

WORLD RECORD

with Love and Love, these three.

Louisville, Kentucky, Thursday, January 1, 1903

NUMBER 5

The Seal of Scripture

BY JOHN T. CHRISTIAN.

IV.

We have formerly given a chapter from this remarkable book, written in Dutch in 1600 and translated into English in 1601, under the English title, "The Seal of Scripture." It is a book that contains the most precious and valuable truths that have ever been revealed to man.

When we are baptized, we are made the children of God. For God is become our father, and Jesus Christ our brother, and that same right that Jesus Christ hath unto the glory of his father have we also, for the brethren have equal rights unto their fathers throne. And thus have we not gotten by sure good works, for we have yet done no good when we were baptized. But thus cometh wholly by the grace of God and by our faith, by that we put our whole trust in him, and that we knowlege him for our Lord and Saviour. And that we believe al that he hath done and suffered for us. For he dyed to make us to live. He became lytle and poore to make us great and ryche: as sayeth saynte Paule in thys manner, ye knowe the liberalite of our Lorde Christe which thoughte he were ryche, yet for your sakes became poore, yt ye, through hys pourtie might be made ryche, for Jesus Christe is wholly gyne to vs, of his father to thintint, yt he shoulde make vs great, ryche and happy by hys death. For we shulde not helpe our selues and therefore he has borne for vs, As sayeth Esauie, A child is borne to vs. For we were all equally detoures, and bounde to God, by the sinne of Adam. Then when we could not helpe our selues, for asmoche as we were seruntes and subiectes vnto the deuell. God hath gyuen to vs, ii. notable gyftes, and hath done ii. thyges for the loue that he hath vnto vs. First that he boughte vs and made vs free fro the deuel and from our sinnes. Secondly that he hath made vs his children & inherites of hys glory, and that all without our deseruinge. As sayde before the prophete Esauie sayinge, The inquite of Jerusalem (that is to say of the man sange by fayth) peace in Iesu Christ) to hym is pardonede, and he hath receyued of the hand of the lorde God twice as moche for all his kinnes. And the prophete zacharie saith also, Tourne you vnto deuelle. I will gyue you double as moche. In the which place these, ii. Phrophets say that for our signes, for the which we haue deserued dampnation, we haue receyued of God, ii. kytes. And therefore is ther issued out of the syde of Iesu Christ, ii. fontaynes, that is to saye bloude and water. By his bloude he hath bought vs agayn from the deuell. Bi the water, he hath washed and purged vs which were defiled and infected, for to offer vs pure and cleane vnto his father. As sayeth Saynt Paule vnto the Ephosians, He

both of the deuil and of all our synes purged, when we enter into the water with a faith. When Pharao was dead then song the children of Israel, and thanked god, that they were arrived on lands out of the water as out of the death. So lyte wyse must every chryste, when out of thys water, that is to say, out of this spirituall death he cometh into life, that is to saye, when he dyeth he shall thanke and praye god, by whome he hath brought hym out of the deuel, vnto the both of our lasting life. For as long as he is yet here in this world, he shall be in the death, that is to say, he shall always be spiritually, and his lyte shall be before the world, with God. How may we then see howe that our baptisme is signified by the red sea, as wyrteth saynt Paul vnto the Corinthians? Our Pharao were him vnder a cloud, and did pisse the sea off and were all baptized in, Moyses, in the clouds, and in the sea, and they all did set one spirituall meat, and they all dyd drynke one spirituall drynke. So saith then well what thing we promyse in the same. Nowe: to thintint that we shoulde be always remembre of this that we haue promysed we be marked with a crosse, and with that water. The faith that we haue at the baptisme taketh away our synes, and the water is nothyng but a sygne or token, wherwith we be marked that we must be vnder the standarde that is to saye vnder the crosse of Jesus Christ, and valiantly fight. As the Jewes had the toke of the Circumcise, wherby we might know whether they were Jewes or Paynes, And as wha the seruantes of the lordes beare the badge of their lordes, some maye thereby knowe whose seruantes they be. So likewise receyue we the signe of Baptisme at the Font by the which we gyue knowlege that Christ is our Lorde.

Secondly, the Baptisme of the water is also a signe of the grace of God: wherby God maketh vs sure, that we shall enjoy his grace and mercy and that he pardoneth vs our synes, and maketh vs his children. Here vpon cometh to vs the token of Baptisme for a badge, to thintint that we shoulde be sure, that he will not forsake vs in our battail and death whiche we leade here in our euyl dayes and synes. And that he will surely gyue to vs the euerlastinge lyfe: And to the intent that we shoulde enterpryse by a stedfastte constance to fight, being assured and certain that god will neuer forsake vs for we haue receyued of hym a badge the toke of baptisme. And if it happen that we mysse suntyne in the redde sea (that is to say) in the enterprise of our battail and that we doubt or yt our battail seme to vs our harde and bytter, we shall beholde our signe and badge whiche we haue receyued of God, wherby he hath promysed vs that we be his children, and that he will not forsake vs. So I say then that by our faith all our synes be pardonede, and that we be the children of God, and that we belonge to god and that god shall shewe vs his mercy. Here vpon receyue we a badge that is the signe of baptisme to thintint that as often as we haue regarde vnto this signe, we shoulde be miferfull of the grace and mercy that god hath don vnto vs, and that we belonge to god and that we be the children of God.

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RAIN MAY, to us, seem lost when it falls on a desert, but it fills some purpose of the Lord. So the Gospel Word falling on the hard heart; it sometimes works a change at last; and even if not so, leaves men without excuse.—Fannest.

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Toronto World has done the same and twelve thousand attend church regularly, and this is more than half the population of the city. Eight thousand attend the Baptist churches, and this is a much larger number than their membership.

In Charing Cross Hospital, London, is a memorial to a young Englishman, named Llewelyn, who was surgeon on the "Alabama" when it was sunk during the Civil War. When his vessel was sinking he removed all the wounded men into the only available boat. One of the wounded is reported to have called out: "There is room for you, doctor." He simply answered: "You are as many as the boat can safely hold; push off." They pushed off and saved the wounded, whilst he went down with the ship.

In his day Richard Cobden said: "The Temperance cause lies at the root of all social and political progress in the country; he had no faith in any other movement apart from the Temperance for the elevation of the working classes." Practically this conviction masters all serious men now. Drunkenness diminishes. We view with dismay the increased consumption of intoxicating liquors through the steady drinking of vast masses of the people; the soaking always goes on, and never ceases. The drinking habits of the people are a neurotic center, where diseases of many kinds have their seat. Love of pleasure often selfish and ignoble, disdain of restraint and delighting in excess, is connected with the love of stimulants; and it is the gambling mania which infects nearly all classes of the community. These and kindred problems in our national life are not new. What is new about them is their immense bulk, the scale has become "an ever-climbing

In the Old Dispensation.

By C. H. Warraman.

Many important truths which had living force in the old dispensation would not be known to us were it not for the light which New Testament revelation gives to us concerning them.

The present importance of these words is the fact stated by Christ that it was "in the Holy Spirit" that David, living in a dispensation when the Holy Spirit did not reign on earth in his fullness as he does now, declared what he did.

Now, there are religious skeptics who tell us that there is much in David's Psalms which misrepresented God, and which therefore, is not to be received as being God's word.

Anti.

Of course, as Christian people, we are against the sins and evils that corrupt and affect the world all about us.

A minister once started a course of evening sermons devoted to the antagonizing of the various sins to which the people were exposed.

It is to be remembered that all possible sins are but subheads, specifications, outcroppings or manifestations of sin.

ed. This is the Bible way of dealing with sin. While each and every form of sin is deprecated and condemned, and while we are urged to fight against every evil habit and disposition, it is impressed upon us that the heart must be purified, sin driven out, slain, destroyed, and the soul made pure by the cleansing of the Holy Spirit.

Another thing to be remembered is that the surest way to get rid of sin is to have the heart made alive in Christ. There is no mechanical way of meeting evil. If, however, the soul is saved and the heart filled with purity and faith and goodness, there will be a disappearance of the evil habits.

Our great work as Christian people is to present Christ as the only Savior. When his salvation comes into a heart all forms of evil will be driven out. It is like bringing a light into a dark room, thus driving out the darkness as it can be driven out in no other way.

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 Presbyterian Board of Publication at Philadelphia is issuing a series of books, "The Presbyterian Pulpit." Each book contains eight sermons by some Presbyterian minister.

Dr. Purves was a great preacher of the Gospel. He believed God's Word with the full intensity of his heart's faith, and he devoted his life to the explication of its mighty and saving truth.

The second volume is entitled "For whom Christ died." The eight sermons are by Rev. W. B. Richards D. D., who has recently become pastor of the famous First is a very strong church which has been served for long years by pastors of great piety and great ability.

Dr. Matthews is in the very front rank of the physicians of the age, and hence in telling how to succeed in the practice of medicine he has only to generalize his own personal experience.

This is a study of tenement life in a great city, with its oppressive evils that lie so heavily on the poor. It presents these things in lurid colors, and a series of misfortunes and disasters bring out successively the miseries and burdens that fall to the lot of the unfortunate.

THE ANGEL OF HIS PRESENCE. By Grace Livingston Hill. Cloth. 12mo. 75 cents. American Baptist Publication Society, Philadelphia.

The power of truth, under the gracious guidance of God's Spirit and of strong human love, to restrain, bless and save a human life, is here very vividly and touchingly portrayed.

BIBLE CRITICISM AND THE AVERAGE MAN. By Howard Agnew Johnston, \$1.50. Fleming H. Revell Co. Chicago and New York.

An interesting and a valuable book. The author sets forth what the current "higher criticism" is, and gives the views of the various schools of critics. He vigorously combats the extreme views of the radicals, and also differs from the thorough conservatives.

HOW TO SUCCEED IN THE PRACTICE OF MEDICINE. By Joseph McDowell Matthews, M.D. LL.D. John P. Morton & Co., Louisville, Ky.

Dr. Matthews is in the very front rank of the physicians of the age, and hence in telling how to succeed in the practice of medicine he has only to generalize his own personal experience.

Dr. Matthews' book on Diseases of the Rectum is the standard on that subject, because every properly contained much that is practical.

IN THE HOUR OF SILENCE. By John Edgar McFayden. \$1.00 net. Fleming H. Revell Co. Chicago and New York.

An admirable book, freighted with precious truth. A friend who read it said recently to the writer: "It will richly repay thoughtful perusal, and sweetly compel deeper thinking, and better living."

THE FAMILY OF THE HERODS. By Florence M. Ferguson. \$1.08. Chas. E. Brown. Kansas City Mo.

The Herod family offer one of the hardest problems to the student of the New Testament. How many Herods were there, and what was their relationship? The author has given years to the study of the subject, examining with special care what Josephus has to say about it.

THE LOOT WEDDING RING. Courtland Myers, D.D. 75cts. net. Funk & Wagnalls, New York.

Dr. Myers makes a powerful plea for the home, against the many forces that tend to disintegrate it. The decay of the home in our cities is perhaps the worst sign of our times.

MAGAZINES.

Good Housekeeping for January has the following contents: Chinese Women in America, Jessie Juliet Knox; Music and Health, Ethelwyn Wetherald; Ohio's Pioneer Work for Girls, Matilda J. Campbell; Girl Housekeepers, Martha Van Benschoten; At Madame Begue's, Ellye Howell Glover; Baby's Christening Gifts, Gardner C. Teal; My Old Piano, Jeannette Young; A Place of Peace, Cora A. Matson Dolson; A Shrine, Alice E. Allen; The New England Pie, Ellen H. Richards; A Song of Content, Alice Crary; The Higher Life, Ella Morris Krotchmar; Jacob Abbott's Methods with Children, Lyman Abbott; The Critic in the Kitchen. IV—The Household Tyrant, Deshaer Welch; A Romance of the Kitchen, Alice Dunbar; Designs for Home Handicraft, Gertrude S. Trowbridge; Discoveries, The Phelps Publishing Co., Springfield, Mass.

"Kiss thy heart with all diligence, for out of it are the issues of life." This is the figure of a reservoir which supplies a city with water. If this water should be poisoned, all the people in the city might be in danger of death.

When once we give way to temper, temper will claim a right of way, and come in easier every time. He that will be in a pet for any little thing will soon be out at elbows about nothing at all.

Wales, the Cradle of Baptist Principles.

BY O. A. WILLIAMS, D.D.

The explorer is willing to spend years of toil and labor, to endure hardship and privation, to suffer hunger and thirst, source, and to discover the springs of its source, and to discover the springs of its many tributaries. It should not certainly be a less interesting task to the believer to trace the divine hand in the workings of Providence, and to search for the many influences and elements which have entered into the growth of the church and the development of Christ's kingdom. "God moves in a mysterious way, his wonders to perform." The evil which man proposes, God changes into good. "It was not you that sent me here, but God's," is what Joseph said to his brethren. Paul is a prisoner in Rome, and the church received as the rich legacy of those years of imprisonment his letter to the Galatians, to the Ephesians, to the Philippians, to the Colossians, and his second letter to Timothy. John Bunyan is confined within the walls of Bedford jail, but the world as a result is blessed with the story of Pilgrim's Progress. The Roman legions invade Britain and conquer the barbarians. Their leaders are carried as prisoners of war to the Roman capital. It is over-ruled by God to the inestimable good of the Britons, and to the extension of His Kingdom. Above the clouds that settle over the islands, the Sun of Righteousness rises. With the Roman yoke, came the freedom with which Christ makes us free. It is generally accepted as an historical fact, that the gospel was introduced into Britain by one of these prisoners, by the name of Bran, who brought three others with him. The time is believed to be between the years 55 and 58. One of these three, whose name was Arwystyl, has been associated with Aristobulus of Romans 16:10, because of the similarity in names. I recently came across the following statement in a newspaper: "The church of Llantwit Major in the Vale of Glamorgan, which has just been re-opened by the Bishop of Llandaff, claims to be the most ancient ecclesiastical center in the British Isles. A daughter of Caractacus, mentioned by St. Paul under the name of Claudia, is said to have founded a Christian church there about A. D. 63. Around this religious settlement there grew up the famous University of Britain, in which both St. David and St. Patrick received their education." Eusebius, born between 260 and 270, records in his history that the apostles extended their labors as far as Britain; but it is probably that this was after Bran and his associates had introduced the gospel into the islands. The fragments of history extant clearly show that the seed of divine truth was received into fruitful soil in Britain, and that many in the First Century embraced the new faith. It seems that to ward the middle of the Second Century the fervor and zeal of the earlier Christians began to wane. But about the year 180 light again shone in the midst of the darkness, when the King of Sumia (Lucius) Lles Ab Coel, a great grandson of Bran embraced Christianity. He became deeply interested in the religious condition of the people. He sent two messengers to Rome, Ewy and Mowddwy, to ask for more missionaries. They returned, bringing four with them. The coming of these ambassadors of the cross imparted new life to the Christians of this land. It would be a matter of interest for us to know what were the practices of these early Christians. There can be no doubt that they adhered to many of the principles which Baptists have defended through all their history. It is said of the bishop or minister of Llandaff (It was here where the first house of Christian worship was erected in Wales) that he taught the necessity of faith and baptism. "It was my privilege two years ago to visit the cathedral of the quaint old city of Llandaff, on which spot it is known that public worship has been maintained for more than 1300 years. Mention is made of one Dyfan Sant, who was made bishop in Rome, so that he might baptize those who believed in Christ among the Welsh nation. Modern writers of the Christians of this country

at that time, that they were baptised on Easter day, and that they baptised those who believed and who professed repentance and promised to renounce their sins, and that they were plunged under the water. It is evident that among the early Christians baptism of believers only was practiced and that immersion was the mode. Owing to the isolation of the islands from the continent, these disciples were not subjected, during the Third and the beginning of the Fourth Century, to the persecution endured by their brethren in the east. But the time came when these Christians in common with others suffered many trials and afflictions from their pagan persecutors. Their history would indicate that they endured such vicissitudes, as befell Christians in other parts of the world, having times of prosperity and times of adversity until about the year 600. A little before this, Austin the Monk was sent to England with forty others by Pope Gregory the Great to convert the pagans and to subject all the Christians of Britain to the domination of Rome. He met with much success among the Saxons, who had invaded the country nearly 200 years before. Ethelbert, the King of Kent, who had married a French princess who was a Christian, was won over by the successful monk together with his court and many of his subjects. He consecrated the River Swale near York, choosing it for his Jordan, caused to be baptized in a single day 10,000 converts. Having met with so much success among the Saxons in England, he turned his attention to the British Christians in Wales, whither they had fled to avoid the cruel ravages of the Saxons. The monk held a synod on the borders of Wales. He sent a request to the pastors of the churches to receive the Pope's commandment, but they utterly refused to listen to the monk or to the Pope, or to adopt any of their maxims. These Christians who, as we have already seen, practiced immersion and believer's baptism, appear now as the defenders of religious liberty. There were four things which the Welsh Christians were asked to receive and to practice:

- (1) To acknowledge the authority of the Pope.
- (2) To keep the Passover at the same time as the Church of Rome.
- (3) To assist the monk and his disciples to preach the gospel to the Saxons.
- (4) To preach infant baptism.

