

WESTERN RECORDER

Faith, Hope and Love, these three.

78th YEAR.

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During the first six months of 1902 the British and Foreign Bible-Society issued 570,179 copies of the Scriptures in English, being 358,788 in excess of the same period in 1901. This is due much to the reconstruction of the printing activity in China.

The same British and Foreign Bible Society is reaching more than half a million blind Hindus, by circulating the Scriptures through a recent adaptation of the Braille's raised dot system, which is preferable to Moon's line type system long in operation.

The Swedish Missionary Society, one of the most marvelous religious movements that has ever taken root in Sweden, is celebrating its twenty-fourth annual conference at Stockholm. They have six missionary stations, the chief of which is on the Lower Congo where thirty white missionaries and fifty native evangelists are employed. It will be made notable by this year for the issuing of the Bible in the languages spoken by tens of millions on the Lower Congo River.

From Runkin to Mr. E. T. Russell has been published. In it he thus expresses his opinion of Darwin's followers: "Darwin has a mortal fascination for the vainly curious and idly speculative, and has collected in the train of his very impudent imbecility in Europe, a most comical wagging its useless tail unrepentant nothing across the path of stars."

RAMSDEN in an article in the *Century* that "Society" is in some respects than it was 100 years ago. Men drink less, she says, but drink more. The women deceive husbands by having the liquor for them by their dressmakers and in the bills for dresses. Cigarette smoking has greatly increased and the use of drugs also. She thinks this civilization is more snobbish, hypocritical and complacent towards vices and crimes than their forefathers.

Opposition to Bishop Talbot's education Bill, in Great Britain is growing. Eighty centres have spoken, not opposing the bill but will refuse to pay the school rate. By this bill Nonconformists will be taxed to support of England schools, and God-fearers of education and means are making to the effect that they will not pay taxes. Arnold White says: "I am a member of the ministry itself, but their own supporters, and members of the ministry itself are hostile to the policy."

Christians Appearing With Christ in Glory.

BY J. M. WEAVER, D. D.

As Christians we should seek to understand our relations to Jesus Christ, for they are sweet and vital. Our religious enjoyment and efficiency in His vineyard as real laborers depend upon this knowledge. Our spiritual development and power are increased as we know them experimentally. These relations are revealed in the Scriptures plainly and fully. As we study God's word prayerfully under the illumination of the Holy Spirit we come into possession of this knowledge. He is there represented as our Saviour from sin's guilt, pollution and power; as our Teacher in regard to God and man; as our Burden-bearer amid the afflictions of life; as our Intercessor in the presence of the Father against Satan the accuser; as our Forerunner in the life to come and as summing it all up as our Life. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory," writes Paul to the Colossians. Col. 3:4.

Christ is the Christian's life. The life that Christians possess is spiritual, divine, eternal life. This is not possessed by those not united to Christ by faith. He communicates this life to us by uniting Himself with us. The union of Christ with His people at the moment of believing is real and vital. Until this union is formed there is no spiritual life, not even its germ in us, so that Christ is literally our life. He continues to supply this life day by day, moment by moment. Under a beautiful figure, Christ teaches and illustrates this important truth: I am the Vine, ye are the branches," He says. "As the branch draws the sap or vital fluid which invigorates and enables it to bear leaves and fruit from the vine with which it is united, so the Christian, because of his union with Christ by faith, draws his spiritual life which nourishes him moment by moment. As the branch is fruitless and worthless apart from the vine and withers away, so the Christian separated from Christ is inefficient and should become disconnected and wither away. "Apart from me ye can do nothing," said Jesus to His disciples. He lives in and through them; it is His life that pulses through their souls. Paul puts this wonderful truth in the following language: I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20. Thus literally to the fullest extent Christ is our real spiritual, eternal life. What a precious truth is this and how it calls forth the love and gratitude of His people! In joyous praise they sing:

"O could I speak the matchless worth,
O could I sound the glories forth
Which in my Saviour shine!
I'd soar and touch the heavenly strings,
And vie with Gabriel while he sings
In notes almost divine."

This Christ who now dwells in us by the Holy Spirit will appear again personally on the earth. For the present and during this dispensation He is invisible. No one of us has ever seen Him. He is now in heaven as our Advocate and is represented on earth by the Holy Spirit. When He left earth He said: "And if I depart I will send him unto you." John 15:7. But Christ Himself will some time in the future appear unto His disciples. When He

ascended two angels said to the gazing disciples: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11. There is no doubt, no uncertainty about His appearing again. The old Prophets predicted it and the apostles asserted it again and again. When He will come no one knows except the Father. Jesus said, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Matt. 24:36. It is enough for us to know that He will come and that we should ever be upon our watch, as He may come at any moment, and it is said: "And unto them that look for him shall He appear without sin unto salvation." Heb. 9:28. Thus He will come in glory. His first coming was in humiliation and sorrow. He was a man of "sorrows and acquainted with grief."

For thirty-three years His glory was veiled and sufferings overwhelmed him. But this second advent will be in glory with the angels of heaven. As they escorted Him to heaven when His work was done on earth, so they will accompany Him at His second advent to earth. No more thorns shall crown His brow, but a resplendent crown of glory shall encircle it. No more suffering but as a triumphant King shall He come. And then shall Christians appear with Him also. The risen saints shall descend with Him and the living saints shall be translated and meet Him in the air; together shall they appear on earth and reign with Him in glory. "With Him" means more than simply to be in His presence. They shall be in the sense of sharing in His glory. They shall be "joint heirs" with Him to an inheritance, incorruptible, undefiled and that fadeth not away." Their spirits shall be purified and sinless, and their bodies glorified so that they will be enabled to enter fully into His enjoyment. Now completely in His likeness they shall outrank the angels, yea, they shall rule over them as partaking of the nature of Christ their Redeemer. They shall be Kings and Priests unto God. Now reigning over a renovated earth who shall tell their glory or describe their bliss!

"For thee, O dear, dear country!
Mine eyes their vigil keep,
For very love, beholding
Thy happy name they weep;
The mention of thy glory
Is unction to the breast,
And medicine in sickness,
And love and life and rest."

Reader, are you a Christian? Then with such a glorious prospect before you how consecrated to God should you be! Really no circumstances should depress you. If a sinner, should you not by faith form this union with Christ and share in His glory?

Speaking So As To Be Understood.

The teachings of the Gospel are very plain and simple, and if we are only willing to accept their plain teachings for ourselves and pass them on to others, there will be but little difficulty in arriving at the truth. The purpose of God in His Word has been to make His meaning easily understood, and there is very little difficulty in arriving at the meaning of it in all cases where there is something absolutely essential involved.

Some one has said that language is often used to conceal thought, and it seems so in many cases, where strange, difficult and ambiguous forms of speech are used, that

may be interpreted to mean this or that as occasion may require. There is, without doubt, much dishonesty in the use of language, and sometimes laws are constructed in such a way as to mean almost the opposite of what they seem to mean. But this is not the way in which straightforward people use words. It certainly is not the way in which God commissioned His prophets and apostles to write.

Some one, again, has said that language is used by some people in the place of thought. This seems to be true sometimes. We come on speakers and writers with oceans of words, but with no really valuable information or thought. Such persons remind one of the man who ran very swiftly and yet had no message. They can use words with facility, but leave nothing behind them after they are through. The Bible is full of a divine message. Its words are transparent. We learn what God means. The words are sometimes sharp as a two-edged sword. Sometimes they are tender as the words of a mother as she soothes her babe to its evening slumber. Everywhere their meaning is plain, so that a wayfaring man, even though a fool, need not err therein.

The words of Christ were full of simplicity and directness. Men were made angry by him, but they were not left in doubt as to his meaning. And he is our great model as a teacher of divine truth.

The pulpit is not the place for any such forms of eloquence as call attention to rhetoric and oratory rather than to the truth itself. If there is a call anywhere in the world for plain speech, it is in the pulpit, where men are to be warned against sin and invited to the salvation of Christ. The man who tells you that your house is on fire can do so in a very few words. The physician who gives direction for the administration of his remedies can do so in very simple words, although they need to be very accurate.

We must not mistake the meaning of the Gospel, and we must not speak of it in such a way as to mislead others. The great doctrines of grace may engage the attention of learned theologians, who may debate over them, and write man and great text-books about them, but they may also be put in the primer for the little child, and may be explained by the mother to the little children whom she gathers in her arms. It would seem that any of us would rather speak five words that would make it plain that Jesus loved us and died for us than to speak five thousand words that would distract attention away from the simple truths of the cross.—Herald and Presbyter.

