Sister Caywood united with Mt. Pisgah Baptist church, Fleming Co., in 1834, and were baptized by Rev. W. W. Gardner. She reared and cared for her children faithfully, and during her widowhood preferred to remain at the old home. She was spared 100 years. Though the hand of affliction bore heavily upon her, yet, amidst it all, she placed her trust in Him who says, "That I will never part upon you more than you are able to bear," and "whom the Lord loveth he chasteneth." It was her greatest desire to witness and enjoy the doctory services of Mt. Pisgah's new church, which had been moved and rebuilt into a nice home of worship at Fair View, but this desire was not gratified, for while we were there, by the grace of our dear Redeemer, Sister Caywood was suffering intensely from an accident, from which she never recovered, but in her last illness it was beautiful to see the deep affection and earnest solicitude for her which was exhibited by her children, grandchildren, neighbors and friends. She leaves an example that cannot be excelled by him. Thus has passed away one who while living was a blessing to those by whom she was surrounded, and in dying left them the rich legacy of a devout Christian life. Her also she has entered that home for which she sighed and "lived for," and we will ever rejoice as that kind of death is the sleep of the hand, but through our tears we can look to Him who has given her rest, sweet rest. We extend our sympathy to the family and relatives of our deceased sister, and bow with them in sorrow at their great and irrevocable loss.

"Angels in Jena, Oh how sweet, To be for such a comfort meet With holy consolation ming That death has met the vanquished king."

Mrs. E. LEE SMITH.  
Irving, Ky., Dec. 1, 1903.

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19th Century Message to 30th Century Christians, by G. Campbell Morgan, \$1.00, net.  
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### HAYNES

Robert Lee Haynes departed this life June 1, 1903. He was born near Whitesville, Ky., Feb. 14, 1826. He was converted and united with Whitesville Baptist church at the age of 14, and lived a consistent Christian. February 14, 1849 he married Mary Ann Deane, of this kind time, Ky. His wife was a beautiful and devoted woman. The last years of his life were spent in the Master's service. His commanding desire was to see souls converted; for this he labored and prayed. His place in the Sunday-school, prayer-meeting and church was never vacant, except in extreme illness. He was a man who he who is talented to preach the Gospel. This church and pastor possessed in him an earnest supporter. Praise God for such a life. We who knew him best are sure that "Well done, thou good and faithful servant," was the welcome from "Him who doeth all things well."

Done by order of Kern Grove church.

### OLARKS

On the 26th of November, 1903, there passed a beautiful and lovely spirit into the "Unseen Holy." Mrs. Geo. F. Clark the devoted wife, loving and affectionate daughter and consecrated Christian, was called up higher and entered upon her reward. She was in her girlhood a member of the Sunday-school, then in her womanhood a teacher in the same, and an active and efficient member of the Christiana Baptist church in Louisville, Ky. Moving to Bowling Green, Ky., she entered into the work of her Master with her usual enthusiasm, and soon endeared herself to the members of the church and Sunday-school there. God's ways are past shall comprehend, but those who are called may share the righteousness of perfect trust in the saving spirit of her devoted husband! May the little pledge of love left behind be loved of the loving Father growing up into the beautiful image of her mother, and when the purity gates open to admit father and daughter, the meeting will be blissful and eternal.

J. M. WEAVER.  
(Obituary continued on 12th page.)

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