They positively refused obedience to these commands of the Pope, through his representative. When Austin realized that his repeated and compromising efforts proved futile, he warned these Christians of the war and the wretchedness that would come upon them. His warning became true. He used the Saxons as the instruments of his vengeance in making war on these faithful followers of Christ. There existed at this time two colleges in Wales, one at Bangor in the north, and one at Caerleon in the south. These colleges were enriched with valuable libraries. They seemed to be schools for the training of Christians, who had dedicated themselves to the work. Two thousand one hundred (2,100 were in attendance at Bangor, of whom 1,150 perished at the hands of the Saxons, at the instigation of Austin, the papal missionary; while the others were driven into the mountain fastnesses. Notwithstanding the bitterness of the persecution, they remained loyal to their convictions, and swerved not from the dictates of their consciences.

It was one hundred and sixty years after this, before Rome through the aid of the rulers succeeded, contrary to the will of the people in establishing its authority in Wales, and Roman Catholicism became the legalised religion of the country. With the establishment of popery, came religious apathy, and indifference, and intense spiritual darkness. It was the beginning of that long period well designated as The Dark Ages. What a violation of the spirit of the gospel, when rulers formulate creeds, and enforce their acceptance upon the consciences of men; when they prescribe the forms and modes of worship to which all their subjects must conform, or endure the heavy penalty threatened against all offenders! Are these principles which these early Christians defended, for which they suffered and died,

and for which Baptists of later days endured persecution and imprisonment, and which the Baptists of to-day emphasize; we ask, are these principles likely to outlive the withering, blighting effects of a religion established by law? If during this long period Baptist churches existed as distinct and separate organizations, it must have been in secluded places, and their meetings must have been held in secret; for to maintain a visible organization separate from the state church meant the bitterest persecution and death. It is confidently believed by Welsh Baptists that their sentiments did exist through all of this long period in the retreats and seclusions of their mountains. There is but little doubt that there were heart altars on which the fires, not only of piety, but of these great principles, did burn during that long, dark night. In the works of their poets there are allusions during this period to some of the truths which they defended. Baptists appear in this country, ante-dating the beginning of the Reformation, from which date we have authentic history. Benedict, in his history of the Baptists, says: "With the first dawn of returning light, before the ecclesiastical changes on the continent, or in England, we see the Welsh Baptists among the first reformers, and they did not appear to be novices in the business, but entered into the defence of their sentiments and the carrying out of the usual operations of the denomination as to churches and associations, like those who had been familiar with the principles." Honored names appear among the early reformers who labored in Wales, such as Wycliff and Tyndal and many others, and the divine word which they sowed found good soil in the hearts of the mountaineers. There is an authentic record of an organized Baptist church at Olchon in the year 1433, and of a second Baptist church at Ilston in 1449, and of a third at Henegon in 1650. These three churches entered into Associational relations, and held their first public meeting in 1650. Owing to the bitter opposition of the established church, and the oppressive and repressive measures of Parliament against the dissenting churches, no public meetings of the Association were held between the years 1656 and 1689, when the Welsh Baptist churches entered into Associational relation with the Baptist churches in London, and later with those nearer home. In 1700, however, the Baptist churches of the principality organized the second time a separate Association. Now it was composed of nine churches. For ninety years, only one Association is reported; but in 1791, owing to the growth of the denomination and the increase in the number of churches, it was decided that it would advance the interests of the cause at large to divide into three separate causes at large to divide into three separate bodies, according to geographical location.

We have noticed that in 1650 there were three distinct Baptist church organizations in the principality. In 1700, nine. It is probable that there were other organizations which convened in private houses. This was indeed the day of small things, and we can scarcely conceive it to be possible that the ratio of Baptists to the population was larger at this time in Wales than in England. But what do the figures of to-day reveal? We find to-day in the Principality of Wales, including Monmouthshire, formerly a part of Wales, ten Welsh Associations, two English and seven English churches not connected with any of the Associations. The smallest of these Associations has 1,800 members, the largest 20,000. The area of this country is about one-tenth of the land area of Minnesota. The population is about the same, in the neighborhood of 1,800,000. In the Baptist churches of this little country are about 110,000 members, or about one-in-sixteen of the population. In England, Scotland and Ireland with a population of about 40 million, more than 20 times the population of Wales, including Monmouthshire, there are 254,000 Baptists, or one in 178 of the population. I would remind you of the fact that the practices of these Welsh Baptists and their views of doctrine are in perfect accord with those of American Baptists. We wish we could say as much of all English Baptists.

Irreverence Among Ministers.

It is a startling thought that there should be lack of reverence among men whose business is to promote reverence. Familiarity with sacred things does not necessarily produce sanctity; it may produce instead either sanctimoniousness or an unconscious but none the less repulsive formalism, in which the man feels "off duty" when not actually engaged in the performance of ministerial functions. We have been accustomed to associate such perversions of the holy calling of the ministry with churches where priestly pretensions are claimed. Can it be possible that the very formalism and elaborate spiritual etiquette of the priest save him from some of the worst vulgarisms and solecisms which have been witnessed within our own non-ritualistic ranks?

At a council held to examine a candidate for ordination one of the most sacred mysteries of the New Testament was under discussion, a subject upon which the ministers present were probably accustomed to preach with solemnity and power. One or two honest questions received honest and sober answers from the candidate, in which he appeared to have the logical advantage over the questioners. A burst of laughter and applause arose from a certain minority of the ministers present, which was properly rebuked by subsequent speakers and by the moderator.

If such incidents were rare and exceptional they would not deserve mention. But who has not seen ministers enter a room and hurry to a seat during prayer? Who has not seen ministers at a convention or association whispering, laughing, even reading newspapers, during prayer or what is equally an act of worship the singing of a hymn? Who has not noticed the gossip and laughter in conversation rooms while a few faithful souls were trying to hold a devotional meeting in the nearly empty auditorium? Who has not heard a minister tell a joke, the whole point of which lay in a pun or perversion of scripture, or in a cast and sarcastic use of religious terms? Who has not winced when he learned for the first time of the contrast between the pious phraseology and the private, confidential slang terms of some minister who is "looking for a change"?

There may be difference of opinion as to the propriety of specific acts of this sort. If the service of worship in which a conventional audience or other gathering is engaged is really of no significance to a visiting minister because he has decided he has not time to take in the whole programme, why should he regard it as sacred? Why should he not tip-toe round and exchange gossip and arrange committee meetings with the brethren? It is not his prayer-meeting. His time for reverence and a ministerial demeanor is when he is in his own pulpit. Is that the idea? If so, is it of a sort to convince worldly men that the minister's reverence is anything more than paid professionalism? It is because we believe that nearly all of the bad taste and irreverence witnessed among ministers is unconscious that we regard it as a serious hindrance to their usefulness. If a man deliberately sets out to be irreverent he is not worth wasting words on. But if a man sound and reverent at heart falls into the easy error of regarding his personal conduct and inclinations as separate from the official properties, he ought to thank anybody who calls his attention to the fault. —The Standard.

Life consists in intellectual and moral resources, in treasures of truth and beauty. Earth and sky and sea belong to those who can really see them. Life consists in lofty ideals and noble visions. There is the secret of inexhaustible enthusiasm in the pursuit of the flying goal of an unattainable ideal. When genius becomes satisfied it ceases to be creative. Some structures are like hand organs that can only grind out one set of tunes. The great leaders of the race behold lands of promise which they do not live to enter, though they guide others to them.—Dr. J. E. C. Sawyer.

Subscribe for the RECORDER.

Sunday-School Lesson

HUNRAY, JAN. 4.

CHRISTIAN LIVING.

Phil. 4:1-13

MOTTO TEXT.—"Rejoice in the Lord always."—Phil 4:4.

The church at Philippi was Paul's favorite church, and it seems to have been the best of his churches. His strong love for them is shown in the first verse of this lesson where he twice calls the brethren dearly beloved, and speaks of his desire to see them as a longing for them. They were his joy and crown, his joy here, his crown hereafter. The word crown refers to the wreaths used by the Greeks for the victors in the games, and also those worn at their feasts. From the preceding chapter it appears that it is the victor's crown of which the Apostle speaks. "So stand fast in the Lord." Perseverance in patient well doing, day by day, is hard. Even this best church the Apostle needed to exhort to steadfastness. The "we" refers either to their citizenship in heaven, or to his example (see preceding chap. 17-21).

"I beseech Euodia, and beseech Syntyche, that they be of the same mind in the Lord."

Two prominent women, probably of rank who were members of the church and who had quarreled so much they disturbed the peace of the church. Paul's words show they were both guilty, and equally so it would appear. They had been of great help to Paul in his work of saving souls. As they were forbidden to preach, their work must have been in some of the many private ways in which women, of high standing and wealth can aid the work of the preacher. One of the best of these ways was to open their houses for Paul to preach in and to persuade their friends in their own circle to come to hear him. By their personal solicitation their friends would hear the strange Jew, when otherwise they would have paid no attention to him.

"I entreat thee also, my fellow-labourer." Probably the pastor of the church, whom may have been Epaphroditus, the bearer of the letter. "Help those who are weary" means help them to cease their quarreling. "Which laboured with me in the Gospel." This ought to be translated "because they laboured with me." The good they had done and were still capable of doing if they would cease their quarreling made Paul the more urgent. He not only begs the pastor to help them to reconciliation, but urges Clement and the other brethren to interest themselves in the matter. He does not take the time and space to mention all their names. It is enough that they are written in the book of life.

"Rejoice in the Lord, always and again I say, Rejoice." The word always is emphatic. Christian joy at all times is a duty. It ought not to be hard at any time to rejoice in the Lord, in the thought of what He is, of the salvation He gives, of His continued presence and love.

"Let your moderation be known unto all men." Moderation means forbearance or gentleness. They must bear with wrong, not be quick in temper nor given to insisting on their rights. They must show their forbearance on all occasions so that all men, hearth and disciples, should see they were indeed followers of their meek and lowly Lord. "The Lord is at hand." The joy of these thoughts might well make them gentle and forbearing in the vexations of life. "Let us hear with others, seeing the time is near when we may appear the Lord to hear with us. All our rivalries and disputes ought to disappear in the light of the judgment morning."

All Stuffed Up

That's the condition of many catholics from cathars, especially in the morning. Great difficulty is experienced in clearing the head and throat.

No wonder cathars come headache, impair the taste, small and hearing, pollutes the breath, damages the stomach and affects the appetite.

To cure cathars, treatment must be constitutional—alterative and tonic.

"I was afflicted with cathars. I took medicines of different kinds, giving each a fair trial; but gradually grew worse until I could hardly hear, taste or smell. I then concluded to try Hood's Sarsaparilla, and after taking five bottles I was cured and have not had any return of the disease since."—Eugene Foscoe, Lebanon, Kan.

Hood's Sarsaparilla

Cures cathars—it soothes and strengthens the mucous membrane and builds up the whole system.

"Be careful for nothing." Be anxious and troubled about nothing. Trust God. He is close at hand, knows all our necessities and cares for us. "But in everything by prayer and supplication, with thanksgiving." Prayer covers the whole ground of our communion with God. It includes adoration of what He is in himself, praise to Him, thanksgiving and also supplication. Supplication means asking for the blessing we wish. I greatly fear our prayers are too often only supplication and we do not adore God as we ought. We are mere beggars and not children, much less worshippers. It will be a good thing to remember that praise of God for what He is, and thanksgiving to him for his grace and mercy should constitute the chief part of our prayers. Of course asking for what we wish is included in prayer.

"And the peace of God which passeth all understanding shall keep your hearts and minds through Jesus Christ."

The peace which comes from the knowledge that God has pardoned our sins because the Lord died in our stead and we are trusting to his atonement for salvation. That peace does pass all understanding, it is a peace the world cannot take away. This peace is contrasted with the anxiety and care which is forbidden in the previous verse.

The Philippians were not to worry and be anxious. They were to love themselves in God's hands, and He would care for them. The things about which they were to think, or "to take account of," literally the Apostle enumerates in the eighth verse. The word translated "honest" means that, but means more. It would be better translated "honourable." "Lovely" does not mean beautiful but such things as would attract the eye of regenerated souls.

"These things which ye have both learned, and received, and heard, and seen in me, do." The tense of the verbs show that he refers to the things they had heard and seen in him when he was with them. A man must live very close to God, and do everything for the glory of God ere he can appeal to those who know his daily life thoroughly to take himself as an example. "The God of peace shall be with you." They would not have peace with the world. In the world ye shall have tribulation. But what matters that, even in this world, to one who is at peace with God?

"But I rejoice in the Lord greatly, that now at the last your care of me hath rewarded again." The church had sent a contribution to him by Epaphroditus, and Paul sent this letter to them by him on his return. Paul showed his love for this favorite church by allowing them to supply his necessities, a privilege which he refused to the Corinthians and others, owing to the fact that his receiving from them would be misunderstood. Paul is not reproaching them for having had interest in him. He is careful to say that the reason they had sent him nothing for some time was that they lacked opportunity and not that they lacked thoughtfulness and love.

The liberality of his churches was a great joy to Paul.

"Not that I speak in respect of want." He would not have his brethren grieved at the thought that he suffered during the time they had no opportunity to aid him. "For I have learned" I have

of—when he became a Christian. He was at the time he was writing a prisoner in Rome. But he was content because it was God's will.

"I know both how to be abased and how to abound." Outside circumstances moved him but little, for his joy was in his God and in the faithfulness of his converts. And his joy, his serenity, in all the afflictions which befall him were due to the blessed fact that his Lord strengthened him.

VOYAGE FROM VERA CRUZ TO HAVANA.

At 4 p. m. on Nov. 30th, the hoarse whistle blew a blast, the large bell struck, followed by the sudden "dingling-ling-ling" of two or three small ones. On "the bridge" above appeared the two-hundred pound, red-faced, commanding figure of Captain Knight, clad in immaculate white; a dozen sailor-boys, each in his place and all alert to receive and quick to execute orders, hasten to and fro with excited movement, tie or untie long ropes, and manipulate pulleys with promptness and precision. They weigh anchor, having loosed its herculean grasp from the bottom of the sea. As the floating palace lazily pushes out, there is an excited waving of hands and handkerchiefs, with "A Dios! A Dios!" (Good-bye! Good-bye!) exchanged between the passengers and dear friends and relatives left on shore.

Our steamer, the Vigilante, is 300 feet long, has a capacity of 3,000 tons and an average speed of twelve miles per hour. Before the Spanish-American war, Spanish ships carried Mexico's mail; now the Ward Line, to which the Vigilante belongs has the contract. Thirty-six hours out from Vera Cruz and we can catch anchor in deep water, four miles out from Progreso, the port of Merida, and a run of thirty-four hours more put us into Havana Harbor. As if mindful of our comfort and pleasure, the gulf seemed to make a special effort to put itself on its good behavior, yet about a dozen of the passengers were seasick, and some of them violently so. Sixty-five of our hundred passengers disembarked at Progreso, and few new ones came aboard to take their places. Six-hundred cows and horses were received at Vera Cruz for Cuba, and at Progreso they loaded, for New York, a large number of dry hides, also one or two hundred bales of hempen, having the figure and size of cotton bales. This fiber is exported in immense quantities to many parts of the world, and is a source of great wealth to Southern Mexico and Central America.

While anchored at Progreso, awaiting the coming and going of the schooners which load and unload the steamers, we saw large sharks six or eight feet long. Day after day swarms of small flying fish would lift themselves out of the water and, like flushed partridges fly a hundred yards off to one side from the moving ship. They are persecuted and preyed upon by a variety of large fishes, as well as by sea-eagles. I saw a shark three or four feet long leap entirely out of the water in its attempt to catch a flying fish. This set me to thinking, and I concluded that, in this wicked, old world, all beings, even to innocent little fish, have their enemies and persecutors.

Just at dawn we came in sight of Havana, and its thousand arc-light sparkles in the distance like a long string of golden stars stretched out on the surface of the water. Above them flashed the powerful light from the light-house of Morro Castle. At daylight the steamer slowed-up and took on board the official ship from Havana, who conducted it through the gate-way into the tranquil waters of the bay where we cast anchor, thankful to our dear heavenly Father whose kind protection and blessing had attended us from beginning to end of our eight-hundred mile voyage. I found myself comparing and contrasting this voyage with the voyage of life. Amid the darkness of unbelief here in the world, at times we may be well-nigh overwhelmed by the surging billows of

affliction, temptation and sin, but the gleaming light from the heavenly city and the mighty flashes from the light-house of God's word will lead us safely on. Thanks to the good Lord! we do not have to await the coming of our Fleet; so, He knows the sea and voyages with us, ever by our side, and will conduct us safely past the breakers, through the peary gales into the heavenly city.