There is a Persian story of a vizier who dedicated one apartment of his palace as a chamber of memory, in which he kept the memorials of his earlier days, before royal favor had lifted him from his lowly place to a position of honor. Every day he went for an hour away from the splendor of his palace into this humble apartment, to live again for a time amid the memorials of his happy youth. Let us keep such a chamber of memory filled with the memorials of God's goodness to us.

It is the little words you speak, the little thoughts you think, the little things you do or leave undone, the little moments you waste or use wisely, the little temptations which you yield to or overcome—the little things of every day that are making or marring your future life.—Sel.

There is more fear that we will not hear the Lord than that the Lord will not hear us.—C. H. Spurgeon.

Abiding in Christ's Word.

BY C. E. W. DOBBS.

Jesus once said to his disciples, "If ye abide in my word, then are ye truly my disciples." In these words he gave them a reasonable test of discipleship. The disciple recognizes the authority of Christ as Lord and lawgiver. To all right faith his word is the supreme arbiter of all controversy, the end of all questioning. In the very nature of the case acquiescing obedience to that word is the only satisfactory proof of loyal love. John has a suggestive sentence in his brief second epistle. "Whoever transgresseth (goes beyond), and abideth not in the doctrine of Christ, hath not God." That word of the Master is to-day, no less than when he spoke on earth, the supreme law-in-Zion. We are to accept his infallible utterance as final in determining faith and duty. All mad dreams of "continuous revelation" and the "guidance of Christian consciousness" which lead one to disregard the plain precepts and ordinances of Jesus, come not from heaven, but are born either of man's pride of reason or his unwillingness to humbly submit to the word of Christ.

We should abide in Christ's word for doctrine. He is emphatically the "Teacher come from God." Reverently, like Mary of Bethany, should we sit at his feet and hear his word, for we are professed disciples—pupils—in the school of the great Master. He only is the Truth. He spake the words of God to the world, and in his doctrine our hearts must rest. He said, "My teaching is not mine, but his that sent me. If any one willeth to do his will he shall know of the teaching, whether it be of God, or whether I speak of myself." Happy will be the day when all shall consent to receive their doctrine from the word of our Lord.

We must abide in Christ's word for instruction in all duty. That word is a complete guide to our feet and lamp to our path. Let us illustrate this. Take one who stands on the threshold of the Christian life. He has believed in Jesus unto life and wishes to follow his Lord. The question of ritual obedience confronts him and he honestly desires to do his duty. Perhaps he is urged by prejudice, association, or inclination, away from what his judgment and conscience unite in declaring to be the command of the word. Oh, how many stand right there hesitating. Now, in the light of the test given by Jesus, how can such a one go astray? That test requires everything to be surrendered to the word of the Lord. That word bids the disciple follow his Saviour in baptism: "No 'inter-tight' can for a moment evade the plain fact that the word demands baptism. And so clearly does it speak as to what is baptism that none would doubt its meaning were it not for the interfering evasions of false teaching. Yes, Baptists can safely put the word of Christ into the hand of every believer and say confidently, "Follow the word." So of every other obligation. In this word we have moral precepts that furnish perfect guidance in every possible emergency of Christian experience and duty.

We must abide in Christ's word for comfort. Where else can the soul find that consolation and spiritual food which we need amid the trials and temptations and sorrows of this earth pilgrimage? When the fearful disciples were tossing upon the billows of angry Genesareth, the word of Jesus came assuring help, "Lo it is I, be not afraid." Even so that mighty word of power and peace will prove a joy to our hearts if we turn our souls heavenward and listen to the sweet word of hope he ever delights to speak to all who abide in his love.

Harrodsburg, Ky.

THERE are many ways of promoting Christian weakness. Among the rest, let me strongly advise Christians to converse together concerning the ways of the Lord. Christian and Hopeful, as they journeyed towards the Celestial City, said to themselves:

"To prevent drowsiness in this place, let us fall into good discourse."

Christians who isolate themselves and walk alone are very liable to grow drowsy. Hold Christian company, and you will be kept wakened by it, and refreshed and encouraged to make quicker progress in the road to heaven.

"You'd like an expurgated Bible, would you? How about that passage in the Book of Revelation pronouncing a curse upon the man who shall take away from the words of the book of this prophecy?"

"Well, of course, I should cut all that out."—Chicago Tribune.

Experiences in Revival Work.

BY ROBERT F. SAMPLE, D. D.

The spiritual condition of the church, in our day, is in the judgment of many unusually low. The growing worldliness of professing Christians; the paucity of conversions, except in a few favored localities; the decrease in the number of candidates for the gospel ministry; the declining reverence for the sanctuary; the growing desecration of the Sabbath; the increasing neglect of family religion, and the weakening belief in the authority of the Scriptures—all this is alarming. In reviewing the years of my own ministry of over a third of a century, during which time even seven revivals extended the numerical strength and spiritual influence of the churches I served, I am impressed by the kind of pulpits instruction which in every instance preceded these seasons of religious refreshing. I will take one of these revivals, the greatest, as representing all the rest. It may suggest the conditions which must ordinarily go before a revival; a consciousness of sinfulness, of urgent need, and constant dependence on the Holy Spirit.

I am persuaded that much of the preaching of our day lacks strength, and fails to command the respect even of the world, because it so generally avoids the great, fundamental fact of sin. A spiritual diagnosis that will lift off the veil of outward goodness and bring to view the true nature, the awful guilt and the inevitable, eternal consequences of unforgiven sin, is greatly needed; and perhaps was never more needed than now. The wilderness preacher has been beheaded. The line of Apostolic succession has been broken.

Just here, appropriate to my line of thought, permit a quotation from a sermon preached by the noted Phillips Brooks. "I have no patience with the foolish talk which would make sin nothing but imperfection, and would preach that man needs nothing but to have his deficiencies supplied, to have his natural goodness educated and brought out, in order to reach all that God would have him be. The horrible incompetency of that doctrine must be manifest to any man who knows his own heart, or listens to the tumult of wickedness which rises up from all the dark places of the earth. Sin is a dreadful, positive, malignant thing. Let the sharp surgeon's knife do its terrible work."

Now I come to personal experiences. In the early summer of 1874, much troubled by evidences of spiritual decline in my charge, I preached a number of sermons to professing Christians, dwelling as faithfully as I could, and always with much tenderness, on the increasing accommodations to the world that had marked a season of unusual worldly prosperity. All the preaching was fitted to suggest earnest searching of heart, and close inspection of the daily life. Many were impressed with a sense of their imperfections, and were humbled by a consciousness of sin. About this time, without my knowledge, a number of Christian women steadily met to pray for their own spiritual quickening and for the blessing of the Holy Spirit on the church. A little later officers of the church met in another part of the city for the same purpose.

Meanwhile my concern for the unconverted of my congregation increased. In connection with this my experience is worthy of notice. I thought to win the unregenerate to a Christian life by a series of sermons on the beauty of Christ's character, the immeasurable reach of his love; his winsome tenderness in dealing with the weak, the weary and the sad; and his power to save unto the uttermost all who would come unto God by him. Accustomed to write and read the Sunday morning sermon (a habit which terminated at that time), I had on the last week in June prepared a discourse on the calling of Matthew. Environment may have influenced the preparation. It was a time of natural beauty. The long lines of trees down the residential avenue of the city, the fragrance of fields that came from the contiguous country, the deep tenderness of the sky as it over-arched the world that was passing away, begat a peculiar repose and affection which seemed quite in harmony with the incident on the street in Capernaum which led to the fishing-boats and the peaceful lake.

As I now turn the leaves that report that scene, it seems to me to be one of the most evangelical and tender sermons I have ever written. But when I had finished and read my careful preparation early on Saturday afternoon an invisible hand seemed to thrust it aside. There suddenly came to me an impression that it was not the message adapted to the then existing conditions. I tried to put away the thought. Was not the sermon simple, affectionate, Scriptural, and all about

Jesus? Why not preach it? But the negative delayed my sleep that night and waked me early. I yielded to the voice. I went to my study, which was retired and quiet, and lay down on a lounge in anxious thought. In an hour and a half I had wrought out a discourse as far removed in nearly every characteristic from what I had written as the Sahara swept by simoon was unlike the gardens which surrounded my native town. It was about sin; deep, dark, dreadful. It dwelt on the ingratitude of unbelief, the peril of delay, and the impossibility of escaping eternal judgment, except through the blood of the crucified one. Some of the Scriptural passages, and the interpretations of them, were startling. "Go now unto the gods to whom you have sacrificed, let them save you." "I have stretched out my hand and no man regarded; I will mock when your fear cometh." "The wages of sin is death." "Ye will not come unto me that ye might have life." But the final appeal told of the matchless love of Christ, yearning for sinners, his heart full of tears, his call lingering, yet growing faint; "Come unto me." "Come now."