In Hayman harbor, I heard a sigh when I looked on the wreck of the Maine, which was the cause of so many tears and of so much bloodshed. That one fell stroke startled into action mighty governments and set in motion great armies, the final result being to arrest the course and change the destiny of nations and of the world.

Because of yellow-fever in Vera Cruz and Progreso, Havana has quarantined against those ports. The officers met our ship, and having received of the permit a list of passengers, they examined and questioned us one by one. Those who had had yellow fever, or had lived for several years in a yellow fever district, were considered immune and allowed to pass. But nineteen of us they sentenced to five days confinement in the quarantine station. Transferring us to a schooner, they conveyed us to Tricorria Peninsula near Morro Castle, which is just across the harbor from Havana. We are quartered in long, frame buildings which were erected and occupied by the United States soldiers four years ago. The enclosure contains from four to six acres, and is encircled by a barbed-wire fence. Three armed sentinels, on as many sides of our barracks, stand picket day and night. The food is not bad, and the place is cool, well ventilated, cleanly and pleasant. We are frequently entertained by watching fifteen or twenty Cuban boys play a game of base-ball in the valley below us. Looking over their heads out on the gulf, we can see great ocean steamers, tugs and sail-boats as they come in and go out.

I have received a telephone message and a letter from our brother, Rev. C. D. Daniel, but am not allowed to meet him. So soon as I "serve out my sentence" here, I anticipate a pleasant and profitable time in visiting our Cuban missionaries and looking into their work. I am anxious to see the way they do it, from which I hope to gather valuable ideas to take back to Mexico with me. There is a striking resemblance between the difficulties met with in all papal countries, even should we decide that they are not identical.

J. G. CHAFFAIN, Tricorria (Havana), Cuba. Nov. 28, 1902.

TREE AND FRUIT.

BY REV. J. J. TAYLOR, D. D.

From the Herald's interesting and instructive account of the recent Baptist Congress in Boston, it appears that our Junior was hardly prepared for some of the things which he heard. There has rarely been a meeting of the Congress in which utterance has not been given to some views that might be classed as "startling," if they represented any considerable class of thinkers. The fortunate thing for the Baptists, and indeed for Christians generally, is that these "startling" brethren are not usually taken very seriously—by any except themselves. Indeed, it is possible that, like another famous congressman, they sometimes talk for fun, and do not care to be taken too literally.

If the untoward quarrel who recently proved to their own satisfaction that baptism is not essential to church membership do really take themselves seriously, and practice what they preach, the source of their error may be easily discovered. The trap is the "invisible church," the natural and necessary outgrowth of church membership without baptism. Only in Matt. xvi. 18 does our Lord lay specific claim to a church. If that is a universal and inflexible truth, something unchangeable through the ages and the nations, and embracing all the elect,

surely one may be a member of the true and only church of Christ, not only without baptism, but also without partaking of the Lord's supper, or even making a profession of faith. And, if by the electing grace of God one belongs to the real and spiritual church of which Jesus is the builder, why shall he care to belong to any other? The question is pertinent and important; if there is any answer, it ought to be set forth.

Professor Gilbert, a champion of the "invisible" theory, quite does away with baptism as an evidence of Christ. He says: "In the early Jewish ministry, before Jesus fully began his Messianic work, he allowed his disciples to baptize, as John had done, and was still doing. But it is significant that as soon as Jesus took up his work in Galilee this rite of water baptism disappears, and leaves no trace behind." The learned Professor regards the command in Matt. xxviii. 19, 20 as spurious. If Jesus proposed to establish only a spiritual and invisible church, a physical and visible rite of initiation would have been absurdity.

Speaking of the Novations, who were out of fellowship with Romanists, one of the champions of the "invisible" theory says: "They were members of the universal spiritual church which the Lord had built on the rock, and therefore that the gates of hell should not prevail against it." He further says that it was "a church which it was possible for a man to enter by faith, and thus escape the wrath of the Pope." It has never occurred to the writer that Jesus undertook to shield the members of his church from the wrath of any human being (Matt. x. 17, 28; xiv. 9; Rev. vii. 14, et al.); but, if this "invisible" teacher is correct, and the Lord's purpose was to relieve his people from the responsibilities of local church membership, why should he so severely require the aged, the frail, the fashionable, to be dipped "head and ears" in water? If one can escape the wrath of a Pope by simply holding membership in an invisible church, why not escape the inconvenience and humiliation of baptism in the same way? This is an important and practical question, especially if the "invisible" church is the only one that Jesus is building and preserving; and for it the writer can bring no answer.

The correct text simply brings forth its fruit.—Religious Herald.

TWENTY-SIX THOUSAND DOLLARS FOR CENTRAL COLLEGE.

The friends of Central College are rejoicing. A movement for increased endowment, to be completed next June, has been finished seven months before the time planned. In addition to this, conditional pledges have been made that will bring the amount up to \$25,000 by next June, and also secure a President's house. The clear rooms are overcrowded with students and the Board of Trustees are to meet soon to plan new buildings to accommodate the increased attendance. The plans are to remodel the main building by adding wings and christen it Memorial Hall, in memory of the days from '61 to '66, when 1200 young men out of an attendance of 120 left school at their country's call to save the Union.

Central College, located at Pulla, Iowa, is the oldest Baptist educational institution in the state, having been founded by a state convention of Baptists in 1853. Among the graduates of this school are to be found the names of Hon. I. M. Harris, Dan Malcom; Judge J. H. Applegate, Guthrie Center; St-Judge Harvey, of Leon; Judge David and Robert Ryan; Judge S. F. Frosty, Oquema, Colo. of Cedar Rapids; and Mrs. J. S. Charless. Judges Devoss, Shewey, and Rice and Hon. Thomas Ryan of Webraden were also educated here. The success of this movement has been through the loyal work of the alumni and friends of the institution led by Acting President Garrison.

Subscribes for the Recorder.

AN UNBAPTISTIC ATTACK.

The spirit manifested by the Baptist Advocate and the Baptist Standard in reference to Dr. W. P. Harvey's visit to the General Association of Arkansas, is unbaptistic, anti-christian and unamerican. Never in the whole history of the Baptist denomination has there been such a spirit manifested. It does seem that the editors of the above named journals have imbibed freely of the spirit of Rome, the mother of harlots, and are fully prepared to ostracize, brand and persecute Baptist brethren for using their God given rights to be free men. Dr. Harvey's crime, for which he has been so unmercifully fogged, was visiting the General Association of Baptists, of Arkansas. Now the spirit which brought that organization into existence is dangerous to our cause, yet the spirit which denies a brother a right to visit that body is far more dangerous. I have always co-operated with the organized work and am to-day as strong a supporter of that work as Dr. Barton or Cranfill, but my zeal for the organization will never lead me into such blindness as Brothers Cranfill and Barton seemed to be in when they made that unbaptistic attack on Dr. Harvey and the able paper he represents. Brothers Cranfill and Barton write as the Pope of Rome might write to his faithful, but while there is a drop of Baptist blood in our veins we Baptists are going to feel at liberty to meet with Baptists and take part in their deliberations the world over. The Western Recorder and its faithful editor have done more for the organized work than any other paper or editor in the South. God deliver me from men so narrow that they cannot see how a man may be friendly with men when he opposes their plans. According to Dr. Cranfill's view all who fail to say hard things about the General Association of Arkansas are enemies of the organized work, are two-faced and on the fence. Well we are glad he does not set the pace for all Baptists, neither do they think he is the ruler of the Baptist Universe. He may dictate the policy to some Baptists who use their liberty, as they think best when they wish to meet with Baptists; whether they co-operate with them in their mission work or not they will do so. God deliver the organized work from such friends as The Baptist Advocate and Baptist Standard seem about to become. H. (This is the way it strikes an outside brother. Fortunately our Boards are not responsible for the acts of some of their avowed champions.) Ed.

FROM BRAZIL.

Pleasant Christmas to all my friends. Many times I have thought of writing a little letter to the Western Recorder since I left Louisville two years ago, but, "this and that", and I have never written.

I came home to take charge of our Rio Church, and, so far, the Lord has blessed us in our efforts.

The people are willing to hear the Gospel, but our preaching hall is in a narrow, noisy, very noisy, street, and has a beer garden in front of it with a "merry-go-round" where a brass band plays always, to destroy my work and to kill me. Though there are all these difficulties, difficulties indeed, for my health broken down already to have to preach in such a place, yet the Lord has blessed his cause in our hands.

Our services are beautifully attended, so that on Sunday nights, there is no room for all the people. They just stand and hear us while we try to preach against the brass-band.

In September I made a week's visit to three mission stations under the direction of Rio Mission and baptized 22 persons, and in my church I baptized 7. Last month I could not leave Rio to visit home, but baptized 18 persons in my church and expect to baptize 10 this month.

Pray the Lord to use me in bringing many souls to Christ. So often I think of the man whom I had the pleasure of attending the Wednesday prayer-meetings.

with my ever dear Broadway Baptist church, and bear Dr. Jones pray for "those in distant lands who are endeavoring to uplift the Cross."

Let the Broadway church and the other churches uphold me with their prayers. And may God bless his people in Kentucky.

Yours in Christ Jesus, FRANCIS F. LAMAR. (P. O. Box 352.) Rio de Janeiro, Dec. 1, 1902.

"THE SPARE BED."

Dear sisters who read the Recorder: I have long ago learned by experience the disastrous results of "The Spare Bed" and for the sake of humanity I want to plead with my dear sisters to be careful of "The Spare Bed" where your pastor who perhaps only visits you once a month has to sleep.

It is usually kept in the best bedroom in the house, which is often considered too good for God's sunlight and air to shine in. The room is clean and well dusted. The lines are immaculate and everything is in keeping, but what a dangerous thing for one to sleep in such a bed, when perhaps there has not been fire in the room for a week or a month!

Many of "The Spare Beds" of Kentucky are "big fat feather beds" but are deadly in their effects if not well warmed and seasoned (as my mama always termed it.)

Feathers are absorbents of dampness. Mattresses as well, and so are linens. I have in my life a few times slept in "the best bed" when it seemed to me I was between sheets of ice. A sore throat or a deep cold was the result. I have known of many people to have pneumonia from sleeping one night in an unseasoned bed.

Will my dear sisters bear with me if I tell them how my voice and thoughtful mama used to do in the long ago?

The day we expected our pastor or indeed any visitor, my mama used to have the spare room well aired and in winter a fire was kept at least an afternoon. The feather bed was laid down before the fire and well warmed and turned repeatedly. The pillows were placed in chairs near the fire and treated as the bed was. The sheets, blankets and comforts were spread on chairs where they too could be well heated and dried out. No sore throats or colds or pleurisy were ever experienced from sleeping in one of those good old fashioned, well seasoned beds.

AN INTERESTED SISTER

Dear Recorder:—

Again I ask a little space in your columns. Our State Local Option work is still progressing. Our Field Secretary Dr. Young, is still actively engaged on the field with fine success.

First he goes to a county or town and assists the committee in formulating the plans for a local option campaign, then he returns just a few days before the election and for a day or two burns tar upon the backs of the enemy, and almost every time burns him out on election day. Five victories recently. Fulton, Fulton Co., Cloverport, Breckinridge Co., Barbourville, Knox Co., Mt. Olivett, Robertson Co., and Coriath, Grant Co.

We have just begun a vigorous assault upon the Beart in Georgetown. It will be remembered by some that we carried Scott County in 1896 by an overwhelming majority, but by a decision of the Court of Appeals Georgetown was deprived of the benefit of the provisions of the law. This is a contest in which every Baptist in the state will be deeply interested because of the location of our college here. The election will take place January 23, 1903. We appeal to the good Christian people of the state that they send up a petition to God that they may prevail and righteousness may rain down upon us. If any brother or sister feels inclined to send a contribution for this local fight, it will be thankfully received. Printing, labor, and expenses will cost us money. In the meantime I will call attention to

the brethren who made subscriptions to the general state funds that much of that has not been paid. This cannot be used for local work, but belongs to the state funds.

J. J. RUCKER. Georgetown, Ky. MEMPHIS, TENN.

A very satisfactory revival was held in First church of this city, latter part of November. The popular and efficient pastor, A. U. Boone, was assisted by Dr. Whitecomb Brougher, of Chattanooga. The Sunday services were far-reaching, being attended by people from all parts of the city. The number of conversions, and additions to the church are not known by the writer. The membership was greatly revived and there were conversions at almost every service. Pastor Boone has been preaching extra strong sermons, since his return from his European tour.

The Central church and pastor T. S. Potts, have quietly built a beautiful church in the suburbs. They will soon locate a pastor, who will no doubt, at an early day establish a strong church. It is located in a well to do neighborhood, and bids fair to become one of the leading churches of the city.

Pastor T. T. Thompson is developing the Seventh street church along right lines. It will, in a few years, be self-sustaining. Pastor Lipsey and Deacon R. G. Craig have done a successful work in Trinity church. The writer has just concluded a pastorate of 12 years at Macou. This is a model church. In all that time he has not heard an adverse criticism, but has had the earnest co-operation of the church and cordial good wishes of others. The salary, by Deacon Tharp's unique plan and his business like management, has been paid promptly each quarter. If the time were to go over—all I could wish would be that I might accomplish more for the church. I could not expect them to do more for me. They have called Brother Butler of Jackson it is understood he will accept.

I hear good reports from Pastors Dav- enport of Millington, Reese of German- town, Whitten of Bartlett, Inman of Whiteville and Sale of Moscow.

The description of the new Walnut street church and the account of the dedication thrilled many hearts with gratitude to God.

Rev. W. T. Lowrey, president of Mississippi College, preached a series of revival sermons at Blue Mountain, Miss., from fifth Sunday in November, to the first Sunday in December. There were from 30 to 40 conversions.

Bro. Lowrey was reared here, and was president of the Female college and pastor of the church a number of years, and yet his sermons are as fresh to the people as those of a preacher they never heard before. He has matriculated 266 students, the largest number the college ever had at this stage of the session.

The Female college at Blue Mountain, with greatly enlarged boarding facilities is full to overflow. Now and then a girl will leave on some account and others may enter.

J. D. ANDERSON. Dec. 15, 1902.

In the night distress feel after something which may quiet and stay thy heart till the next springing of the day. The sun will arise, which will scatter the clouds. And in the day of His power thou wilt find strength to walk with Him; yes, in the day of thy weakness His grace will be sufficient for thee.— Isaac Pennington.

FREE TO EVERYBODY.

J. M. Willis, of Crawfordville, Ind., will send free by mail to all who send him their address; a package of Pansy Compound, which is two weeks' treatment, with printed directions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, lagrippe and blood poison.

ARE YOUR KIDNEYS WEAK?

Thousands Have Kidney Trouble and Never Suspect It.

To Prove What the Great Kidney Remedy, Swamp-Root, Will Do for YOU, Every Reader of the Louisville "Western Recorder" May Have a Sample Bottle Sent Absolutely Free by Mail.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

The kidneys filter and purify the blood that is their work.

Therefore, when your kidneys are weak or out of order, you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking the great kidney remedy, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering with fatal results are sure to follow. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles, makes your head ache and back ache, causes indigestion, stomach and liver trouble, you get a sallow, yellow complexion, makes you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr. Kilmer's Swamp-Root, the world-famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

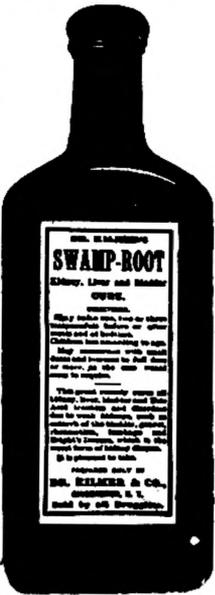
If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

Swamp-Root is pleasant to take and is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most

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 you read this generous offer in the Louisville Western Recorder.

THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY.

DEAR BROTHER:—In response to a request from many Sunday-School workers, the Southern Baptist Theological Seminary has arranged for a special course of lectures covering in a comprehensive way that portion of Scripture which will include the lessons of the International Sunday-School Committee used in all our Sunday-Schools for the first six months of the year 1903. The subject of the Sunday-School lessons and the course of lectures will be "The Life and Epistles of Paul the Apostle." The object of this course is to give a broader and deeper knowledge of the Scriptures containing the Sunday-School lessons of the period named than the teacher would ordinarily get from the lesson helps. Dr. A. T. Robertson, professor of New Testament Interpretation of the Southern Baptist Theological Seminary, will give eight lectures on the above subject. Dr. Geo. B. Eager, professor of Biblical Introduction, will give two lectures on the Geography and Archaeology of the Book of Acts. The object of these lectures will be to make the course an interesting and instructive as possible, with a view to aiding in the general preparation for the teaching of the Sunday-School. The lectures will not be confined to the study of the passages embraced in the lessons from Sunday to Sunday. The subject will be studied in a larger way than



Swamp-Root is pleasant to take, successful remedy for kidney, liver and bladder troubles.

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.

It is hoped also that a brief talk will be given at the conclusion of each of these lectures, on methods of teaching by some gentlemen who are expert in this direction. These lectures will take place on Monday, Tuesday, Thursday, Friday and Saturday evenings during the first two weeks of January, beginning next Monday, January 5, and closing Saturday, January 17. They will be delivered in Norton Hall, on Broadway between Fourth and Fifth Streets, beginning promptly at eight o'clock and closing not later than 9:15.

All Sunday-School workers and teachers, especially, of all denominations, are cordially invited to be present. The lectures are also open to the general public, and any who desire may come and will be welcome. There are no fees or charges of any kind.

If you could be kind enough to give this notice a place in the issue of your paper this week, I believe you will be aiding the Sunday-School work, and will greatly oblige.

Yours sincerely, E. Y. MULLINS, President.

Louisville, Ky., Dec. 29, 1902.

All the doors that lead inward to the secret place of the Most High are doors outward—out of self, out of smallness, out of wrong.—George MacDonald. Subscribe for the Recorder.

COMPLETES IN HIM.

BY NEWMAN HALL.

Complete in Him! Best words of peace! From earthly fear nothing give release, And bid my anxious doubtings cease— Complete in Him.

In Him all might and mercy meet; By Him I'm clothed from head to foot; My soul's equipment is complete— Complete in Him.

My faithful, sympathizing Friend! In Him all beauties sweetly blend; And I shall be, till time shall end, Complete in Him.

With Christ, no other priest I need— No sacrifice; He once did bleed; He ever lives to intercede— Complete in Him.

His righteousness my perfect plea, From all the claims of justice free, Who shall bring ought in charge against me, Complete in Him?

Who shall condemn? The Christ who died, That pleads at the Father's side; And naught for me can be denied, Complete in Him.

Complete in Him—all things are mine; Then, Lord, art mine, and I am Thine; My store is infinite, divine— Complete in Him.

And when my voice shall fall in death, I still will trust what Jesus saith, And whisper with my latest breath— "Complete in Him."

His truth and love, a boundless store, Shall be my heaven forever more, And I will sing, as still I sing— "Complete in Him!"

Our Pulpit. GOD'S FELLOW-WORKERS.

BY ALEXANDER MACLAREN, D. D.

"Labourers together with God."—I Cor. iii. 9.

The characteristic Greek tendency to factions was threatening to cloud the Corinthian Church, and each faction was swearing by a favourite teacher. Paul and his companion, Apollus, had been taken as the figurehead of two of these parties, and so sets himself in the contest, first of all to show that neither of the two was of any real importance in regard to the church's life. They were like a couple of gardeners, one of whom did the planting, and the other the watering; but neither the man that put the little plant into the ground, nor the man that came after him with watering-pot, had anything to do with originating the mystery of the life by which the plant grew. That was God's work, and the pair that had planted and watered were nothing. So what was the use of fighting which of two things was the greater?

But then he thinks himself that, that is not quite all. The man that plants and the man that waters are something after all. They do not communicate life, but they do provide for its nourishment. And more than that, the two operations—that of the man with the dibble and that of the man with the watering-pot—are one in issue; and so they are partners, and in some respects may be regarded as one. Then what is the sense of pitting them against each other?

But even that is not quite all; though united in operation, they are separate in responsibility and activity, and will be separate in reward. And even that is not all; for, being nothing and yet doing something, being united and yet separate, they are taken into participation and co-operation with God; and as my text puts it, in what is almost a presumptuous phrase, they are "labourers together with Him." That partnership of co-operation

is not merely a partnership of the two, but it is a partnership of the three: God and the two who, in some sense, are one.

Now whilst this text is primarily spoken in regard to the apostolic and evangelistic work of these early teachers, the principle which it embodies is a very wide one, and it applies in all regions of life and activity, intellectual, scholastic, philanthropic, social. Wherever men are thinking of His thoughts and trying to carry into effect any phase or side of God's manifold purposes of good and blessing to the world, there it is true. We claim no special or exclusive prerogative for the Christian teacher. Every man that is trying to make men understand God's thought, whether it is expressed in creation, or whether it is written in history, or whether it is carried in half-obliterated letters on the constitution of human nature, every man who, in any region of society or life, is seeking to effect the great designs of the universal loving Father—can take to himself, in the measure and according to the manner of his special activity, the great encouragement of my text; and feel that he, too, in his little way, is a fellow-helper to the truth and a fellow-worker with God. But then, of course, according to New Testament teaching, and according to the realities of the case, the highest form in which men thus can co-operate with God and carry into effect His purposes is that in which men devote themselves, either directly or indirectly, to spreading throughout the whole world the name and the power of the Saviour Jesus Christ, in Whom all God's will is gathered and through Whom all God's blessings are communicated to mankind. So the thought of my text comes appropriately when I have to bring before you the claims of our missionary operations.

Now, the first way in which I desire to look at this great idea expressed in these words, is that we find in it

I.—A Solemn Thought.

"Labourers together with God." Can not He do it all Himself? No, God needs men to carry out His purposes. True, on the Cross, Jesus sops the triumphant word, "It is finished!" He did not thereby simply mean that He had completed all His suffering; but He meant that He had then done all which the world needed to have done in order that it should be a redeemed world. But for the distribution and application of that finished work God depends on men. You all know, by your own daily business, how there must be a middleman between the mill and the consumer. The question of organizing a distributing agency is quite as important as any other part of the manufacturer's business. The great reservoir is full, but there has to be a system of irrigating channels by which the water is carried into every corner of the field that is to be watered. Christian men individually, and the Church collectively, supply, may I call it the missing link, between a redeeming Saviour and the world which He has redeemed in act, but which is not actually redeemed until it has received the message of the great Redemption that is wrought. The supernatural is implanted in the very heart of the mass of heaven by the incarnation and sacrifice of Jesus Christ; but the spreading of that supernatural revelation is left in the hands of men who work through natural processes and who thus become labourers together with God, and enable Christ to be to single souls, in blessed reality, what He is potentially to the world, and has been ever since. He died upon the Cross. "It is finished." Yes—because it is finished, our work begins.

Let me remind you of the profound symbolism in that incident where our Lord for once appeared conspicuously, and almost ostentatiously, before Israel as its true King. He had need—as He Himself said—of the peacock beard on which He rode. He cannot pass, in His coronation processions, through the world unless He has us, by whom He may be carried into every corner of the earth. So "the Lord has need" of us, and we are to be "fellow-labourers with Him."

But this same thought suggests another point. We have here a solemn call

addressed to every Christian man and woman.

Do not let us run away with the idea that, because here the Apostle is speaking in regard to himself and Apollus, he is enunciating a truth which applies only to Apostles and Evangelists. It is true of all Christians. My knowledge of, and faith in, Jesus Christ as my own personal Saviour, imposes upon me the obligation, in so far as my opportunities and capacities extended, to co-operate with Him in spreading His great Name. Every Christian man, just because he is a Christian, is invested with the power—and power to its last particle is duty—and is, therefore, burdened with the honorable obligation to work for God. There is such a thing as "coming to the help of the Lord," though that phrase seems to reverse altogether the true relation. It is the duty of every Christian, partly because of loyalty to Jesus, and partly because of the responsibility which the very constitution of society lays upon every one of us to diffuse what he possesses, and to be a distributing agent for the life that he himself enjoys. Brethren! there is no possibility of Christian men or women being fully faithful to the Saviour, unless they recognize that the duty of being a fellow-labourer with God inevitably follows on being a possessor of Christ's salvation; and that no Apostle, no official, no minister, no missionary, has any more necessity laid upon him to preach the gospel, nor pulls down any heavier vow on himself if he is unfaithful, than has and does each one of Christ's servants.

So "we are fellow-labourers with God." Alas! alas! how poorly the average Christian realises—I do not say discharges, but realises—that obligation! Brethren, I do not wish to find fault, but I do beg you to ask yourselves whether, if you are Christians, you are doing anything the least like what my text contemplates as the duty of all Christians. May I say a word or two with regard to another aspect of this solemn call? Does not the thought of working along with God prescribe for us the sort of work that we ought to do? We ought to work in God's fashion, and if we wish to know what God's fashion is, we have got to look at Jesus Christ. We ought to work in Jesus Christ's fashion. We all know what that involves of self-sacrifice, of pain, of weariness, of utter, self-oblivious devotion, of gentleness, of tenderness, of infinite pity, of love running over. "The master's eye makes a good servant." The Master's hand working along with the servant ought to make the servant work after the Master's fashion. "As My Father hath sent Me, so send I you." If we felt that side by side with us, like two sailors hauling on one rope, "the Servant of the Lord" was toiling, do you not think it would burn up all our selfishness, and light up all our indifference, and make us spend ourselves in His service? A fellow-labourer with God will surely never be lazy and selfish. Thus my text has in it, to begin with a solemn call.

II.—A STRONG ENCOURAGEMENT.

"Fellow-labourers with God."—then, God is a fellow-labourer with us. The co-operation works both ways, and no man who is seeking to spread that great salvation, to distribute that great wealth, to irrigate some little corner of the field by some little channel that he has dug, needs to feel that he is labouring alone. If I am working with God, God is working with me. Do you remember that most striking picture which is drawn in the verses appended to Mark's Gospel, which tells how the universe seemed parted into two halves, and up above in the serene, the Lord "sat on the right hand of God," while below, in the murky and obscure, "they went everywhere preaching the Word." The separation seems complete, but the two halves are brought together by the next word—"The Lord also," sitting up yonder, "working with them;" the wandering preachers down here, "confirming the word with signs following." Ascended on high, entered into His rest, having finished His work, He yet is working with us, if we are labouring together with God. If we turn to the last book of Scripture, which draws back the curtain from the invisible world, which is all filled with the glorified Christ, and shows His relations to the earthly militant church, we read no longer of a Christ enthroned in apparent ease, but of a Christ walking amidst the candlesticks, and of a Lamb standing in the midst of the Throne, and opening the scroll, launching forth into the world the sequences of the world's history, and of the Word of God charging His enemies on His white horse, and behind Him the armies of God following. The workers

III.—A SIGNAL HONOUR.

Suppose a great painter, a Raffaele, or a Turner, taking a little boy that cleaned his brushes, and saying to him: "Come into my studio, and I will let you do a bit of work upon my picture." Suppose an aspirant, an apprentice in any walk of life, honoured by being permitted to work along with some one who was recognized all over the world as being at the very top of that special profession. Would it not be a feather in the boy's cap all his life? And would he not think if the greatest honour that ever has been done him that he was allowed to co-operate, in however inferior a fashion, with such an one? Jesus Christ says to us, "Come and work here side by side with Me." But Christian men, plenty of them, answer "It is a perpetual nuisance, this continual application for money! money! money! work! work! work!" "It is never-ending, and it is a burden!" Yes, it is a burden, just because it is an honour. He who knows that labour with God has the associated

that the Hebrew word which means "glory" literally means "weight." There is a great truth in that. You cannot get true honours unless you are prepared to carry them as burdens. And the highest honour that Jesus Christ gives to men when He says to them, not only "go, work to-day in My vineyard," but "come, work here side by side with Me," is a heavy weight which can only be lightened by a cheerful heart.

Is it not the right way to look at all the various forms of Christian activity which are made imperative upon Christian people by their possession of Christianity as being tokens of Christ's love to us? Do you remember that this same Apostle said, "Unto me who am less than the least of all saints is this grace given, that I should preach the unsearchable riches of Christ." He could speak about burdens and heavy tasks, and being "persecuted but not forsaken," almost crushed down and yet not in despair, and about the weights that came upon him daily, "the care of all the churches." But far beneath all the sense of his heavy load lay the thrill of thankful wonder that to him, of all men in the world, knowing as he did better than anybody else could do his own imperfection and insufficiency, this distinguishing honour had been bestowed, that he was made the Apostle to the Gentiles. That is the way in which the true man will always look at what the selfish man, and the half-and-half Christian, looks at as being a weight and a weariness, or a disagreeable duty, which is to be done as perfunctorily as possible. One question that a great many who call themselves Christians ask is, "With how little service can I pass muster?" Ah, it is because we have so little of the Spirit of Christ in us that we feel burdened by His command, "Go ye into all the world," as being so heavy; and that so many of us—I leave you to judge if you are in the class—so many of us make it criminally light if we do not ignore it altogether. I believe that if it were possible to conceive of the duty and privilege of spreading Christ's name in the world, being withdrawn from the Church, all his real servants would soon be yearning to have it back again. It is a token of his love; it is a source of infinite blessings to ourselves. "If the house be not worthy, your peace shall return to you again."

IV.—TIGHTEN THE BUCKLES.

BY REV. THOMAS L. CUTLER, D. D.

It is related that a cavalry officer, with a small number of followers, was pursued by an enemy who were in large force. He discovered that his saddle-girth was becoming loose; his comrades were urging him on to greater speed; but he dismounted, tightened the loose buckle, and then rode on, amid the shouts of his companions. The brambles about would have cost him his safety—perhaps his life. His wise delay ensured his safety, and sent him out of the reach of his pursuing enemies.

This incident suggests several spiritual lessons. A very obvious one is that the Christian, who is in such haste to rush off to his business in the morning that he does not spare any time for his Bible or for prayer, is quite likely to "ride for a fall" before sundown. One of the most eminent Christian preachers of New York told me that he never met his family at the breakfast table until he had had a refreshing interview with his God over his Bible and on his knees. His family worship afterwards was not only a tightening the buckle for himself, but was a gracious means of safety to his household. One of the greatest dangers in these days is that too many children are growing up—even in nominally Christian families—with sadly lax sentiments in many vital directions. They have loose views about God's day and God's Book, and very loose practices as to attendance upon God's worship. They start out in life with a broken buckle, and when the strains of temptation come, they are easily thrown to the ground. Fathers and mothers owe to their children, as well as themselves, the duty of tightening the middle-girth.

Not only do many families suffer from laxity in parental government and godly personal training, but I fear that some congregations suffer from laxity in the teachings of their ministers. No church is very likely to rise higher than its own pulpit. If the shepherd of the flock holds Jesus' doctrine, if he be so "liberal" that he gives away, or throws away, vital truths; if he lets down too many bars that the Bible windy puts up, then it is no wonder that the flock wanders off into the ways of worldliness. There is no danger in these days of en-

omni-strictness, or of "Partisanism" principles or practices. The danger is just from the opposite direction. Would it not be a wise thing if some pastors, who see that their churches are being overtaken and demoralized by worldly temptations, should call a halt, and lighten their buckles?

The incident at the head of this brief article has a very close application to the maintenance of a vigorous, happy and useful Christian life. The very word "religion" is derived from a Latin word that signifies "to bind fast." True religion means the being bound fast to the Lord Jesus Christ in constant dependence on Him and obedience to Him. It is the very opposite of loose thinking and loose living. How to keep up a healthy spiritual life is the daily problem with every Christian. The parable of the buckle gives a hint. True piety is never self-sustaining. We can only "do all things through Christ that strengthen us." Without Him nothing. When we relax in this vitalizing it is that our Bible exhorts us with prodigious emphasis to "pray without ceasing." When we relax in this vitally important duty, the enemies will soon overtake us, and overmatch us, and leave us in the dust. Brethren and sisters, tighten the prayer-buckle.

THE ESSENTIALS TO A SUCCESSFUL REVIVAL.

BY REV. GEORGE MAWS FELTUS.

The success meant is the increase of God's accepted dominion in our community. For this, God's superlative blessing is needed. Without God we can do nothing. So evident is this both from Divine declaration and from experience, that it is needless for present purpose to amplify the fact. The Holy Spirit must convict of sin and convince of truth, else there will be no revival. Of concern to us, though not so important, is what we can do to co-operate with God. For while without him we can do nothing, yet without us God does little. By the foolishness of preaching and the ananias of witnessing he is pleased to save. What is it, if withheld, would tend to make God's readiness futile? Whatever that is, that is essential to a successful revival. To speak of things in the order they are to be practiced, I note first the preparation and then the participation.

What is essential in preparation? Chief of all is the spirit to pray. Spirit of prayer rather than prayer, I say, because the waiting, beseeching attitude towards God is an intensity of prayer that cannot be developed in isolated petitions. Do not merely make mention of your desire for soul's salvation in chance prayers, but set the heart to perpetual pleading at the throne of grace.

Towards the unconverted it is a righteous policy to cultivate acquaintanceship. Drop your old comrades for a time and seek to keep company with unbelievers until you may become winnable to them. Attract them to yourself in order that God may draw them to himself through you. The hunger and thirst for true friendship on the part of many of these disconsolate souls may prove the weakness through which they are to be conquered for Christ.

Cultivate the ones of your spiritual harness by considering the fruitfulness of your life and your church. How many have you led to Christ within the year? Or how many have you even tried to win? How many has your church gathered in? Has it not been about one convert to fifty members? The shame! Call to mind the number who have lapsed from the faith, who have turned back to the world, who have blasphemed the name of God before the unconverted. Fix your thoughts upon these facts in order that you may be more painfully become conscious of your spiritual condition, and therefore the more ardently desire a revival.