The evening sermon, also unwritten, deepened the impression of the morning. The next day I heard of a number of persons who had been awakened, and were inquiring what they must do to be saved. For weeks every sermon recognized the fact that all mankind were by nature lost; that they were already under condemnation; that only the blood of the Cross could deliver any one of us from going down to the pit. We passed the frowning cliff of Sinai on our way to Calvary, and the cross, crowning the summit, seemed a new revelation of love. Hearts were drawn by it. An unusual concern for the unconverted about their souls. Godly women went into places of business, and dropped words that stayed. Little groups met for prayer Saturday night, and prayed in their homes daily, through all the week.

All this was in the month of July. The heat was great. The time was separated by half a year from the week of prayer, to which many had limited the Holy Spirit. There was no effort to work up a revival. No evangelist was present. Departure for the summer resorts was delayed. On through the months the quiet, deep religious influence extended and entered the year following. The number of conversions was not at any time large, but they were continuous. During the last five years of that happy pastorate the spiritual conditions of the church closely approximated the normal. Scarcely a Sabbath passed that there were not several new inquiries. Many young men could say, as did one who learned the first syllables of the gospel in dear Westminster: "I was an awful sinner. The memory of my ingratitude to Christ appalls me still. But he reached down to the borders of the pit, and rescued me. The gate of heaven is ajar for me, even me. I would not exchange my hope in Christ for the city, for the world, for all the worlds." Surely it looked as if a revival had come down from God. It extended to other churches. The fruits of it are still appearing. Messages, brief or extended, have been received from Kansas, Dakota, Michigan, Canada, and from beyond the waters, telling of conversion that sent the stranger on his way rejoicing.

In all this, as a minister of the Word, I surely had nothing whereof I can boast. As an instrument, God was pleased to use me; displaying the more clearly the fact that conversion is his work, and as distant from the highest effects of mere natural principles as light is from darkness or life from death. Westminster church in numerical strength is now the fifth church of our denomination in America, loyal to the truth, unwaveringly devoted to a pure gospel, wielding an exceptional influence in the interests of evangelical religion; of Bible truth which goes to the roots of things where truth and error part company; of Christian benevolence which reaches to the Pacific and to lands more remote; and that it is all this, is largely to be referred to the fact that from its earliest history until now, the people who have been in its communion have believed that the world is lost in sin, and that Mary's Son, of supernatural birth, called Jesus, saves his people from their sins and he only can. They have accepted the instruction of a pupil which has been evangelical through all the years, and have continued to pray that the Word of God, in its unmitigated entirety, may have free course and be glorified.

In all my ministry, in my own churches or in other fields of labor, I have not known a single genuine revival that was not preceded by and accomplished with the preaching of the sad, universal fact of sin, personal guilt, and the helplessness, in themselves, of lost men.

Much of our preaching is intensely superficial. Humanitarianism is displacing the Gospel. Smooth prophecies lull souls into a profound sleep. Universalism, taking encouragement from all this, repeats the sermon the serpent preached in the garden, "Ye shall not surely die."

THE DISCOVERIES OF GRACE.

BY C. H. SPURGEON.

Suppose you should be converted—become a child of God, and be saved—the first thing you will change will be, that God has loved you. Who change that will make in all your feelings towards him! You will never again say, to the Lord, "Wherein hast thou loved me?" but, if you feel I did when I first found out the love of God to me, you will begin tracing your whole life from your cradle up to the moment of your conversion, and you will say, "I can see the Lord's loving hand there, and there, and there, and there." You will look upon your trials, losses, your crosses, your removals from one place or town to another, and you will say, "All that was love that watched over me all the days of my life." And you will be amazed at the difference that feeling will make in your life. Before you knew the Lord, you could not see his love; but, as soon as ever you really loved him, you will say, "All his dealings with me are proofs of his love." You will put up your hands in wonder, and say, "How could I have been such a mad fool as to go on sinning against him in spite of such wondrous love! It really seems to me now as if, the more I sinned, the more he loved me; and the worse I was to him, the more he was to me. Over against my black sin, he showed the whiteness and brightness of his grace; as if he seemed as if he conquered me, not by the force of his might, but by the superior power of his boundless love."

Again, if you are really converted, so that you come to know the love of God, and the redemption that is in Christ Jesus, another thing which will soon find out will be, God's election of you from eternity. How well I recollect when that ray of light struck into my soul, as I went to hear him say to me personally, "I have loved thee with an everlasting love, therefore with kindness have I drawn thee." That truth was revealed to me in this way. I said myself, "Here am I converted, pardoned, and saved. There are my schoolfellows, the boys and young men with whom I used to be associated; the not saved. Who has made the difference between us? I dared not say that I had, and so I began to crown of salvation on my own head. I was, in a single moment, that God must have made the difference if I was, in any degree whatever, different from my fellow-creatures. Then I said to myself, "If God has made this difference in me, done more for me than he has done for all the others, there must always have been, in his thoughts of love towards my soul, since he chose me, changes. What he does to-day, is the result of a purpose which was in his heart from the foundation of the world." So there came to my heart, like a stream of honey, the assurance that he had loved me, with complacency, before the earth was formed, or the day-star in place, or planets ran their round. Then I said to myself, "O thou fool of fools, that should ever have treated thy God as if he were a stranger! Art thou indeed one of his chosen people, and yet hast thou lived thy years without hardly a thought of him who loved thee from eternity!" I blamed myself to still, that I was so slow to recognize the love of God, and that I had made my own choice of me; and if the Lord shall be so kind as to say to you, in the words of my text, "I have loved you,"—when you once really know it to you, his redemption of you, and his love to you personally, you will no more say, "I have not loved thee," but you will bow, with less but grateful reverence, at his dear love, shipping and adoring the greatness of his love.

I do not know how you feel, brethren, who know the Lord; but I feel that, to live a thousand lives, I would like to be all for Christ, and I should even then that they were all too little a return for his love to me. And if any of us could have strength enough given to us to die a thousand deaths for Christ, he well deserves them if we loved us as he has done.

THERE is no greater sign of a genuine revival than a want of zeal in the inhabitants of the good of their country.—Joseph Addison.

Sunday-School Lesson

SUNDAY, MARCH 8TH.

PAUL AT EPHESUS.

Acts 19:13-20.

MOTTO TEXT.—"The name of the Lord Jesus was magnified."—Acts 19:17.

Ephesus was the city in which Paul preached longer than in any other place, and to the church in that city he wrote the greatest of his letters. Ephesus was on the river Cayster. It was the capital of the province of Asia, the city of the most importance in Asia Minor. It was the center of the trade with the East, and was very rich. It was famous, as was Corinth, for its wickedness. It was a Greek city, though there was a large colony of Jews, as was the case in all the centers of trade. Timothy was here with Paul for a long time.

As was his custom Paul went first to the Jews and preached for three months in the synagogue. Then he and the disciples worshipped in the lecture room of Tyrannus, about whom nothing more is known. He either rented the room to Paul, probably at hours when he did not use it himself. Commentators think that Paul began work at his business of tent-making before sunrise (Acts 20:34; 1 Cor. 4:12) and worked till eleven o'clock, the time at which business hours closed in Ephesus. Then he went to the room of Tyrannus and preached. This he had done for two years.

"Then certain of the vagabond Jews, exorcists."—They were wandering Jews who went from place to place as magicians, and professed to exorcise evil spirits. They regard Paul as one of them who in some way had gained greater power in the secret arts than they had. The name Jesus they looked upon as a sort of charm which Paul used. And as Jesus was not an uncommon name, they specified in their incantation that it was the Jesus whom Paul preached.

"And there were seven sons of one Sceva a Jew, and chief of the priests which did so."—Sceva was one of the leading priests at Ephesus, and the fact that he was, called more general attention to the discomfiture of his sons than it would otherwise have received.

"And the evil spirit answered and said, Jesus I know, and Paul I know, but who are ye?"—The evil spirits, some of them at least, knew that our Lord was the holy One of God while he was on earth. Their knowledge is not infinite, but it is much greater than man's as is natural in view of the greater length of time they have lived.

There was cutting sarcasm in the question "Who are ye?"

Instead of controlling the spirit as they pretended to be able to do, these seven men were badly worsted. Demoniacs had often superhuman strength. This was the case with the Gadarene, "Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces" (Mark 5:4). The man with the evil spirit overcame them and when they finally made their escape from the house, it was with their clothes torn off, and with more or less serious wounds.