On the other hand, contemplate the situation of the sinner. Do you believe the Word of God? Then you must believe that sin brings death. What then is the dire situation of unbelievers?

Will morality, will education, will prosperity, will social standing avert the ungodly in the day of God's wrath? Christians, we must either believe the terrible warnings to sinners, else we must give up the Bible. That warning is one of impending peril. Contemplate their danger that your soul may strive with God for the conversion of the indifferent, heedless, hardened and iniquitous.

What is essential in participation? The time of meetings having arrived, what then may we do to conduce to success? First, but not chiefly, attendance. Cancel or avoid other engagements which will admit of annulment or postponement. More important still, let your attendance be accompanied by non-Christians. Do not for the sake of the pleasure seek out your Christian friends to keep you company, but neglect them for the time and have seal to take with you some one who otherwise would not be apt to go. It is not an unusual experience in evangelistic meetings to find that practically everybody is a Christian. The preaching at such times is for unbelievers, and it is not right for you to seat yourself at the feast and leave at home those for whom it is intended.

At such a time there is an imperative need of personal workers. There are always plenty who will sing, or usher, or visit, but always a dearth of workers in the inquiry room. I have seen meetings attended by more than a thousand for several weeks, with a full equipment of assistants, but when it came to the crucial work of showing an anxious soul the way of salvation there were scarcely a dozen beside the clergymen who would attempt to explain the way to Christ. Take your Testament, mark a few passages showing how we are saved, and when you see a person under conviction, await not for the minister to speak, but with your open Testament get that person to read what God says. And however little you know about the Bible, deal with each soul as the one whom God has entrusted to your intelligence.

Best of all and conducive of success, but I fear that which is followed least of all, simply read one of the Gospels for yourself. There you will find counsel, example, stimulus and arrows for your quiver.—Presbyterian.

THE THOUGHT OF GOD.

THE LATE JOHN CAIRD, D. D.

In order to live a religious life in the world, every action must be governed by religious motives. "But in making this assertion it is not, by any means, implied that in all the familiar actions of our daily life religion must form a direct and conscious object of thought. To be always thinking of God and Christ and eternity amid our worldly work; and however busy, eager, interested we may be in the special business before us, to have religious ideas, doctrines, beliefs present to the mind—this is simply impossible. The mind can no more consciously think of heaven and earth at the same moment than the body can be in heaven and earth at the same moment. Moreover, there are few kinds of work in the world that, to be well done, must not be done heartily; many that require, in order to excellence, the whole condensed force and energy of the highest mind.

But though it be true that we cannot, in our worldly work, be always consciously thinking of religion, yet it is also true that, unconsciously, inessential, we may be setting under its ever-present control. As there are laws and powers in the natural world of which, without thinking of them, we are ever availing ourselves—as I do not think of gravitation when, by its aid, I lift my arm, or of atmospheric laws when, by the means of them, I breathe, so in the routine of daily work, though comparatively seldom do I think of them, I may yet be constantly swayed by the motive, sustained by the principle, living, breathing, acting in the invisible act of members of true religion. There are judgments in the cases which act independently of the movement of the

waters on the surface; far down, too, in its hidden depths there is a region where, even though the storm be raging on the upper waves, perpetual calmness and stillness reign. So there may be an undercurrent beneath the surface-movements of your life—there may dwell in the secret depths of your being the abiding peace of God, the repose of a holy mind, even though, all the while, the restless stir and commotion of worldly business may mark your outer history.

And, in order to see this, it is to be remembered that many of the thoughts and motives that most powerfully impel and govern us in the common actions of life are latent thoughts and motives. Have you not often experienced that curious law—a law, perhaps, contrived by God with an express view to this its highest application—by which a secret thought or feeling may lie brooding in your mind, quite apart from the particular work in which you happened to be employed? Have you never, for instance, while reading aloud, carried along with you in your reading the secret impression of the presence of the listener—an impression that kept pace with all the mind's activity in the special work of reading; say, have you not sometimes felt the mind, while prosecuting without interruption the work of reading, yet at the same time carrying on some other train of reflection apart altogether from that suggested by the book? Here is obviously a particular "business" in which you were "diligent," yet another and different thought to which the "spirit" turned. Or, think of the work in which I am at this moment occupied. Amid all the mental exertions of the public speaker—underneath the outward workings of his mind, so to speak, there is the latent thought of the presence of his auditory. What worldly work so absorbing as to leave no room in a believer's spirit for the hallowing thought of that glorious Presence ever near? Do not say that you do not see God—that the presence of the divine Auditor is not forced upon your senses as that of the human auditor on the speaker. For the same process goes on in the secret meditations as in the public addresses of the preacher—the same latent reference to those who shall listen to his words dwells in his mind when in his solitary retirement he thinks and writes, as when he speaks in their immediate presence. And surely if the thought of an earthly auditor—of human minds and hearts that shall respond to his thoughts and words—can intertwine itself with all the activities of a man's mind, and flash back inspiration on his soul, at least as potent and as penetrating may the thought be of Him, the great Lord of heaven and earth, who not only sees and knows us now, but before whose awful presence, in the last great congregation, we shall stand forth to recount and answer for our every thought and deed.—In "Religion in Common Life."

FIGHT THE GOOD FIGHT OF FAITH.

Fight! that is the word to the young men of to-day. "Peace conferences" and "peace societies" are well enough in their way, but their emphasis is on the barbarity of certain modes of warfare, and mainly political. There will always be war while there is sin; for sin is war! War upon the things that ought to be for the forces of things as they are. Therefore, oh young men, fight! Punch the bag and develop a muscle, for good muscle helps to fire the brain.

Keep the eye clean and the heart strong, by avoiding alcohol and tobacco and late hours, and by inhaling pure air, morning sunlight, and wholesome food.

Fight! with the brain. Compel its attention till the page or the tool yields up its secret, and you can go forth a master-workman, either with tools or machine. The world is calling loudly for men with trained muscles, trained eye, trained mind who can do no anything; but who can do one thing, and do it so well, that employers are willing to compete for such a service.

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FIGHT with the soul. Drive the hammer with a prayer, and wield the pen with a hymn.

Let the bag of tools be a sure witness to consecrated manhood.

Fight! so that the suggestion to labor less than sixty minutes to the hour will never be made a second time. So that the whistle to stop work will be discord compared to that music in the soul, conscious of honest labor and receiving work as a divine commission. Fight! Repel the suggestion that the Christian is a puny man with flabby flesh and jelly-fish mind.

Never be tired at election time and be ye more interested in the sinners who vote early and often, than in the saints who appear to be dead, or ought to be.

Don't argue with a man as to whether Jonah was swallowed by a whale or whether Balaam's ass made a speech; but find out if he himself swallows so much that there is little left for wife and children. Know if his speech is kind to the woman he took from her happy home, and to the little ones that play at his knee, and if these things are not as they ought to be, fight! Hit him in his moral and mental make-up so that his soul will know a Christian from a fakir.

Fight for the church! Hate the lie with an undying hatred, that says that most preachers are time-servers, and have an easy berth; that says that most members are hypocrites more or less; that the churches are only for the rich and well dressed, and are unwilling to help the poor to get higher; that only women and children go; and that the world as a whole is going to the devil. Hate and fight these malicious messengers of meanness and misery. Defend the church and God's world with a well-preserved body, a clear strong cheerful mind, an eye that flashes at impurity, and laughs at every child, an ear shut to every slander and nasty voice, and a soul so full of music, of God and love for men that your trumpet shall sound a song of joy every day you live.—Hedney Herbert Cox.

Kind words produre their own image in men's souls; and a beautiful image it is. They soothe and quiet and comfort the hearer. They shame him out of his sour, morose, unkind feelings. We have not yet begun to use kind words in such abundance as they ought to be used.—Pascal.

Gov. RUSSELL, of Massachusetts, was once addressing a High School graduating class, and he said, "Remember that there is one thing better than making a living—making a life." And yet how many put making the living first.—C. E. World.

THE HEROISM OF CHILDREN.

In front of one of the large stores in the city at holiday time a little boy stopped to look at the show windows.

He was wheeling his baby brother out for an airing, and stopped in the crowd with the baby carriage. The little caretaker was feasting his eyes on the pretty things in the window, which would make many children happy at Christmas time. All at once he heard the voice of a lady say, "That child in the carriage looks as if he were dead." The boy turned and looking at the face of what he thought was his sleeping brother, saw a look he had never seen there before. A crowd gathered, and a policeman came up and said, "The child is dead. Take him home," and the little heart-broken brother, amid his sobs, took the little dead baby home, the policeman and some of the kind-hearted people going with him.

In the tenement house where they lived it was learned that the baby had been ill, but he seemed so much better that morning that the mother thought it would do him good to get out into the sunshine and fresh air, and had taken that opportunity to go away from home to work that she might earn a little extra money. It was pitiful to see the older brother's great grief when he found the little baby he loved so much was really dead. He was afraid he had not done as he ought, perhaps he had kept it out too long in the cold air.

The home-coming of that afflicted mother was indeed a sad one. But she said to the older brother, "Don't cry so, dear. You were always good to the baby, and always willing to give up your own fun to take care of him." We do not realize as we should the struggles and heroism of these children of the tenements.—Sel.

"FEAR THOU NOT, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isaiah 41:10. In this verse Isaiah, in speaking of Jehovah, makes us first of all the promise of his presence with his people, and then, as if he would increase the faith of those to whom he wrote, he uses the expression "I am thy God," as if confidence were to be established not only on the basis of what God will do for us, but because of what he is in himself. It is not possible to think of a mother without thinking of one who can help, comfort and love. It ought not to be possible to think of God without calling to mind one who is more loving and faithful than any mother the world has ever seen.—Sel.

Editorial

Now that the Venezuela troubles have been referred to the Hague Court of Arbitration for settlement, the war cloud will pass away. It is a happy thing to have such a court to which national disputes can be referred, and yet the incident has led to new thought on the relations of the United States to the South and Central American republics.

In a war between Germany and Venezuela, for example, if the latter refuses, or is unable, to pay, the former cannot seize territory because there stands the United States with the Monroe doctrine.

1st. The United States might give up the Monroe doctrine and allow South and Central America to be divided out among the Powers.

2nd. The United States might guarantee the payment of Venezuela's debts, and collect the debt by taking possession of Venezuela's territory.

3rd. The nations might abandon that part of international law which provides that a government must collect the debts of its citizens due from another government.

Of course it is proper for nations to protect their citizens in foreign countries against assault, imprisonment and all violation of their liberty, but to collect their debts for them is a very different matter. What would be thought of a citizen of New York who bought Virginia state bonds, before "readjustment" and, failing to collect the full face value when the bonds came due, should call on the United States Government to compel Virginia to pay him?

"The Baptist Standard and the Baptist Advance are pretty severely criticizing the Warram Racombs for what they call its 'straddling policy' on the subject of so-called Gospel Missions.

Oh! no: Bro. Jones; the "basis" of these criticisms is the fact that a "Gospel Mission" paper complimented something about trusts and combinations in a sermon by Dr. Harvey at that meeting, without telling what that something was.

This incident reveals what some brethren think of the Gospel Missioners—that they are so depraved they cannot approve of anything that is right; so that the simple fact that one of them likes something, is proof conclusive that the thing is bad.

Fortunately our Boards and our organized work are not at all responsible for the absurd and

hysterical utterances of these nervous brethren.

The writer had a pleasant visit last week to Barboursville, where he preached and lectured on "Poor Kin" to the saints and the sinners. Pastor Baker has taken hold well and the prospects for our cause there are bright.

We congratulate Barboursville on voting out whiskey by a vote of 7 to 1.

RECENTLY I. e. in connection with the Seminary Sunday School Lectures and the Pastor's Sunday School Institute there was organized in Dr. Sampey's office the Southern Baptist Sunday School Workers Association.

Dr. H. G. Warren repudiates the charge that he does not regard baptism as essential to church-membership.

To baptize a man who refuses to join a church is improper and disorderly, but it is nothing like so bad as to receive a man into a church without baptism.

was a young man, even Dr. Weston did a foolish thing. In the case of some preachers foolish acts are not confined to the period of their youth.

Dr. J. J. Taylor is out in a powerful article in the Religious Herald, showing—we think conclusively—that the notion that baptism is not essential to church membership, comes logically and naturally out of the notion of "the universal, spiritual invisible church"; and that the apostle of the former notion has but taken a step in advance of his teachers from whom he learned the latter.

We have no hesitancy in saying that if we were convinced of the existence of "the universal, spiritual, invisible church" we would, ipso facto, give up the doctrine that baptism is essential to church membership.

In the Home Mission Monthly for December there is an address which Dr. H. L. Morehouse delivered at the recent celebration of the 50th anniversary of the organization of the first Swedish Baptist church in this country.

The Commercial Club of Omaha got up an "Inaugural Ball," and a committee went to formally invite Governor-elect Mickey to attend it.

Miss Abby A. Johnson, daughter of Dr. Adoniram Judson, died recently at her home in Arlington, N. J., from burns received in a fire at her home.

Prohibition was defeated in Ontario, the Western Province of Canada, by a majority of 12,700. Some 200,000 votes were cast for prohibition.

This prudent sees only the difficulties, the bold only the advantages, of the great enterprise; the hero sees both, diminishes those, makes those predominate, and conquers.—Lafayette.

Editorial Varieties

We hear less about "the best" than we used to hear. Now it is "the unwarmed" or "our best."

Our esteemed contemporary, the Baptist Standard, came out half dead last week. Those papers want Christmas week. The old Warram Racombs goes on the same fever.

Dr. K. I. Province withdrew from the editorial staff of the Alabama and Southern Baptists. Editor Barrett still has the Rev. J. W. Hamner and K. O. Y. Ray associated with him.

Urging to continued feeble health Dr. A. H. Dickman retires from the presidency of the Religious Herald Company, and Dr. Pitt succeeds to that position.

The United States is not only the richest nation on earth, but its wealth exceeds the combined wealth of the next two richest—England and France.

A handsome young man was talking to his sweetheart and was doing his best to court her. After a delicious pause he said: "Don't you think you could be happy with a man like me?" "Yes," said she, after a thoughtful pause. "I think I could, unless he was too much like you."

Philosophers have long puzzled themselves over the question—what is life?—and various are the answers that have been given. The latest answer is, that "life is love." After a moment's reflection we have seen people whose lives seemed to answer this description, they were in a continual fervor.

Prof. J. M. Stiller D. D., of Corner Theological Seminary died a few days ago. He had just passed his 83rd birthday. He had just delivered an address in Clermont street Baptist church, Boston and going to his hotel, he died on the way.

Spurgeon well said: "Heretics are better kept out by a full gospel, than driven out by force of controversy." What we need in that all our pulpits and papers shall, with all possible vigor, present a full gospel.

The Baptist Flag insinuates that it is not opposed to Boards, but only to wrong things that the Boards do. Very well, when then has for some time been calling its readers who wrong things it thinks the Boards have been doing we respectfully suggest that it begin with the new year, and tell its readers some of the right things it thinks the Boards have been doing.

It is a high compliment indeed to the management of the Louisville & Nashville Rail Road system that the change of ownership has brought no change in the management. President Smith, Vice-President Hixon, Attorney Brown, Purchasing Agent Houston and the rest have done their work so well that the new owners can do nothing better than to retain them faithful and competent men in charge of the great system on this happy state of things.

It is suggested that when Dr. Crompton (4 feet 6 inches) and the editor of the Warram Racombs (4 feet 3 inches) walk together down the streets of the West Indian cities. They will make a sensation among the admiring people. The party will from New York, Ill., on January 15th, returning February 9th on the specially chartered steamer, Ketchikan, of the North Star Line. The time is near, but still there is room for a few more passengers; although no crowding will be allowed. The party will see the active volcanoes and visit the beautiful coast, but will not see any of the islands. An active volcano, on an island, is a great sight, as a mountain both the day and the night. Every day of the trip will be filled with interesting scenes.

AMONG THE Churches

LEWISVILLE

Walnut-street (Third and St. Catharine)—Pastor E. H. Jones writes: "Go 'em and Come." Three baptisms...

Broadway—Pastor Jones preached on "The Vision of the Gospel." and on "The dying year and a vital question."

Clinton-street—Pastor Weaver preached on "Universal provision."

East—Bro. L. W. Doolan spoke on "The believer's attitude" and "The immortality of Christianity."

McFarran Memorial—Pastor Hamilton's themes were "The Bethlehem Babe" and "The unpardonable sin."

Twenty-second and Walnut—Pastor Dement's subjects were "Gifts" and "I will." Christmas entertainment Tuesday night.

Clinton—Pastor Foster gave some thoughts for the closing year. At night the talking was general.

Franklin-street—Pastor Jenkins discussed "Giving" and "Reverence." Two hundred and ten in Sunday-school.

Highland—Pastor Dawes spoke on "The matter of profit," and "Now." One joined by letter.

Logan-st—Pastor Trullie preached on "A New Year's resolve," and on "A young man in hell." One baptized.

Northgate—Pastor Clarke discussed "The coming of the Spirit," and "The spirit of profit." One baptized and two joined by letter.

Third-ave—Pastor Allen discussed on "The spirit of missions," and on "Being Jesus."

Thirty-sixth and Grand—Pastor Ross preached. Jacob's Addition and Hazelwood—Mrs. Hughes preached. Outlook encouraging.

Van Buren-street—Pastor Ray preached on "Summing up life," and on "The late." One received for baptism.

New Salem—Pastor W. O. Corver preached on "What a Christian should do with sin."

Hope Mission—Pastor Bruce reports a great week. Over 30 families contacted. 116 men at the first supper Saturday night.

Bro. E. Y. Mullins, S. F. Thompson and S. Rowley were present at the Pastors' Conference. Bro. Mullins announced that, beginning next Monday night and continuing for two weeks, including Wednesdays and Sundays, the professors in the Seminary will lecture on that part of Scripture covered by the Sunday-school lessons for the next six months.

We have received, handsomely expressed the "compliments of the season" from Messrs. Fleming H. Rowell Company, Chicago and New York. The compliments are heartily appreciated and cordially returned.

The "World's Student Christian Federation" will meet Sunday February 6, 1908, at the day school prayer for students, and they request all churches to pray for students on that day. We will be obliged to praying for students on that day, and send.

A FINE KIDNEY REMEDY.

Mr. A. F. Hildreth, East Hampton, Conn. (The Gibraltar). I have suffered from kidney and bladder troubles for many years. I have tried many remedies but have not found relief. I have been advised to try your medicine and I have just received a box of your medicine and I have just started to take it. I feel that I am enjoying my life more than I have for many years. I have been advised to try your medicine and I have just received a box of your medicine and I have just started to take it. I feel that I am enjoying my life more than I have for many years.

REMARKS NOTES.

George Douglas has accepted the care of the church at Springfield, Ky. Dr. Corver will supply indefinitely for the church at Campbellburg, Ky.

We were pleased to have the following brethren visit us last week: J. C. Foster and F. E. Love, of Missouri; W. W. Hester, of Sharpesburg, Ky., and C. B. Leonard, of Kentucky.

Transvaal B. Presley Smith has been suffering for several days with an attack of La Grippe.

The using of safety matches has been requested by the faculty in New York Hall.

Dr. McEllohin attended the family reunion of his wife's people in St. Louis last week, accompanied by his brother-in-law, Harry Williams.

Bro. Telle is supplying for the church at Dover, Ky.

Sidney T. Matthews received two gallons of fresh oysters from his father in Norfolk, Va., and he kindly invited some of us to help him enjoy them.

Dr. Mallins addressed the Y. M. C. A. meeting at Fourth and Broadway Sunday afternoon.

E. C. Newbern will deliver a lecture at Third-ave. Baptist church on January 3. Subject: "Columbus and his relation to the North American Indians."

E. H. Atwood supplied at Emulation Hall, D. Robertson and Rager will give a series of lectures for two weeks on the "Life and Epistles of Paul." These lectures are particularly for the Sunday-school workers, but the public is cordially invited.

Many of the boys have received boxes of good things to eat this Christmas, and midnight suppers and feasts have been quite galore. These good things are always enjoyed by the boys who are ill and cannot eat fried food.

H. O. McMillan.

THE STATE.

Pastor J. E. Gardner writes: "We have just closed a good meeting at Emulation Hall, D. Robertson, D. Rager will give a series of lectures for two weeks on the 'Life and Epistles of Paul.' These lectures are particularly for the Sunday-school workers, but the public is cordially invited."

Now, this is too much. We love Tennessee dearly, and especially Tennessee Baptists. But our love for them and the Golden Rule combined can't reconcile us to the loss of our much loved state as Pastors E. B. Bailey and W. H. Ryal. Pastor Bailey goes to the First church of Jackson, and Pastor E. B. Bailey goes to the First church of Jackson, and Pastor E. B. Bailey goes to the First church of Jackson.

Bro. L. G. Goshall writes from Waynesburg: "Our church has called E. V. W. E. Davidson, of Jackson City for the next year. We are expecting great things of him by the help of God."

Bro. Wm. J. Ago writes: "Please do not forget to order it through the Recorder that I am enjoying my life more than I have for many years. I have been advised to try your medicine and I have just received a box of your medicine and I have just started to take it. I feel that I am enjoying my life more than I have for many years."

Pastor W. D. Turley writes: "Please change my paper from Recorder to Recorder. I have been advised to try your medicine and I have just received a box of your medicine and I have just started to take it. I feel that I am enjoying my life more than I have for many years."

Pastor J. H. Butler, who has just closed his pastorate of the First Methodist church, Trenton, Tenn., is visiting friends and relatives in Shelbyville, at which place his correspondents will address him.

Pastor E. D. McAdams writes: On the night of December 31, 1907, a meeting of two weeks with my Pleasant Grove church which resulted in seven additions to the church, and others are expected to join yet. The Lord abundantly blessed the church and community in giving us a good revival, and adding strength to the church. To God be all the glory."

Pastor W. G. Tilford writes: "I have just closed a 14-days' meeting with Valley Oak church. It was a glorious meeting. Notwithstanding the unfavorable weather we had good attendance day and night. Fifteen additions to the church, 3 baptized and the church greatly strengthened and revived."

A. K. Wright has resigned the church at Corinth on account of attending the Seminary. Rev. J. M. Taylor, of Georgetown College, was called to succeed him.

We deeply sympathize with Bro. and Mrs. W. E. Hammett, of Wheelersburg, in their bereavement. Their daughter, Mrs. Lora G. Hammett, died a few weeks ago, and now their son, Fred Hammett, follows. We tender our sincerest condolences to the family.

Pastor E. B. English writes: "We organized a church at Garfield on Saturday, December 27, 1907, and completed a nice new building early in November and commenced a series of meetings on Sunday, November 9. The house was filled to overflowing from the very beginning. The Christian people were ready for the work. We were led by the Spirit of God to speak to their friends, as well as to pray for them. Bro. J. T. Lewis was with us and did the preaching in a plain, simple, loving and powerful way. He seems never to forget that 'the Gospel is the power of God unto salvation,' and 'thinks not to declare the whole counsel of God.' The meeting continued 17 days, the penitential tears flowed freely and great numbers of people, old and young, came trembling under the burden of sin to seek pardon and refuge in the Lord Jesus. Fifty professed to find peace by believing in him, a large per cent of whom were grown people, several were married couples, some were well-to-do, and some of the leading business men of the town and community. Forty-six were approved for baptism, several were received by letter. We have been baptized with Christ in baptism and some others will be baptized. Baptists those who now await baptism."

THE VALUE OF CHARCOAL.

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

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

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

Charcoal sweetens the breath after smoking, drinking or after eating coarse and other odorous vegetables. Charcoal sweetens the breath and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it cleanses the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stewart's Absorbent Lotion. Charcoal sweetens the breath and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stewart's Absorbent Lotion to all patients suffering from gas in the stomach and bowels, and to clear the system of all impurities. It sweetens the breath and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic."

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OTHER STATES.

Pastor W. E. McGarity writes from Hillsboro, Texas: "I have many pleasant memories of my work in this city, and especially those of you who, in so many ways, helped me. My present field is large and, I hope, will yield good results from faithful work."

Bro. L. W. Marks, of Missouri, has become Sub-editor of the Word and Way. This is his selection. Bro. Marks is a thoroughly first-class man in all respects.

Pastor F. M. Masters writes from San Angelo, Texas: "Please change my paper from this place to Weatherford, Texas. I take charge of the First church there December 25. Make the change at once."

Bro. John E. Kinsey writes from Mount Valley, Kan: "I have just closed a meeting with Pastor Ellis at Oswego, with splendid success."

Pastor Theo. M. Green writes from Frederickville, Mo.: "I have been on this field just five months, and the Lord has blessed us wonderfully. There have been 70 additions to our church. It is moving forward in every department of her work. Last Sunday I preached on Foreign Missions and took a collection of \$100 in two minutes. My people have not to drive. A prosperous year for the Recorder."

Portsmouth saints, Virginia, are made glad by the acceptance of Bro. A. E. Owen as pastor of South-street church, Portsmouth.

Beach-street church, Highland Park, Tenn., has enjoyed a glorious outpouring of God's Spirit. Twenty-two souls were added to the membership of the church, 18 by experience and baptism.

Bro. W. H. Huff has been set apart by the Pleasant Grove church, Tennessee, to the full work of the Gospel ministry. The counsel, ordination, was composed of brethren from New Harmony, Illinois, South Mountain and Elmore Creek churches.

As the result of a two weeks' meeting at Daily, Perry county, Ill., 7 men and eight women were received into the church by experience and baptism.

The Bethel church, of the New Protestant Association, Alabama, had a most glorious meeting. As a result, 24 were received by experience and baptism and 9 by letter, warfare and restoration. Three of these were Methodists, two from the Smith family and one from a Hardshell family.

The church at Bradshaw, Tenn., closed their meeting with 24 additions; most of them by baptism.

Bro. S. H. Huff, pastor at Hannah's Gap, Tenn., closed his meeting with 20 new members.

Bro. S. G. Shepard, pastor at Glendale, Texas, is rejoicing over his meeting which resulted in 26 additions to the church. 20 by experience and baptism.

Pastor Benjamin, of Cold Water, Tenn., closed his meeting with 12 approved for baptism and many hearers retained.

Pastor and people at Oak Grove church, Tenn., are thankful for the blessings attending their meeting. Twenty-three were added to the church, 22 by experience and baptism.

The church at Salem, T. K. S., has been greatly strengthened in their meeting. Twenty-nine additions to their church, 27 baptisms.

At the result of a meeting at the Goodwater church, Texas, 10 were added to the church.

The church at Heron Gap, Texas, closed their meeting with 15 additions, 10 by baptism.

The church at Sidney, Texas, closed their meeting with 19 additions by baptism.

The church at Freet Grove, Mo., held a three weeks' meeting in which 11 were added to the church, 10 by baptism.

Pastor Hartley, at Savannah, Mo., has been blessed in a meeting; 20 additions to the church, some 20 by baptism.

In a meeting held by the Maryville church, Mo., in which 40 were received into the church by experience and baptism. Bro. E. B. Prall did the preaching.

The new meeting house at Mountain Grove, Mo., has been set over to the service of God. Bro. W. O. Anderson, of Springfield, preached the dedicatory sermon, and Bro. S. D. Ellis offered the dedicatory prayer.

A new church has been organized at Greenup, Ill. Nineteen persons went into the new interest. Mr. J. L. Ryan was elected pastor. After the meeting Bro. Ryan was called into the fellowship of the church.

As the result of a meeting at the Methodist church, N. C., 20 were received for baptism and four restored.

Ten were baptized into the fellowship of the church as a result of the meeting at Palestine Station, N. C.

In a meeting held with the church at Lynch, N. C., 24 were added to the church by experience and baptism, four by restoration.

A glorious meeting has been held with the church at Red Mountain, N. C. Sixteen conversions.

Mr. Carmel church, a mission of Chapel Hill, N. C., has been graciously blessed in a meeting. Twelve were received for baptism, most of them young men.

The church at Mitchell's Chapel, Tenn., one year ago only, closed a meeting with 11 additions to the church; 7 by experience and baptism and 4 by letter.

The meeting at Mt. Gilcard church, Tenn., closed with 15 additions. The church has no house of worship, but material for building, and the house is to be built at once.

MARRIED.

On December 24 it was the writer's great pleasure to unite in marriage the talented and popular young pastor, Rev. Edgar W. Barnett, of the First Baptist church of Hillsboro, Tenn., to Miss Mary E. Garretts, of an accomplished daughter of Judge and Mrs. James A. Garretts, of Columbia, Ky. The marriage took place at the beautiful home of the bride's father in the presence of a select circle of relatives and friends. The happy couple started at once to Rockwell, Va., to visit the parents of the groom. Pastor Barnett is to be congratulated on securing a companion who is admirably adapted to grace and adorn the position of a pastor's wife. While in Columbia I enjoyed the hospitality of Hon. James A. Garretts, Jr., one of the ablest young lawyers of Kentucky. His wife is the daughter of Rev. Dr. A. M. Vardaman, of blessed memory.

W. F. HARVEY.

Dr. E. B. Bailey writes us that the announcement of his acceptance of the call to Jackson, Tenn., was a mistake. He will remain in Winchester. This is a great joy to the city. He will remain in Winchester. He will remain in Winchester. He will remain in Winchester.

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Family Circle.

Stories for the Young and Old.

GLIMPSES OF VANITY FAIR.

BY REV. HUGH H. OLIVER.

Wrought of Heaven and whole before us, All of earth and what around us.

Feeds of talk the croaker breeding, Everywhere the tribe is thronging;

Beem-a-loom-a, beem-a-loom-a, Loud maniacs their work are plying;

Drum horns without are blaring, Donkey men are shouting, baying.

A THANKSGIVING OF LONG AGO.

BY ELLIS V. OMBROSK.

These November days were days of trial and gloom to the little army under Washington.

On the other hand, General Howe was very well satisfied with the outlook. He had defeated Washington at Brandywine.

When defeated at Germantown, Washington withdrew with the remnant of his soldiers to Whitemarsh.

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crio's came even if it had to be won at the point of the sword.

"Very well," returned the adjutant. "See that my instructions are carefully followed out."

"Now you can go to bed yourself," Mistress Lydia remarked to the adjutant.

"I thank thee kindly, sir," said Mistress Lydia, courtesying very low.

"There is something wrong," she told herself. "There was an odd expression on the adjutant's face this morning."

An irresistible impulse to find out their secret plotting seized her. It was low and demeaning to eavesdrop, she admitted, but there was no telling what this secret concern meant.

At last, when the house was still and dark, she rose from her bed, and in her stocking feet glided noiselessly through the hall and up the stairway.

"To-morrow night the army will make its grand march to surprise me," she commanded, and the movement ceased.

An hour later, when his guests were ready to go, the adjutant knocked at his bedroom door to claim the refreshment he had ordered.

All druggists sell Stuart's Catarrh Tablets at 50 cents for full size packages, and they are probably the safest and most reliable cure for any form of catarrh.

"He must be one of the seven sleepers," he muttered and then snuck a thumping pillow, that the little Quakeress decided it was time to awake, and end the nap.

That was a long, lonely night for Lydia. Not knowing what eyes might be spying on her actions, she went back to bed, and in the darkness planned and prayed for the journey she intended to take upon the morrow.

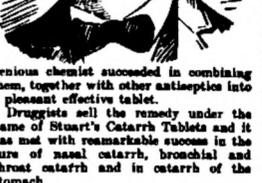
As it happened, she was out of four, and since the British officers had taxed her resources by demolishing themselves upon her, General Howe readily enough gave her a pass to the old mill in Frankfort.

"I shall be just as these plagues," replied Lydia, softly, but in her gladness she wondered how the grist to be ground.

The Right Thing.

A New Catarrh Cure, which is Rapidly Coming to the Front.

For several years, Eucalyptol Guaiac and Hydrastin have been recognized as standard remedies for catarrh of the bowels, but they have always been given separately and only very recently as in-



genuous chemist succeeded in combining them, together with other antiseptics into a pleasant effective tablet.

Druggists sell the remedy under the name of Stuart's Catarrh Tablets and it has proved so remarkable success in the cure of nasal catarrh, bronchial and throat catarrh and in catarrh of the stomach.

Mr. F. N. Benton, whose address is care of Clark House, Troy, N. Y., says: "When I run up against anything that is good I like to tell people of it."

ing Washington had both outwitted and out-generaled him, he returned to make an attack, and without the sound of either drum or shout he victory he led his soldiers back to camp.

"No, sir, they were all in bed at eight o'clock, as these requested," was the reply. "So, so," returned the adjutant looking puzzled.

"I know you were asleep, Lydia, for I almost knocked the skin off your heavy slumber. I am at a loss to reckon how Washington learned our plans."

"It shall be just as these plagues," replied Lydia, softly, but in her gladness she wondered how the grist to be ground.

MINISTRY OF LITTLE THINGS IN THE SICK-ROOM.

One of the luxuries of invalid life is a flannel wash-cloth. To a sensitive person who dresses and shrinks from the touch of a wet linen or cotton cloth, the substitution of a wash-cloth of soft baby-flannel will oftentimes serve to render the bath agreeable, if not positively enjoyable.

A little thing which has long made a bright spot in one sick-room is a tiny bunch of flowers, in a small vial, fastened to an invisible tack in the head-board of the bedstead, just over the invalid's pillow.

"It was the gentle rebuffs of a wise friend that helped me to conquer my shyness," a woman said one day. "I had been a timid child, shrinking from strangers, and suffering all the agonies that children know."

"One day a sympathetic word from a teacher to whom I was devoted, made me open my heart to her. I thought that she would pity me. I pitied myself so utterly. But instead she answered as if she were 'talking to me'."