All Humors

Are impure matters which the skin, liver, kidneys and other organs can not take care of without help, there is such an accumulation of them.

They litter the whole system. Pimples, boils, eczema and other eruptions, loss of appetite, that tired feeling, bilious turns, fits of indigestion, dull headaches and many other troubles are due to them.

Hood's Sarsaparilla and Pills

Remove all humors, overcome all their effects, strengthen, tone and invigorate the whole system.

"I had salt rheum on my hands so that I could not work. I took Hood's Sarsaparilla and it drove out the humor. I continued its use till the sores disappeared." Mrs. Iza O. Brown, Rumford Falls, Me.

Hood's Sarsaparilla promises to cure and keep the system.

"And this was known to all the Jews and Greeks also dwelling at Ephesus."—showing how the whole of the busy city was stirred by the discomfiture of these men. "And fear fell on them all."—A reverence and awe. The evil spirit had acknowledged the power and authority of Jesus and of Paul as his representative. And no one dared use lightly the name of Jesus whom Paul preached. Paul was not a superior magician and the name of the Lord was above every name—this was the lesson taught by the severe chastisement of the seven exorcists.

They learned, too, to heed the message Paul brought that the Lord was the Saviour of men's souls. Miracles were wrought, and these were usually miracles of healing. But these were to attest the message of the Apostle and show that he was indeed speaking for God. The great thing was that a Substitute had died in the sinner's stead and through faith in him Jews and Gentiles could receive the free forgiveness of their sins.

"And many that believed came and confessed."—These were converts who had not been disciples long enough to understand that witchcraft, magic, &c., &c., were inconsistent with the religion of the Lord. It is to be feared there are Christians in this day who are guilty as were these Ephesians. They will consult fortune tellers, go to the meetings of spiritualists, allow Christian Scientists and those of similar vagaries to try their spells upon their sick, excusing themselves for such insults to God by saying, "it can do no harm." If there are any such ones among the Baptists let this example of their Ephesian brethren rouse their consciences. "And showed their deeds."—Their superstitious practices. Their confession was contrite and sincere as was shown by this frank acknowledgment. Human nature is prone to superstition, and has a great desire to pry into the future, not only the future in this life, but that beyond the grave. From the days of Eve men have not been content with the revealed things but are eager to usurp the prerogative of God by prying into the hidden things which belong to him.

"Many of them also which used curious arts brought their books together."—These were the magicians, soothsayers, &c., while those spoken of in the preceding verse were the ones who consulted them. Their books contained the incantations, recipes for love philtres, formulas for casting out evil spirits, &c. Dr. Peloubet

says there has been discovered some old manuscripts, one dated as long as 1200 B.C., which contain numbers of such magical writings. They are called the Fayum Manuscripts, and are now in the Vienna Museum. "And burned them before all men."—Evidently in some public place.

"And they counted the price of them and found it fifty thousand pieces of silver." It is probable the Attic drachm is the coin which is meant, as Ephesus was a Greek city, and the coin was current. Though it is possible that the Jewish shekel is meant. If it was the drachm the value of the books was \$7,500, if the shekel \$30,000. But the purchasing power of money was so much greater in those days, that even if the smaller coin is intended the amount was more than \$30,000. This shows how general the belief in magical arts was in the city, that so many books should have been burned. For these were the books only of those who became Christians and there is no reason to suppose that all the exorcists, magicians, &c., were converted. These men proved they were truly regenerated by burning books of so much value. Had they not been regenerated they would have tried to compromise with God by selling their books to other magicians and giving a part of the money to the church.

"So mightily grew the work of God and prevailed."—Men who would be considered the most hopeless cases were reached and saved. And no obstacle could restrain the work of salvation.

BUILDING BONES.

Of Great Importance That Children Have Proper Food.

A child will grow with weak and small bones or strong and sturdy frame, depending on the kind of food given.

That's why feeding the youngsters is of such great importance. The children do not select the food—the responsibility rests with the parent or guardian, or with you if you select the food for a boy or girl.

The scientific selection of this food should begin as early as possible. That's when the delicate little plant needs the tenderest care. A well known lady of Calistoga, Calif., says: "About two years ago my little niece was taken sick. When medical aid was called one physician pronounced the case curvature of the spine; another called it softening of the bones and gave but little hope of her recovery. For weeks she had been failing before her parents thought it anything but trouble from her getting."

"She had been fed on mushes and soft foods of different kinds, but at last her stomach could retain scarcely anything. At this time she had become a weak little skeleton of humanity that could not much more than stand alone.

"The doctors changed her food several times until finally she was put on Grape-Nuts which she relished from the first and ate at almost every meal and her recovery has been wonderful. She has been gaining ever since in strength and weight.

"She has eaten dozens of packages of Grape-Nuts in the last year and a half and the child is now a rosy-cheeked and healthy little girl, still clinging to her Grape-Nuts.

"It is plain the food has saved her life by giving her body the needed material to keep it well and the bone material to build with." Name given by Postum Co., Battle Creek, Mich.

EDITORIAL CORRESPONDENCE.

Landing at St. Thomas for a Kentuckian is like landing in a new world. There is an air of softness over everything. The majestic royal palms wave with an easy grace. The cocoanut palms and the bread fruit trees offer their products with a lazy good nature. The gorgeous flowers bloom with a careless beauty. The people are of every hue, and all seem indolent. Perhaps the beggars show more life than others. Here are women with burdens on their heads, consisting of fruits, vegetables, &c., they are offering for sale. Children of all sizes, ages and colors are thronging around. Men are lounging lazily about. Some have hacks they wish you to hire, but the horses are so small and so thin it is cruelty to animals to drive them with any load. Some men are eager to guide you, for a consideration. The houses look old, are of odd shapes, and have long had no paint. The streets, which are kept clean, are thronged with the people who have come out to look at the strangers who have arrived on the good ship Kaiserin, whose coming has been duly heralded. It is a quaint and curious view that meets you at every turn.

We go to the post office and learn that a Quebec steamer is to sail next day for New York carrying mail. This is fortunate, for mails to the United States down this way are very uncertain things. We pay readily our 8 cents a half ounce postage and get letters off to loved ones, and some of us, to the papers. Though a Danish colony, English is the prevailing language, and the better classes all talk English well. The lower classes have a sort of pigeon English not easy to understand at first. All the people talk in soft, musical tones. The blacks say "Master" most softly and obsequiously, when approaching any of the men of our party. This reminds us of ante-bellum days.

The homes are light and airy, and the stone opens have abundant openings. The aim is to let in all the air possible and to keep out the sun and the rain. With us we fix our houses for all sorts of weather, from zero to 100, and we find it hard to solve the problem, while here there is but one sort of weather—July weather—to fix for, and the problem is rendered easy. I asked a native "does it ever get cold here?" "Oh, yes," he said, "cold get here; cold get in nose." This showed that his only idea of cold is taking cold, and that has all climates for its own.

We go up to Blue Beard's Castle and get a fine view from the top. It is a substantial stone structure like a medieval fortress. The walls, the ramparts, the signal station, the old rusty cannon, still in place, are redolent of the buccaners who flourished here. What a field for our romancers is here offered, and what a field for scandal in the high life of those days also. For example Queen Elizabeth—"Good Queen Bess," was in partnership with some of these buccaners and profited by their operations. But this, as the rest, breathes of departed glory.

Black Beard Castle surrounds another eminence and offers a good view. White Beard Castle is near the shore, was long used as a fort, but now is a prison with police headquarters, &c. The officers in charge told us they had no capital crimes to deal with—but only lights and stealing sins of impurity are not considered crimes. A large house on the side of the mid-

dle hill—the town is on three sides—is where Santa Anna lived when he was banished from Mexico.

There is less forest on these other islands than I expected to see. This is largely due to hurricanes which very do not allow trees to grow very large before tearing them up. Only in selected places can you find tall trees. These hurricanes are to come any summer and they are terrific beyond description. 1867 one of them blew a United States war vessel up into a pine and left it there amid the ruins of the village. The people hide, as far as possible, in holes they dig in the ground. These hurricanes visit the same locality after a few years, and one never knows when they are coming.

St. Thomas is not flourishing commercially. In 1880 it had 500 population, in 1890, 1100 and in 1900, 11,000. The people are anxious to be annexed to the United States, but the official position is. The recent effort to annex the island, in the upper Danish house, has opposed the transfer. The people are greatly disgusted at this, and that their officials, who are to their jobs with all the airs of an American politician, grossly misrepresented them. Danish commission is to come to St. Thomas next month and to consider the whole matter. Much will depend on this report.