"I was hurt at first, but I could not forget it; and gradually I began to see that she was right—that my suffering had been because I was thinking about

WORN TO A SHADOW.

When there is a falling off in flesh in women or men there is "something wrong." And that something wrong is generally a loss of nutrition due to dis-

ruption of the stomach and the other organs of digestion and nutrition. Sometimes this loss is accompanied by variable appetite, but in any case the appetite does not fail and there may be a constant desire to eat.

Doctor Pierce's Golden Medical Discovery cures disease of the stomach and other organs of digestion and nutrition. It enables the perfect digestion and assimilation of food so that lost flesh is regained and the physical health re-established.

"I had suffered from indigestion and only those who had suffered from it know what really it was like. Mr. M. J. Fagan of 541 East Avenue, of Syracuse, N. Y., had had severe indigestion, constipation and diarrhoea. He could not eat anything. I saw his photograph in the paper and I cannot help regret that he had not been cured when I commenced taking Dr. Pierce's Golden Medical Discovery. I took some bottles of the 'Discovery' and soon had my usual appetite and was able to eat again. I had been suffering from indigestion and only those who had suffered from it know what really it was like."

The People's Common Sense Medical Adviser, in paper covers, is sent free on receipt of an one-cent stamp for expense of mailing only. Address Dr. J. C. Pierce, Buffalo, N. Y.

Sheet Music ALL THE BEST 10 Cts. FREE!

The famous McKinley edition about 5000 titles of sheet music, grand and solo, vocal and instrumental, for sale at 10c per copy.

THE RAY COMPANY, Limited, 151 Broadway, New York, N. Y.

DON'T DECIDE ON THE NEW HYGIENIC BATH FOR YOUR CHILDREN.

YOUNG PEOPLE'S SOUS OF PAIR or GUES OF SOUS.

HOOPING-COUGH AND GROUP.

Roche's Herbal Emulsion. The most effective and pleasant of all cough remedies. It is a pure vegetable preparation, and is entirely free from any harmful or irritating ingredients.

FUTURE VENGEANCE. "You'll be sorry for this some day!" howled the son and heir as his father released him from the position he had occupied across the paternal knee.

"No, sir," mumbled Johnny, rubbing himself; "but I'll speak your grandchildren as they can't rest."

THE earnestness of life is the only passport to the satisfaction of life. — R. B. Patton.



Our Little Folks

WHEN GLADYS WENT TO MARKET.

She was lost; there was no getting out of that—even to herself. She had played first around her own home doorway; then she had seen something very pretty on the next corner, to which she took a fancy; then two bicyclists were trying which could make his feet go the faster up and down, and she followed them for a little way; and then a fire-engine rushed along, and it was so exciting that she could not help running a little with the rest of the crowd to see where the fire was; then the engine and the people went out of sight all at once, and she found herself mostly alone; then an aged gentleman came along yelling, 'Old clo'es,' and looked curiously at her, and she decided that she was tired and bored, and had better go home anyway.

So she started off toward the place where she lived, and walked very vigorously for a little girl six years old, and thought she spied the dear old house a little farther ahead. But houses in the city are so much alike, and it was not here at all!

She felt homesick, desolate and a little frightened; she was sure this was about where she had left the house, and did not understand how it could have moved itself away during her short walk and run. She did not believe houses could play along the street, and ran after fire engines, and got lost, the same as little girls could! She reluctantly concluded that she was really lost.

She asked the way of one boy who looked good-natured, and he laughed and told her to "go an' see a cop." Not knowing what that was, she felt more bewildered than ever, and was discouraged from asking anybody else. At last she saw, through an opening between two buildings, a church-spire which she was sure was close by her house and tried to walk toward it as well as she could, along streets and around corners. She walked, and walked, and walked, but somehow could never get sight of the church-spire again.

All at once she came upon a street where people seemed to be keeping several stores and groceries right out of doors, where the horses and wagons ought to pass. They were queer-looking folks, too; nothing like anything she had ever seen. They had little hand-carts and wagons and baskets, and were yelling and hallooing to one another in a way which she had been always taught to consider very rude.

"Hallo, kid!" shouted a rough-looking fellow. "Come down to do your marketin' for the day? Get in to carry the things home in your pocket, I suppose. Here's some prime fish; only ten cents apound."

"No, she don't want any fish,"

screamed a berly woman. "She can't mutton chop to-day. H. H.'s something I'm sure you'll like, madama."

"You'll want some fruit with it all," interrupted another, "I'll take 'it right; to your carriage for you, or deliver it at the house."

Now Miss Gladys, though very young, had a thinking-cap that she could put on when occasion served. She knew that she was probably a good way from home, and had been told that children were sometimes "stolen," if they ventured too far from their friends. She made up her mind not to be perfumed if she could help it, and to get home by the very best method that presented itself, no matter what it cost her father. She knew that he would willingly pay a great many dollars rather than not take her on his knee when he came home at night, and tell her what he had seen during the day, and hear her observations concerning the same.

"I do not want to buy anything except some apples," she said, as quietly as she could, with her heart beating so wildly. "Nothing but some apples. If you will wheel, three to No. 125—th avenue, I will take them all."

"That's quite a way," said the fellow who presided over the destinies of the push-cart.

"I'm afraid it is," faltered Gladys; "but I don't see how I can carry more than one or two of them, and I want them all."

"How do I know you'll pay for 'em when I get 'em there?" asked the man doubtfully.

"Because I tell you I will," replied the little girl.

"Can't you give me something for security?" said the fellow.

"Here is my watch," replied Gladys, with a new lump in her throat. It was a pretty little timepiece that her father had given her on her sixth birthday.

"I'll just go around the corner and see if it's a good one," said the fellow.

"No you don't," broke in a still rougher-looking man, who had heard the whole conversation. "You give that watch back to that little girl and wheel the apples where she tells you, or I'll upset your apple cart in more ways than one. I've got a child or two of my own, whether you have or not. Now, start along!"

The two men scowled at each other a minute or two, and a crowd gathered about; but the fellow with the cart finally decided that it was best to obey orders.

"I'll go along to see that you don't go around any wrong corners," growled the other.

The strange little procession had not moved many blocks when it met a man whose face was wonderfully familiar to Gladys. She rushed into his arms and could not speak for sobbing.

"What does all this mean?" inquired the little girl's father. She told the whole story as well as she could between her sobs of fear and delight.

STEWART DRY GOODS CO

WOOLENS.

75c YARD—40 pieces of High-grade Woollens, in desirable colors, will be sold at about one-half their actual value as a holiday leader. Your wants can certainly and easily be met at this price, in color and quality.

39c to 75c—We show the celebrated imported French Flannel and Mousie Woollens that represent the most artistic printing yet brought to this market. 25 yards makes an ideal positive waist.

\$1.98 to \$2.50—Our very latest line of Embroidered Waist Patterns, please the most particular. We carry a full assortment of colors, in elegant combinations.

35c and 50c for a complete Waist length of Fancy Cotton Mousie Cloth, in all colors, with mercerized cotton stripe.

Stewart Dry Goods Company.

DRY GOODS, NOTIONS, SHOE'S, CARPET, UPHOLSTERY. NEW YORK STORE, LOUISVILLE, KY. IMPORTERS, JOBBERS, AND RETAILERS.

Mail Orders Receive Prompt Attention. Please Mention This Paper When Writing.

Gladys' father was a man with felt like it. O. I. f. g. k. Your a sense of humor, as well as of church holds a prayer meeting justice. He laughed, but with a every Thursday evening, does it kind of anxious cadence in the not?"

"Yes," "And was that where you were last Thursday night?" "Yes, certainly." "Did you pray for me there?" "I tried to," came the faint response.

"Well, I don't want to hurt your feelings, but for consciences' sake don't do that again. If you pray, pray for yourself. You claimed when you were converted, to have had more happiness in one hour than you had in your whole life before, and if that had been true you should have been a Christian long before now; but as far as I can see, you seek happiness just where I do—in the world; and if it is right for you it can't be wrong for me."

So saying, he departed, leaving his friend to ponder upon his ways and wonder how effectual and fervent the prayers of one could be who was trying faithfully to serve God and man, or how much such prayers would avail in the salvation of men.—Sel.

SILENCED.

A dancing professor felt it his duty to try to win many associates to Christ.

"O, _____," said he, "I long to see you a Christian; do come to Jesus, won't you?"

"What for?" was the blunt rejoinder.

"Way, for salvation. Don't you want to be saved?"

"Yes, I do; but what particular sin do you want me to be saved from?"

"Why, we are all sinners, you know."

"Yes, I know; but I do not cheat steal, lie, swear, nor use tobacco. What lack I yet?"

"Do you pray?"

"No; do you?"

"Yes," said he, "I pray for you."

"For me! when, I'd like to know? Monday night you were at the dance; Tuesday night you were at the ball, and you didn't get home, you know, until four o'clock in the morning; Wednesday night I saw you at the social, and like the rest of us you carried on like 'dixie'; Thursday night, I don't know where you were, but if cards could testify they would tell what you and I were up to, until near two o'clock on Friday night, and now it is Saturday, and for the life of me I can't tell what time you've had for prayer this week, or when you could have

Someone tells the story of a Christian woman who was noted for the calm and peaceful attitude she maintained under the most trying circumstances. Another woman, hearing of her, said, "I must go and see that woman and learn the secret of her strong and useful life." She went to her and said, "Are you a woman of great faith?" "No," was the reply, "I am a woman of little faith in a great God. I try to see the hand of God in the present, and trust Him for the future." This was the secret of her peace.

Her faith in Christ had wrought in her that spirit of peacefulness which nothing of trial or disappointment could disturb.

The foot-soldier who hears nothing of the counsels that determine the course of the great battle he is in, hears plainly enough the word of command which he must himself obey.—George Elliot.

FREE!

SPECIAL OFFER TO READERS OF THE WESTERN RECORDER 6000 FOR 10 DAYS.

A Beautiful Imported China Tea Set, (26 pieces). or Toilet Set, or Parlor Lamp, or Clock, or Watch and many other articles too numerous to mention, FREE, with a club order of 20 lbs. of our New Crop, 60c Tea, or 20 lbs. Baking Powder, 45c a lb. This advertisement MUST accompany order. You will have no trouble in getting orders among your neighbors and friends for 20 lbs. of our celebrated goods.

The Great American Tea Co. 21 and 23 Vesey Street, P. O. Box 209 NEW YORK.

A Fountain Pen

For Everybody, And Everybody Satisfied.

We carry only pens made by L. E. Waterman Co., and that guarantee satisfaction. Always get the best. Every pen fully guaranteed.

Table with 2 columns: Pen model and price. Waterman's Ideal, No. 12, \$2.50; No. 13, 3.50; No. 14, 4.00; No. 15, 5.00; No. 16, 6.00; No. 18, 8.00.

We can furnish either Fine, Medium, Coarse or Stub on receipt of price.

Baptist Book Concern,

642 4th Ave., Louisville, Ky.

TOOK MR. RILEY AT HIS WORD

In a Massachusetts town last winter, says the New York Tribune, Jacob A. Riley was asked by a guest, funeral sort of a chap what he should say by way of introduction to an assembly.

"Oh!" said Mr. Riley in a spirit of levity, "say 'anything you like. Say I am the most distinguished citizen in the country. They generally do.'"

Whenever his funeral friend stepped upon the stage and calmly announced to the audience that he did not know this man Riley, when he was charged with introducing him, never heard of him. "He tells me," he went on with never a wink, "that he is the most distinguished citizen in the country. You can judge for yourselves when you see his head him."

EDUCATIONAL.



5 REASONS

WHY

You should take a course at the

Massey Business College

LOUISVILLE, KY.

1. It is the leading Commercial School in Kentucky.
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5. We refund, upon graduation, every cent of tuition paid to us if the pupil is not thoroughly satisfied.

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George W. Chadwick, Director.

Positions

May deposit money in bank...

Franklin

Franklin...

OUR GREAT PREMIUM BIBLE

Old subscribers sending...

Now is the time to order...

year for Foreign Missions. The Convention resolved to raise \$30,000 for Foreign Missions and \$10,000 for Home Missions next year.

It was a pleasure to your correspondent to meet with the North Carolina Baptists...

Dear Recorner—I am v.ry happy to write you in regard to a very important Christian occasion at Santa Clara Baptist mission...

In the first place, the welcome of our beloved brother, G. D. Daniel, who has raised a great deal of love between the membership to him, may be considered as a festive time.

I am so glad and satisfied, knowing the grateful impression this act gave to our brother, who said to me, that it seemed to him that our mission and church are in excellent condition...

The total raised for Home, State and Foreign Missions was \$24,174.85, and for schools (in West, by A. E. Brown, Assistant Secretary) \$4,000.

From our Sunday-school, which has swelled more than a hundred people, is now raising the witness in some young ladies and young men to be baptized...

The last man who has been baptized is a doctor of medicine, with the whole of his right side paralyzed, being necessary to be carried up by four members and put into the baptistry.

All the Cuban Christians believe and hope that in the near future our cause shall be extended in the whole of our country, but it is sad to say to you that we are now battling with many very great difficulties...

Be pleased, dear Western Recorder, to enclose my subjective

RHEUMATISM

ACUTE AND CHRONIC, MUSCULAR, MERCURIAL, ARTICULAR AND INFLAMMATORY.

Some people have been suffering from Rheumatism so long that they can scarcely remember the time when they were entirely free from an ache or pain...

barometers and most accurate in weather predictions, the increasing pain in muscles and joints foreboding the approaching storm or the coming of bad weather.

Some people have been suffering from Rheumatism so long that they can scarcely remember the time when they were entirely free from an ache or pain...

Nobody ever outlived Rheumatism; the disease never loosens its grip or leaves of its own accord, but must be driven out by intelligent and persistent treatment through the blood...

Some people have been suffering from Rheumatism so long that they can scarcely remember the time when they were entirely free from an ache or pain...

SSS

the pain-racked, dependent Rheumatic sufferer will receive helpful advice from Physicians of experience and skill without charge.

So well or so promptly as S. S. S. R blood it's scourishing and health-enslaving matter is again circulating through the body...

use of your great language. I like it very much, but I have no other teacher except myself, and many times I have had a great deal of news of interest to write you.

Table with columns for 'Per 100 lbs.', 'Per 50 lbs.', 'Per 25 lbs.', 'Per 10 lbs.', 'Per 5 lbs.', 'Per 1 lb.' and various product prices.

Two ATHERS went out to paint each a picture of peace. One painted a silvery lake embosomed deep among the hills...

Report for week ending Dec. 27.

If you cannot be a Christian where you are you cannot be a Christian anywhere. God is no more in any home than in mine.

Table with columns for 'Wheat', 'Corn', 'Cotton', 'Sugar', 'Lard', 'Flour', 'Rice', 'Beans', 'Peas', 'Oats', 'Barley', 'Milk', 'Butter', 'Eggs', 'Honey', 'Maple Syrup', 'Apples', 'Oranges', 'Lemons', 'Grapes', 'Pears', 'Plums', 'Peaches', 'Berries', 'Nuts', 'Seeds', 'Spices', 'Herbs', 'Fruits', 'Vegetables', 'Meats', 'Poultry', 'Dairy', 'Fish', 'Shellfish', 'Miscellaneous'.

THE MARKETS.

Report for week ending Dec. 27.

Table with columns for 'Wheat', 'Corn', 'Cotton', 'Sugar', 'Lard', 'Flour', 'Rice', 'Beans', 'Peas', 'Oats', 'Barley', 'Milk', 'Butter', 'Eggs', 'Honey', 'Maple Syrup', 'Apples', 'Oranges', 'Lemons', 'Grapes', 'Pears', 'Plums', 'Peaches', 'Berries', 'Nuts', 'Seeds', 'Spices', 'Herbs', 'Fruits', 'Vegetables', 'Meats', 'Poultry', 'Dairy', 'Fish', 'Shellfish', 'Miscellaneous'.

Market prices of raw wool...

Table with columns for 'Wool', 'Cotton', 'Sugar', 'Lard', 'Flour', 'Rice', 'Beans', 'Peas', 'Oats', 'Barley', 'Milk', 'Butter', 'Eggs', 'Honey', 'Maple Syrup', 'Apples', 'Oranges', 'Lemons', 'Grapes', 'Pears', 'Plums', 'Peaches', 'Berries', 'Nuts', 'Seeds', 'Spices', 'Herbs', 'Fruits', 'Vegetables', 'Meats', 'Poultry', 'Dairy', 'Fish', 'Shellfish', 'Miscellaneous'.

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MISSOURI LETTER.

The Central Baptist in its last issue for November, or about that date, stated that both the Webb City and Grand River Baptists had closed their doors...

INSUFFICIENT TESTS.

Moral and spiritual results do not readily lend themselves to statistical tabulation. The annual reports of a church as to the number received into its membership by baptism is not an infallible test of its vitality or success.

leading our denomination into some very real perils.—Watchman.

RESOLUTIONS.

We the messengers of Stockton Valley and Freedom Associations now in session with Albany Baptist church, Albany, Clinton county, Ky., December 11, and 12, 1902; for the purpose of considering the question of a union of the two bodies and the great work and needs of the Baptists of Kentucky and the Southern Baptist Convention; Submit the following resolutions to our respective Associations, viz:

- Resolved 1st: That this Council look with favor upon the great and glorious work of the General Association of Kentucky Baptists in its efforts to supply the destitute of our beloved state with the glorious Gospel of the Son of God; and most unequivocally commend the work of the Southern Baptist Convention in its effort to carry the glad tidings of great joy into all the world.

the church, it follows that if any one is not baptized he is not a church member; ought one not a church member to baptize? If no qualification is required of the administrator, why may not Unitarians, Universalists, Roman Catholics, and Mormons administer valid baptism for Baptists?

A Baptist minister has been deposed from the ministry and excluded from his church for no other offence than sprinkling babies for their baptism; why would not immersion administered by him be as valid as an immersion administered by a Pedobaptist minister who delights in the ceremony of sprinkling babies? Was the law of baptism given to ministers as such, or to churches as such, or to both?

Dear brethren, will some one of you who made answer in the Herald of September 25th as to the custom of the North and West as to "rebaptism" kindly enlighten one of your weak brethren, who has most meekly and fraternally submitted the foregoing questions. I am not seeking to bring on a discussion, but to have my mind relieved of some perplexing scruples.

THE GRAVES MEMORIAL FUND ASSOCIATION.

Winchester, Tenn., October 15th, 1902. DEAR FRIEND:—The undersigned have been appointed as a Board of Managers of the Graves Memorial Fund, to solicit subscriptions for the erection of a suitable monument over the grave of Dr. Z. C. Graves, founder and ex-President of Mary Sharp College, the pioneer college of the South for the higher education of women.

Donations for this tribute to the famous educator will be welcome in any amount, large or small. The receipts will determine the character and sturdiness of the monument. It is especially desired that all graduates of this famous College, their children, families and friends, contribute as liberally as possible to this fund, that his life's work may be fittingly remembered.

All remittances should be made payable to the Treasurer, Mrs. W. S. Embrey, Winchester, Tenn.

An itemized report of the receipt and distribution of all funds received by the committee will be mailed to all contributors.

May we not have a response from you at once?

MRS. MARY FITZPATRICK, MRS. GEORGIA VENABLE, MRS. W. S. EMBREY, Treasurer, MRS. B. G. SLAUGHTER, MISS TERESA TURNEY, Committee.

THE MIGHTY FALLEN

ALL men are weak in the presence of temptation. One may think himself strong, and he may appear to be strong in the absence of sore temptation, but he is not strong. He cannot stand alone. The tall oak which loses its giant branches against the sky appears to be strong when the winds are hushed. The strongest man in the world cannot shake it. A hundred horses may try their strength against it in vain. But when the tornado sweeps over the land the oak bows before the fury of the blast. Its fiber is tried, and it may fall.

So it is with strong men who boast of their strength. They are not afraid. They laugh at temptation. This is all very well so long as temptation is absent. But let a violent storm of temptation spring up, and the strong man bends before the blast. There are men in the penitentiary to-day who once stood high in the respect and confidence of the people among whom they lived. No man is a match for temptation unless he seeks and finds strength from above.

When the supply fails he is not human. No provision has been made for their support and protection. Ample provision has been made but they did not avail themselves of this provision. They that trust in the Lord are safe. "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever."—Chris Adv.

moved, but abideth forever.—Chris Adv.

GEORGETOWN COLLEGE.

REUNION OF AROUND TERM—OPENING OF THE NORMAL DEPARTMENT.

The new term opens January 27th. A large number of our pupils are booked for the Spring term. Many of these will come January 8th, when we resume work after the Christmas Holidays, and thus have three weeks to make special preparation for new classes to be formed. Application for rooms at our boarding hall should be made at once, as the number of rooms is limited. We still have room for about fifteen young ladies at Rocker Hall and for about as many young men at the Seminary and Pauling Hall.

Prof. A. L. Rhoton, principal of our Normal School, looks for a very large attendance and is making arrangements for the young ladies of the Normal to secure low rates of board by doing most of their house work. He proposes a program of plain living and high thinking. I can send to all prospective students a word of positive assurance for the high character of work in the Normal department. Prof. Rhoton is an acknowledged master in that branch of educational work.

We enter upon the work of 1903 with bright prospects and hopeful hearts.

B. D. GRAY. Georgetown, Ky.

ELMER J. H. KIMBROUGH, D.D., died December 21st in Bartow, Texas.

He reached a ripe old age, and he was a remarkable man. He was a typical East Tennessean where he grew up and his rugged strength was like that of a mountain. He was a man of large heart, and of strong faith and he had the courage of his convictions. The writer knew him well in Tennessee thirty years ago, and can never forget the powerful sermons he preached in Chattanooga, and elsewhere. He was a self-made man, and he exerted a mighty influence all through East Tennessee. He did good in Texas, but he did not seem to exert so great an influence there as in East Tennessee, possibly because Texas is so much larger.

DEAR DR. EATON:

I have been reading the WESTERN RECORDER several years, and feel like I must have it come another year. I like to place myself in touch with whatever draws me closer to God and that is just what your paper does for me. It shows me sometimes the wonderful goodness, and mercy, and grace of God so that my heart is filled with joy and love to him. It awakes aspirations in my heart for a purer and more devoted life and it also shows me the sinfulness and depravity of my heart and causes me to take a firmer hold on God as my only refuge. Oh, I couldn't tell you the many ways it helps me. Long may it live.

Mrs. R. HUTCHISON. Dec. 15th, 1902.

TOUR OF ALL MEXICO VIA IRON MOUNTAIN ROUTE.

Under special escort. Pullman train with wide vestibule cars, drawing rooms, compartments, parlor, library, music room and the largest dining car in the world. Now building, and the famous open top car Chihuahua, the only observation car that really and truly observes. Leisurely itinerary, with long stops, including three circle tours in the tropics, and the ruined cities in the south of Mexico. All the distasteful personality conducted features eliminated. Exclusiveness and independent movement assured. Tickets include all expenses everywhere. Address The American Tourist Association, Room Campbell, Gen'l Mgr., 186 Dearborn St., Chicago, Ill. and Agents of the Iron Mountain Route and. H. C. TOWNSHEND, G. P. & T. A., St. Louis, Mo. R. T. G. MATTHEWS, T. P. A., Louisville, Ky.

A CENTENNIAL CELEBRATION.

It was in the year 1803 that Thomas Campbell issued what came to be known as the Declaration and Address, afterwards approved by Alexander Campbell, from which it is claimed the movement they led took its rise. Therefore the "Disciples of Christ" have taken steps to celebrate that event by suitable efforts and exercises to culminate in 1903. It is proposed to increase the endowment of their colleges to at least two million dollars, bring their annual offering to millions up to one million, and enlarge in similar ratio all their departments of benevolence. With their numbers and wealth and zeal, they can easily compass such a task. In some respects they are among the leading denominations, and they seem determined to covet not only the best gifts but the best place.

Rev. J. H. Riffe, pastor of Grace Baptist Church, Madison City, has resigned. Bro. Riffe has done a good work at Monroe City. A \$10,000 house of worship was dedicated two years ago. Rev. W. J. Patrick, of Bowling Green, has recently been called to Shelbyville. He will probably accept. Rev. F. C. Word has resigned from care of Central Baptist Church. The Hon. Jas. Folk, of St. Louis has proven himself to be a wonderful man. His work has led to the indictment of twenty men referred to below. His work has led to the incident of the "THE WAY OF THE TRANSMISSOR IS HARD."

More than twenty men, members of the legislative bodies of this city, were indicted a few weeks ago for bribery and perjury. Almost everyone of them undertook to escape arrest by leaving the city. A few of them were followed and captured and all of the rest but one have at length returned and surrendered themselves to the law. Whether they sought hiding places in the city or in Mexico or across the ocean, they all came back, confessing their willingness to stand punishment rather than exile. Separation from their families, fear of discovery, homelessness among strangers and poverty greater than all these a some of unpunished sin haunted and drove them until they were willing to face the penitentiary.

Joe. N. BARNER.

SOUTHERN PACIFIC.

Effective January 4th, all Southern Pacific Passenger trains will enter and leave Union Depot, Corner of Howard Avenue and South Thompson street, New Orleans, La. This is joint station with the Illinois Central R. R.

W. H. CANNON, Gen'l Agent, St. Louis, Mo.

OUR READERS WILL NOT SUSPECT US OF UNDERRATING FAITHFUL EVANGELISTIC PREACHING AND EFFORT.

We want to see it made vastly more efficient. But the number of baptisms a church reports in a given year, or in a series of years, is not an infallible test of church or pastoral success. We need to know more about a church or a pastor than that, and the tendency to make statistical tables the sole test of efficiency, is in danger of

Neither can the efficiency of ministers be estimated by the number of baptisms they report. It is a most superficial test. We know of ministers who have had great records in this matter, who nevertheless have disintegrated the churches they have served, and weakened their hold upon the communities in which they are placed. In judging of ministerial success one needs to know much more than the statistical tables in the associational reports tell him. The methods and ideals of the minister need to be taken into account, and the total effect of his administration upon the tone and character of the church.

There are two sides to church work, neither of which we can afford to ignore—the evangelistic and the edifying. Believers need to be "fed," as our fathers used to phrase it, as well as unbelievers to be led to faith. It is by no means true that preaching and methods of work that are run entirely in the evangelistic mould will be most effective in edifying the church. The great Christian truths need to be applied in many directions. Believers need constantly to have their faith reanimated, and to be inspired to the noblest ways of living. A minister does a great work, that cannot be put in any column of statistics, when the net result of his preaching is to make believers stronger to resist the temptation to be content with low ideals; when the tone of family and social life in his congregation becomes more wholesome; when the atmosphere of the church becomes invigorating and helpful to Christian life and service.

And frequently it will be found that this Christianization of the church will be quite as effective in winning men to faith as the direct evangelistic appeal. The greatest difficulty that confronts the church to-day is not the hardness of the human heart,—which is a pretty constant factor if all else; it is not the predominance of material interests,—which is no greater now than in the days of the Roman Empire; it is not the theory of evolution,—which is not more inimical to faith than the philosophies that antagonized the early church. The greatest obstacle to the success of the church is the failure of Christians themselves to realize the personal and social ideals of Jesus. The type of Christian life for which the church stands is too often gross, raw and sour; it lacks the maturity and earnestness which reveal its true power and attractiveness. Gather out of any community a hundred people who incarnate in themselves, in their relations to each other and to the world the ideal of the twelfth chapter of the Romans, and the mere existence of such a company would be the most effective kind of evangelism. In the figure of Jesus, it would be "a city set on a hill that cannot be hid."

Our readers will not suspect us of underrating faithful evangelistic preaching and effort. We want to see it made vastly more efficient. But the number of baptisms a church reports in a given year, or in a series of years, is not an infallible test of church or pastoral success. We need to know more about a church or a pastor than that, and the tendency to make statistical tables the sole test of efficiency, is in danger of

3d: That we look upon the proposition to unite these two Associations into one body with very great favor and bright anticipations, as we are of the same faith and order, same in hope, same in doctrine, one in purpose and similarity of practice, and realizing that the demands of the present and hope of the future justify such a move upon our part.

4th: That the respective churches of the two Associations instruct their messengers to the next annual meetings of said Associations as to their desire in reference to the above resolutions.

5th: That a copy of these resolutions be sent to the WESTERN RECORDER and the Liberty Baptist.

A. BENTHAM, Mod., J. W. CATTSON, Sec.

A SHORT CATECHISM ON ALIEN IMMERSION.

BY REV. H. G. CREWS, VA.

DR. EATON—As Brother Crews, soon after the Civil war, was pastor of some churches in Washington and Marian Counties, Kentucky, some of his old members, and friends, in Kentucky desire you to publish, the following Catechism, which he recently had published in the Religious Herald of Richmond, Va. They also desire your opinion of this Catechism, here appended.

A. R. CABANIS.

REV. H. G. CREWS' CATECHISM.

MEANS. Editors.—As the answers of the "representative brethren" to whom you addressed the question concerning the prevalence of rebaptism in the North and West have practically opened the question of "alien immersion," I beg to submit some questions to some of these brethren.

Where do ministers or churches get their authority to baptize? Were those authorized to baptize in the New Testament baptized, or were some of them unbaptized men? Can a candidate determine for the church who is a competent administrator of baptism? If he can, may he not determine who are proper subjects for baptism? What would you think of a minister going about preaching the commission and baptizing, and yet refusing himself to be baptized? Would you endorse a Baptist minister who holds that immersion is not the one New Testament baptism, but is only a mode of baptism along with pouring and sprinkling? Or, if it is preached that baptism is not designed to represent the burial and resurrection of Christ, or the believer's death to sin and his being raised to newness of life, but designed to represent purification and coming in the place of circumcision? Baptism being a door of entrance to

Items of Interest

From the World Over.

Spain's Progress... The Spanish Government is exhibiting... to the Philippines...

Privately Chinese officials in the provinces of Shensi and Kansu have privately expressed the foreboding that they are in danger and urged them to leave.

We have learned in long years to endure without blinking typographical errors which yet leave the meaning of the sentence unchanged.

The northern third of Finland is in danger of famine from the failure of the crops. This was due to the late spring, the early frost in the fall and the chilly rains during the summer.

Marvelous advances that he has succeeded in sending messages by wireless telegraphy across the Atlantic from Cape Breton, Canada, to Cornwall, England.

The German Emperor, when Venezuela asked for arbitration, asked President Roosevelt to arbitrate, and England joined in the request.

Dr. Lorenz the great Austrian surgeon who came over to treat Armour's little daughter for hip trouble, has returned for Europe.

During the war the American made quite a reputation for himself in South Africa. He was credited by the British with one Boer victory, which he won by running off with the British cannon and ammunition.

A farewell dinner was given in Washington City to Mr. Cambon who was going as United States ambassador to Spain.

Miss Emily Hobhouse, an English lady of high family whose work is being mentioned in the London Daily News that the clothing for the Boer women sent by the continental nations in Europe arrived.

Consent Given by Amending with Oil. A combination of working and heavy oil has been found in the vicinity of the oil fields of Texas and New Mexico.

of that terrible moment when Mr. Everett and Lord Elphinstone, having burnt the... of the entire remembrance of these... had left the people half naked and were awaiting nothing in the place.

OUR DISTRICT ASSOCIATIONS.

The meetings of the District Associations of the state for 1902 closed two months ago. As pastors and churches, we are rapidly making history for those of another year.

J. K. NUNNELLEY, NUNNELLEY secretary.

HEARING HIS VOICE.

When we are urged to listen to the voice of God, the meaning is that we are to maintain a spirit of sensitiveness and responsiveness such as will keep us in close relations to the calls and leadings of our heavenly Father.

There are too many who wish to go on in a worldly life, and so they try to shut off communication with God. They do not wish to be interrupted in a sinful life. They do not care to have their sinful pleasures interfered with.

We hear God's voice in his Word if we listen to it. He speaks to us through its pages. We may ignore the Bible and leave its pages unopened and unread.

"BIG FOUR" The Best Line to Indianapolis, Peoria, Chicago, Cleveland, Buffalo, New York, Boston. And All Points There.

We may hear God's voice when we pray if we will only listen. We may live absolutely prayerless lives if we will, and go on as the brutest that perish.

which we hear his own voice speaking to us in comfort and directing grace.

We may hear God's voice in the ordinances and services and sacraments of his home if we go there in a spiritual and receptive frame of heart and mind.

We may hear God's voice in his providences. He would win us to higher and holier ways all through our life.

Many persons seem to have no sense of God's presence, and they rush through life with none of the divine life or peace within them.

THE WAY OF HAPPINESS.

I have no money to speak of—never had—I have had to work hard, and yet have had a very happy life; and I will venture to say that I now get more pleasure out of the little wages which my readers of The Interior pay me for writing for them, than any rich man in the city gets out of his tens of thousands or millions.

I go fishing and camping and strolling, and do not care a continental either for wealth, or for wealthy people because they are wealthy. I wear loose and comfortable clothes, take plenty of exercise, refuse to let my mind dwell on unpleasant things, keep out of the way of cranks and quarrel-

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some people, and try to see the bright or humorous side of things, cultivate love for my kindred, and crack my little chestnut of a joke. I never read any of the crimes or scandal columns of the dailies, choose cheerful books, and get out of the way of whiners and growlers and scandal-mongers.

To believe in to trust in Christ's words as the Great Teacher, and to give one's heart to him as "the Great Exemplar," by that sincerest proof of loving adoration, the imitating him in spirit and in truth. There is no need, therefore, to be troubled as to what believing in him means.

Is the dark cloud of a great sorrow, the beautiful bow of God's promise is often seen, if we look up.—Chaplin.

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