We note with pleasure the expected absence of flies and other troublesome insects. On some of these islands the fer-de-lance, deadliest of all snakes, flourishes but on many of them the mosquito has destroyed it. The bite of a snake is almost instant death, and people who go through bushes and shrubbery are in danger. There are numerous, and they are stinging bite, but they are guarded against. Persons carry food in their pockets soon get infested.

We leave St. Thomas at 6 for St. Kitts, a British colony where we are due early next morning. We have had our first day of these islands, and have a soft, dreamy air over everything. The stars shine at with a brilliancy unknown where. The sea has a rich color indescribable. Charlesley, speaking of this, said: "I read him go and see. Let me for one hour off the Rooster Dominica. Let him sail down the leeward side of Geradoulpe, the leeward side of what he will, and judge for himself poor, and yet how tawdry words are, compared with the glorious yet magnificent colors of the Antilles."

Respectfully,
T. T. Ed.

PASTOR W. Y. QUINSEMAN, New Decatur, Ala., who is city aiding Pastor Hamilton McFerran Memorial, in a meeting called at our office of meetings enjoyed his visit. He is one of our most useful and successful ministers and we wish him great success in winning souls in our city. When he took office in the New Decatur church he had been giving to missions \$35 per year. The first year of his pastorate there was \$500 for missions and last year his contribution amounted to \$1000. He has been instrumental in paying off the church debt and in new pews and carpet, and the church propose to build a parsonage. This also means that a noble people to preach to

DOES IT FOLLOW.

I am sure I do not wish to get into the controversy, and I am sure the parties can take care of themselves, but I see in the Recorder of January 22d an article in the pen of Bro. J. J. Taylor, titled "Work for the Baptist year," which work the *Argus* appears willing to let alone. The article is neatly altogether very strong and logical, and I fully agree with the writer in the main points of his contention. I do not believe an "invisible spiritual universal church" exists, ever did or ever will on earth. But I think I have a "flaw" in "Bro. Johnston's reasoning," as given by the writer (that article). If it were proved, instead of being assumed, that the true church of Christ . . . is "invisible spiritual-universal church," and that "baptism is not essential to membership in the visible spiritual universal church," it would seem to follow that "therefore baptism is not essential to membership in the true church of Christ." But, if "the invisible spiritual universal" (non-existent) "church is more important than the visible carnal local church," I can not see how it follows that "a fortiori," (or otherwise, that matter); that "baptism is essential to membership in the visible carnal local church." It does not appear to me to follow that, because one thing is more important than another, the latter is not essential to membership in the more important is wise not "essential to membership" in the less important, unless membership in the less important is shown to be essential to membership in the more important.

This, I presume, Bro. Johnston does not hold to be true. I presume he does not believe and will not contend that membership in "visible carnal local church" is essential to membership in the "invisible spiritual universal." Hence I think his argument (?) falls down at the essential point. However important a bearing is fallacy may have on the position of our "invisible" brethren—it does seem vital to their contention—the position held by us who do not hold with them is not affected thereby, one way nor the other.

Since we do not start in with Bro. Johnston and do not believe the "invisible" theory, any fallacy of logic (?) of that position does us just where it found us.

R. T. BRUNER.
Dwight, Ky., Jan. 28, 1903.

kindly refers, I think his uncertainty will be removed. I asked our inviolabilistic brethren, especially those who speak under the protection of the *Argus*, to tell us when and where the Lord ever instituted or claimed any church except that of Mat. 16:18; but so far they are decidedly "invisible." Apart from the idea that Christ instituted, loved, and promised preservation to, the church, and commanded his people to come out and be baptized, I can see no connection between baptism and church membership. To me the *a fortiori* link is the strongest one in the chain.

The Scriptural teaching is this. Men become children of God, subjects of his authority, members of his Kingdom, by faith alone (John 3:16; Rom. 3:28; 5:1; Gal. 3:26; et al.). Only as such do they recognize his authority or keep his words (John 14:23, 24; 15:14-16). Of these regenerate and elect souls he says: "I will build my church," using the word in its ordinary meaning and referring to the church as an institution; and he adds, "The gates of hell shall not prevail against it." The church being a visible local institution, built and preserved by our Lord himself, has its visible and local ordinances, instituted and preserved by the same Lord. If there is any other way, let it be disclosed. J. J. T.

Norfolk, Va.

NORTH CAROLINA NEWS AND NOTES.

The death of Dr. J. L. M. Curry, in our neighboring city of Asheville last week, has cast a gloom all over the state, the South-land, and over many portions of our great country, and even into Europe. Full crowned with all that honors age, he has been gathered with the saints in light, redeemed, regenerated and disenthralled. Ten thousand friends and former pupils of his drop a tear for his grave in Richmond, as we in memory stand by his open sepulchre. Sleep, soldier, though many regret thee, who weep by thy cold bier to-day! Sleep on, and take thy rest! Thou hast fought a good fight; thou hast kept the faith.

Dr. Curry made a memorable speech on education in 1901, in the Legislature Hall at Raleigh. Rev. Baylus Cade, private secretary to the Governor of the state, heard him close his speech in these words: "When I shall die, sooner or later, if any one shall have enough of interest in me to place a simple stone upon the turf that shall contain my ashes, I could wish that he might write upon it, 'Here lie the mortal remains of one who loved children and gave the better part of his life in efforts to promote their education.'" When we recall the work to which he gave the best years of his life, and the fact that he was personally exceedingly fond of children, it would seem that no more fitting tribute to his memory could be placed as an epitaph on his tomb, than these words he breathed at the close of that great and memorable speech in Raleigh in 1901.

The Baptists of our state as a people are being aroused as never before on the subject of legislation against the saloon. We have a dispensary in our city, and it is a thousand times better than a saloon. But the Anti-Saloon League of the state, championed by the energetic and sagacious William Josiah Bailey, of *The Biblical Recorder*, are making things warm in Raleigh before the legislature

this week. Bills are pending which are contested bitterly by the whiskey men and the saloon advocates. But we have very hopeful encouragement of excellent legislation along conservative lines at least. Progress in reform is inevitable. Bro. Bailey is using the columns of *The Biblical Recorder* very freely in the interest of the expurgation of the saloon business.

We are having winter in these mountains of western North Carolina, but it is rain mostly, with terrible roads. Notwithstanding this fact the Waynesville Baptists have just closed a very profitable revival, led by Rev. J. E. Hutson, of Richmond, Va., who was with us over three weeks. He preaches almost exclusively to the impenitent, and he does it well. There were many professions, and some 27 additions to the Baptist church, about 20 by baptism. Others will follow. He leaves us this week for Murphy, 95 miles west of us, to engage in a meeting there with Bro. Baylus Cade.

B. W. N. SUMMERS.
Waynesville, N. C.

FROM ASSAM.

Brahmaputra River Steamer Mishuri, Jan. 7, 1903.

The Assam Baptist Missionary Conference met in Ganhati during the closing days of the year and continued over into the year 1903. This conference meets once in two years, and is for the purpose of helping the missionaries in their own spiritual lives, and for making plans for the extension of Christ's kingdom in the province. I am aware that young men from various parts of the United States are engaged in study at the Southern Baptist Theological Seminary, and presuming that they read the

AT THE NATIONAL CAPITAL.
What Postum Did There.

A well-known figure at the National Capital is that of an attorney-at-law and solicitor of patents, who has been practicing before the courts and the Department of the Interior at Washington for more than 25 years. The experience of this gentleman with coffee is unusually interesting for it proves that although the ill results from coffee are slow they are sure. He says, "I have consumed coffee at my meals for many years, but of late years have been annoyed by deranged stomach and sleeplessness, pains in my head, nervousness and confusion of the mind. About 18 months ago, quit coffee and commenced to use Postum Food Coffee and have experienced the most pleasing and beneficial results therefrom.

"It has aided my digestion, increased my appetite for healthy food, appeased my stomach, invigorated my brain, cleared and quieted nerves and mind, and enabled me to sleep soundly 8 hours out of the 24. It has imparted buoyancy and cheerfulness to my daily life and caused me to look on the bright side of things in general. It has fitted me to do more brain work than ever before, and I would consider it a calamity to be deprived of its use.

"I look on Postum as an absolute cure for the ills that coffee causes. It not only cures the ravages of coffee but stimulates to vigor and healthy action the brain and all the organs of the human body. It has with me and with many of my friends and this is my authority for the statement."

Name furnished by Postum Co., Battle Creek, Mich.

WESTERN RECORDER, I write in regard to our Assam Missionary Conference. It is certainly in accord with the mind of Christ that every man whom God has called to preach should know all he can in regard to the progress of the gospel in heathen lands.

Assam is the same shape as Kentucky, but some larger. Many mountain tribes live within its borders and to some of these Christ is being preached. Among the Garos many churches have been organized and there are about 4,000 members. Not so many years ago they were degraded savages, worshipping evil spirits and cutting off heads of people. Now we see those among them who have turned to the Lord, engaged in building houses of worship and in giving money to support evangelists who go among the heathen and preach to them.

There are a number of tribes of Nagas, and we have work among three of these tribes. The work among the Tangkhul Nagas has recently begun. Rev. W. Pettigrew is the missionary. This last year he baptized 18 and organized them into a church. Among the Aon Nagas a blessed work is going on. Within a few years 400 have been baptized and a number of churches organized.

A great work is going on among the immigrants who have come from various parts of India and settled in Assam. My own work is among this class of people. As I write this I am on my way to Iowa after spending nine years in Assam. When we came to Assam there were 300 members among this class of people. There are now 2,000. More than 650,000 immigrants have already settled in Assam and surely we American Baptists must bestir ourselves and give them the good news. We know the way of salvation, but they do not know. North Lakhimpur is the name of the station where I have lived. Rev. H. B. Dickson is there now. He has been at work near Bishuath and within the past two months has baptized over 50.

Mrs. Banes, of Philadelphia, and Miss Smith, of New York, who are making a tour around the world, and visiting all of our Baptist missions, were present at Ganhati and did us much good.

My address will be Ayreshire, Ia.
JOHN FIRTH.

FROM SOUTH CAROLINA.

Baptist affairs in the Palmetto State move on smoothly and grandly. We are only about one hundred thousand strong, but propose to raise \$165,000 this year for missions and education. Of this \$100,000 goes to the permanent endowment of our loved Furman University, the remaining \$65,000 to missions. This is more than we are accustomed to do, but the brethren of the "sacred soil" are of one mind, and this insures success. Bro. J. I. Allen is agent for Furman, and is conducting his campaign wisely and well. If he is successful our college will be relieved from a great embarrassment, and her friends will rejoice. For some time things have not been going so smoothly at Furman. Many wise men have been saying and writing many unwise things about her faculty and trustees, but recently a number of her friends have moved to hush talking and quit writing, and so said and so wrote. Now all the rest are seconding the motion by long letters of explanation and ventilation, and it is my opinion that when every Baptist in the state has thus seconded the motion we

DON'T NEGLECT YOUR KIDNEYS.

Because If Kidney or Bladder Trouble is Permitted to Continue, Fatal Results Are Sure to Follow.



CAPT. GIBSON.

An interesting letter to our readers from Capt. W. Woodman Gibson, of Washington.

Washington, D. C., Dec. 11th, 1902.

Having seen numerous articles so highly recommending Dr. Kilmer's Swamp-Root for the cure of kidney and bladder complaints, I concluded I would try it. I wrote Dr. Kilmer & Co. for a sample bottle of Swamp-Root, and it came promptly. After taking the contents of the sample bottle I experienced some relief, and then bought from my druggist a supply. After taking the contents I experienced much relief. My kidneys and bladder resumed their normal condition, the pain in my back left me, and I felt like a new man. I had been treated by the doctors for uretic acid and also for what they termed catarrh of the bladder and kidney trouble. I am constrained to admit that Dr. Kilmer's Swamp-Root, so far as my experience goes, is a great boon to the human family, and I feel it my duty to add my letter to the thousands of others received in praise of this wonderful medicine. This testimonial letter can be used as you see fit. I remain, truly yours,

Capt. W. Woodman Gibson

No. 1220 H. S. N. W. The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in Louisville "Western Recorder."

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

will then be ready for the vote.

Rev. J. M. Roper has not yet signified his willingness to accept the president's chair.

Dr. Fitch has been elected State Evangelist. We are looking forward to good results from his work. Prospects for the Baptists of Greenville were never more flattering. Dr. Z. T. Cody, whom you lent us from Kentucky, is pastor of the First church, and is a power and benediction to Greenville. Besides the Ministers' Conference, which meets every Monday, we have a flourishing Baptist Sunday School rally meeting every two months. At these mass meetings all the Sunday Schools in the city are represented and stimulate one another to higher and nobler efforts for the advancement of the Redeemer's Kingdom.

Dr. D. W. Key and his noble band at Rutherford street, will break ground for a new house of worship about the first of April.

R. J. WILLIAMS.
Greenville, S. C.

A FINE KIDNEY REMEDY.

Mr. A. S. Hitchcock, East Hampton, Conn. (The Clothier), says if any suffer from Kidney and Bladder Disease will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

AT LAST.

When on my day of life the night is falling,
 And in the wind, from unsummed spaces blown,
 I hear far voices out of darkness calling
 My feet to paths unknown—
 Thou, who hast made my horse of life, so pleasant,
 Leaves not its tenant when its walls decay;
 O love divine, O Helper ever present,
 Be Thou my strength and stay.
 I have but Thee, my Father; let Thy Spirit
 Be with me then to comfort and uphold;
 No gate of pearls, no branch of palm I merit,
 No street of shining gold.
 Suffice it if—my good and ill unreckoned,
 And both forgiven through Thy abounding grace—
 I find myself by hands familiar beckoned
 Unto my sitting place—
 Some humble doer among Thy many mansions,
 Some sheltering shade where sin and striving cease,
 And flows forever through heaven's green expansions
 The river of Thy peace.
 There, from the music round me stealing,
 I fain would learn the new and holy song,
 And find at last, beneath Thy trees of healing,
 The life for which I long.
 —John Greenleaf Whittier.

Our Pulpit.

THE FIRST FIVE MINUTES AFTER DEATH.

A SERMON BY REV. H. F. LIDDON, D. D.

"Then shall I know even as also I am known."—1 Cor. 13:12.

An Indian officer, who had seen in his time a great deal of service, and had taken part in more than one of those decisive struggles by which the British authority was at length established in the East Indies, returned to end his days in this country, and was talking with his friends about the most striking experiences of his professional career. They led him, by their sympathy and by their questions, to travel in memory over a long series of years; and, as he described skirmishes, battles, sieges, personal encounters, hairbreadth escapes, outbreaks of mutiny and suppressions of mutiny, reverses, victories—all the swift alterations of anxiety and hope which a man must know who is entrusted with the responsibility of commanding, and before the enemy—their interest in his story, as was natural, became keener and more exacting; and at last he paused, with the observation, "I expect to see something much more remarkable than anything I have been describing."

As he was some seventy years of age, and was understood to have retired from active service, his listeners failed to catch his meaning. There was a pause, and then he said, in an undertone, "I mean in the first five minutes after death." "The first five minutes after death!"—surely the expression is worth remembering, if only as that of a man to whom the life to come was evidently a great and solemn reality.

"The first five minutes." If we may employ for the moment, in speaking of eternity, the standards of measurement which belong to time, it is at least conceivable that after the lapse of some thousands or tens of thousands of years we shall have lost the very sense of succession in events, and existence will have come to seem to be only a never-ending present—only an unbeginning, and unending

"now." It is, I say, at least conceivable that this will be so. But can we suppose that, at the moment of our entrance on that new and wonderful world, we shall already think and feel as if we had always been there, or had been there at least for ages, or had been nowhere else? There is, no doubt an impression sometimes—too often, indeed—to be met with, that death is followed by a state of unconsciousness.

"If sleep and death be truly one, And every spirit's folded bloom, Through all its inter-vital glow, In some long trance should slumber on, Unconscious of the sliding hour, Bare of the body might it last, And silent traces of the past Be all the color of the flower."

But that is a supposition which is less dug, I dare say, to the exigencies of reason than to the sensitiveness of imagination. The imagination recoils from the task of anticipating a moment so full of awe and of wonder as must be that of the introduction of a conscious spirit to the invisible world; and, accordingly, the reason has set to persuade itself, if it can, that life after death will not be conscious life, although it is difficult to recognize a single argument which should persuade us why, if life, properly speaking, survives at all, it should forfeit consciousness. Certainly the paradise which Jesus promised to the dying thief can not be reasonably imagined to have been a moral or a mental slumber, any more than can those unembodied ministers of God, the blessed angels, who do His pleasure, who are sent forth to minister to them that are the heirs of salvation, be supposed to reach a condition no higher than that which is produced by chloroform. No, this supposition of an unconscious state after death is a discovery, not of revelation, not of right reason, but of a lower form of desire—the desire, on the one hand, to keep some sort of hold still on immortality, and, on the other, to escape what immortality must involve. It can not in reason be doubted that consciousness, if not retained to the last in the act of dying—if suspended by sleep, or by physical disease, or by mental derangement—must be recovered as soon as the act of death is completed, with the removal of the cause which for the time suspended it. And, if this be so, the soul will enter upon another life with the habits of thought which belong to time, still, in some degree, clinging to it. They will be unlearned gradually, if at all, in the after-ages of our existence; and, if this be so, that first sense of being in another world must be something overwhelming. Imagination can indeed form no worthy estimate of it; but we may do well to try to think of it as best we can this afternoon, since it is, at least, one of the approaches to that great and awful subject which should be much before our thoughts at this season of the year—the second coming of Jesus Christ to judgment.

And here the Apostle comes to our assistance with his anticipation of the future life, as being, among many other things, a life of enormously enhanced knowledge—"Then shall I know even as also I am known." He is thinking, no doubt, of that life as a whole, and not of the first entrance on it, as we are this afternoon. No doubt, also, he is thinking of the high privileges of the blessed, whose knowledge, we may dare to say, with some of the greatest teachers of the Christian church, will be this vast and comprehensive, because they will see all things in God as in the ocean of truth. But it can not be supposed that an increase of knowledge after death will be altogether confined to the blessed. The very change itself must bring with it the experience which is inseparable from a totally new mode of existence. It must unveil secrets; it must discover vast

tracts of fact and thought for every one of the sons of men. Let us try to keep it before our eyes reverently and earnestly for the next few minutes; and let us ask ourselves, accordingly, what will be the most startling additions to our existing knowledge at our first entrance on the world to come.

First, then, at our entrance on another state of existence, we shall know what it is to exist under entirely new conditions. Here we are bound up—we hardly, perhaps, suspect, so what an extent—in thought, in affection, with the persons and objects around us. They influence us subtly and powerfully in a thousand ways. In some cases they altogether shape and take possession of our lives. It has been truly said that in every life much more is taken for granted than is ever noticed. The mind is eagerly directed to the few persons and subjects which affection or interest force prominently upon its notice. It gazes inertly at all the rest. As we should say, it does not take them in until some accident arises which forces them one by one into its view. A boy never knows what his home was worth until he has gone for the first time to school, and then he misses—and, as he misses, eagerly recollects and realizes—what that he has left behind him. Who of us that has experienced it can ever forget that first going away from home to school—that moment when the partings were over and the carriage drove away from the door and we heard the last of the wheels and of the horses as they went round the corner, and when we turned, in our desolation, to find ourselves in a strange world, among strange faces, in strange scenes, under a new, and, perhaps, a sterner government? Then, for the first time, and at a distance from it, we found out what our home had been to us. It was more to us in memory than it had ever been while we were in it. All that we saw and heard and had to do and had to give up at school quickened, by the mere sense of contrast, our memory of what had been the rule of home and of its large liberty, of its gentle looks and words, of its scenes and haunts, which had taken such a hold on our hearts without our knowing it. It was too much. We had to get away into some place where we could be alone, and recover ourselves as best we could before we were able to fall in with the ways of our new life. No doubt, in time, habit did its work. Habit turned school—I will not say into a second home, but into a new and less agreeable kind of home; and, as the years passed, we saw repeated again and again in the case of others that which we had experienced at first, and with a vividness that did not admit of repetition in ourselves. And this may enable us in a distant way—in the way of parable, if you will—to understand what is in store for all of us at our entrance by death into the unseen world. I do not, of course, mean that this life is our home, and that the future at all necessarily corresponds to school, as being an endless banishment from home. God forbid! If we only will have it, the exact reverse of this shall be the case. But the parallel will so far hold good that at death we must experience a sense of strangeness to which nothing in this life has ever approached. Not merely will the scene be new, and to us, as yet, unimaginable—not merely will the beings around us be new—the shapes, the forms, the conditions of being, strange and, as yet, wholly inconceivable, but we ourselves shall have undergone a change—so complete that we can not here and now anticipate its full meaning. We shall exist, thinking and feeling, and exercising memory and will and understanding, but without bodies. Think what that means. We are at present "at home in the body." We have not yet learned, by losing it, what the body is to us. The various activities of the soul are sorted out and appropriated by the several senses of the body, so that the soul's action from moment to moment is made easy, we may well conceive, by be-

ing thus distributed. What will it be to compress all that the senses have achieved separately into a single action—to see, but without these eyes—to hear, but without these ears—to experience some purely super-sensuous feeling that shall answer to the grosser senses of taste and smell; and then to see, to hear, to smell, to taste, by one single movement of the spirit, combining all these separate modes of apprehension into a single act? What will it be to find ourselves with the old self—divested of that body which has clothed it since its first moment of existence—able to achieve, it may be so much—it may be so little; living on, but under conditions which are so entirely new? This experience alone will add no little to our existing knowledge, and the addition will have been made during the first five minutes after death.

And the entrance on the next world must bring with it a knowledge of God such as is quite impossible in this life. In this life many men talk of God, and some men think much and deeply about Him, and some fewer still hold much communion with Him; but here men do not attain to that sort of direct knowledge of God which the Bible calls sight. We do not see a human soul. A human soul makes itself felt in conduct, in conversation, in the lines of the countenance, though these often enough mislead us—in the expression of the eye, which misleads us less often; that is to say, that we know that the soul is there, and we detect something of its character and power and drift, but we do not see it. In the same way we feel God behind nature, whether in its awe or in its beauty—behind human history, whether in its justice or in its weird mysteriousness—behind the life of a good man, and the circumstances of a generous and noble act. Most of all, we feel Him near when conscience—conscience, His inward messenger—speaks plainly and decisively to us. Conscience, that invisible prophet, appeals to and implies a law; and a law can not but be seen as a legislator. But even then we do not see Him. "No man hath seen God at any time." Even the only begotten Son which is in the bosom of the Father is said only to have declared Him, since in Him the Godhead was veiled from earthly sight by the mantle of flesh and blood which, together with a human soul, he assumed in time. But certainly great sergents of God have been said to see Him even in this life. Thus Job: "I have heard of Thee with the hearing of the ear, but now my eye seeth Thee;" thus David: "As for me, I shall behold Thy presence in righteousness." Thus Isaiah beheld while the glory of the Lord filled the temple. Thus St. John, when he saw the risen Saviour in His glory, fell at His feet as dead. These are either preternatural anticipations of the future life vouchsafed to exceptionally good men, or they are, as with Job, cases in which the sight of God in question is only a relative term. It does not mean any spiritual process which corresponds fully to the action of the bodily eye, but only a much higher degree of perception than had been possible at the lower spiritual state. Of all the children of men in this its mortal state, the rule holds good that "no one hath seen God at any time;" but after death there will be a change. It is said of our Lord's glorified manhood united as it is to the person of the eternal Son, that "every eye shall see Him, and they also which pierced Him." Even the lost will then understand much more of what God is to the universe and to themselves, although they are forever excluded from the direct vision of God; and all who are waiting for the full glories of the sight of God to be vouchsafed to them after an intermediate time of training in what Scripture calls "paradise"—they surely will see Him. The spirit of man, we can not doubt, will be conscious of the spirits around it—conscious of the presence of Him who is the Father of spirits—as never was possible while it was encased in the body. God will no

longer be to it a mere abstract cause, a first intelligence, a mere morality, the absolute, the unconditioned Being. He will reveal Himself to the strained attributes of human thought, as, one by one, by attributes are weighed and balanced, reconciled and apporportioned, as poor fashion and measure as a for the finite mind when dealing with the Infinite. None of us will any longer play with phrases about Him; nothing is felt to correspond in fact, for He will be there. "We shall see Him as He is." His illimitable life will present to the apprehension of our spirits as a problem to be painfully mastered, effort of our understanding, the present, living, encompassing life is inflicting Himself upon us, whether they will it or not, of the living creatures.

What will, that first apprehension of God, under the new conditions of other life, really be? There are worthy accounts of men who have utterly overcome at the first sight fellow-creature with whose work they had for long years had great wisdom or goodness or the first sight of the earthly life has been to more than one traveler, a perfectly new sensation in the thought and feeling. What was the first sight of God—of that source of all beauty, of all wisdom, power—when the eye opens upon after death? "Thine eyes shall King in His beauty"—they were of warning as well as words of "What will it not be to see Him in first few moments—God, the eternal God; the consuming fire—as we see Him in the first five minutes after

And once more. At our entrance another world we shall know as never before. The past will be out before us, and we shall take a prehensive survey of it. Each man will lie out before him as a ring he traces from his source in a mountain till it mingles at last in the ocean. The course of that ring sometimes through dark forests hide it from view—sometimes in sands or marishes, in which it will lose itself. Here it forces a passage between precipitous rocks, glides gently through meadows, it makes green and fertile. At it might seem to be turning back as if out of pure caprice—at as be parting, like some gay water with half its volume of water later on it receives some stream that restores its strength, so it passes on till the ebb and the tides upon its bank tell the end is near.

What will not the retrospect after death, for the first time, be as with a bird's-eye view, the strange vicissitudes, and gain (as we deem it), the and the triumphs of this earth—when we measure it in its ownness, when it is at last over before?—for this, indeed, is the teristic of the survey after death it will be complete.

"There no shade can find In that deep down behind the lid But clear from marge to marge bloom"

The eternal landscape of the Even that survey of life which by the dying is something than complete. It can not the closing scene of all, there is hope there is room for there is room for change; and that which remain, though they be different from the hours which preceded them. It may be that to review life will take as long as to live it; but this is a very imperfect idea of the and capacity of the human soul and the pressure of great feeling of man lives with a rapidity of city which makes all its usual

time at fault. Witness the reports which those who have nearly lost their lives by drowning have made of their mental experiences. It once happened to me to assist at the recovery of a man who nearly lost his life while bathing. He had sunk for the last time; there was difficulty in getting him to land, and then he was landed there was greater difficulty in restoring him. Happily there was medical skill at hand, and so in time, God's mercy, he recovered, not without much distress, first one and then another of the sensations and faculties of bodily life. He was a clear-headed, educated man, and in describing his experience of what must have been the whole conscious side of the act of dying by drowning, he said that the time had seemed to him to be of very great duration indeed. He had lost all sense of the lapse of time, and he had lived his whole life over again; conscience had reproduced it in all its details. He had not epitomized it, but had repeated it, as it seemed to him, with the greatest deliberation, and he had difficulty at first in understanding that he had only been a few minutes in the water; for in those innumerable moments of existence the life of the soul has no sort of relation whatever to what we call time. Yes, in entering in another world we shall know what we have been in the past as never before, but we shall know what we are. The soul divested of the body will see itself as never before, and, it may be, it will see disfigurements which the body, like some beautiful robe, has hitherto shrouded from its sight, and which are rarely revealed in this life, and then, perhaps, only partially, by the shock of some great sorrow or of some great fall.

It may help us, then, to think, from time to time, of what will be our condition in the first five minutes after death. Like death itself, the solemnities which follow it must come to all of us. We know not when or where or how we will individually shall enter on it. This only we know—that come it must. That first five minutes—that first awakening to a new existence, with its infinite possibilities—will only be tolerable if we have aided, with the hands of faith and love, and held on the hope set before us in the person of Jesus Christ our Lord and Saviour, who for us men and for our salvation took flesh and was crucified, and rose from death, and ascended into heaven, and has pleaded, and is pleading now, at the right hand of the Father, for us, the weak and erring children of the fall. Without Him, a knowledge of that new world—of its infinite and awful Master—still more of ourselves, as, without any disguise, we really are—will indeed be terrifying. With Him we may surely trust that even this weight of knowledge will be more than bearable if, in the eternal God, is indeed our refuge, and beneath us are the everlasting arms.

WILL WE RAISE \$200,000?

Last May at the Southern Baptist Convention, in Asheville, we decided to try to raise \$200,000. This Convention year for foreign missions, so that we would largely increase our work in foreign lands. The time is rapidly passing, and we have only two months and a half more in which to send what we will contribute. For the past five years we have given as follows: 1896, \$124,349; 1897, \$109,267; 1900, \$140,102; 1901, \$136,053; 1902, \$173,438. This year we can easily go to \$200,000, if only our pastors and churches in general will do as well as some, who are doubling and quadrupling their gifts of former years. Many churches are now raising \$500, the salary of a missionary in China, and several which formerly gave only \$200 or \$300 have gone up into the \$1,000 list. Quite a number of the smaller churches are trying to raise \$100, enough to pay the salary of a native preacher in some foreign lands. We have a thousand churches which would be blessed themselves by moving up into the \$100 list, besides thus greatly helping to send the gospel to others. Many of our country churches are making a noble advance.

Instead of giving a few dollars a year, they are finding out that by combining, two or three of them can easily raise \$75 or \$100, and thus pay the salary of one native preacher in the foreign land. We rejoice to see that it is not simply the large, strong churches, but many of those more limited in means, who are making a glorious advance in liberality.

The work on the foreign fields is moving forward. Our missionaries are rejoicing as they see many turning to the Lord, but at the same time they look back longingly to the home land, and beg for workers to come to their help. Many of our strongest and most talented young men and women are saying, "Here am I; send me." Surely at such a time as this, God's people ought to prayerfully consider our great opportunities, and increased responsibilities.

We hope that the churches will not put off taking their collections until April. If the pastors will present this matter in February and March, the brethren will gladly subscribe, and it will give them some little time to prepare to make larger gifts. We will take pleasure in sending tracts, sample journals and mission envelopes, free, to any who will write for them.

Yours in the Master's service,

R. J. WILLINGHAM,
Richmond, Va., Feb. 14, 1903.

THE MINISTER'S CORRESPONDENCE.

BY REV. CHARLES E. JEFFERSON, D. D.,
Broadway Tabernacle Church, New York.

The correspondence of the minister of a large city church is of enormous volume, and eats up a deal of his strength and time. Few men in the town receive so many letters in a year as the clergyman. The postal system has made every minister's parish the world, and everybody in all creation thinks that to talk to the parson on paper is one of the inalienable rights of the human race. Those who say that the preacher does all the talking and that the people have no opportunity to make themselves heard, forget that no preacher can put himself beyond the reach of the point of the layman's pen, and that the pen is capable of as great execution as the tongue.

A minister's correspondents are legion. People write to him on all sorts of subjects and for all kinds of favors. He is constantly importuned for money. Many of the beggars do not ask for money out of the minister's own purse, but wish him to draw on the funds of the church, or to lay their request before a few of the "wealthy members." Occasionally it is modestly suggested that a small collection would be altogether satisfactory. There are letters asking for help in other forms. One man wishes a letter of recommendation, another a letter of introduction; a minister without a pulpit suggests the names of vacant churches to whose clerks letters may be written. A mother from a distant state begs for information concerning her boy. The secretaries of at least five hundred clubs and societies write for an after-dinner speech, a few remarks, a paper or an address.

Every well-known minister uses up hours every year in declining requests to speak. These requests for favors are of infinite variety. A man writes a book and wants the minister to review it. A publisher publishes a novel and asks the minister to praise it. An author sends on his manuscript for corrections and additions. One man wants a preface for a new book, another wants a prayer for a collection of prayers. One man wants statistics, another wants a list of hymns. Another is in search of the best hymn-book or the best Bible or the best order of service. Somebody wants to lecture. Somebody wants to sing, and she writes to find out when she may. Every human being with an ax to grind is sure, sooner or later, to slip into the minister's study out of the mail bag.

Judging from his mail the minister is obliged to think that the world hungers and thirsts after information. One man wants to know if Mr. A. has ever been a member of the church, another wants

to know if Mr. B. is a man to be relied upon. Somebody wants to know the whereabouts of somebody else who vanished twenty years ago. One man wants to know the pastor's favorite books, another how he prepares his sermons, another by whom his sermons are published, another how he conducts his prayer meeting, another how he manages his church paper, another how he interests young people, another how he catechizes children, another what he does with the second service, another what he thinks of cards and dancing, another—but why go on? The list is interminable. It is surprising how many things people want to know. And there is no end to this shower of questions. The minister is kept in a drizzle of interrogation points all the time. Some weeks it is not a drizzle, but a deluge.

And then there are letters which every minister must write, not in answer to letters, but in recognition of events. The work of the preacher brings him close to the hearts and homes of men, and no matter where any of his flock may go they never pass beyond his thought and love. It is his delight to write letters of congratulation on wedding days and on wedding anniversaries. And when death comes it is his privilege to write words which may soothe and comfort the hearts which have been left desolate. There is a large and beautiful ministry unnoticed by the world, and unknown to his own congregation, which ministers carry on quietly and secretly from year to year at their desks, fulfilling the law of Christ. Little notes of cheer to those known to be discouraged, loving words of counsel to those, found to be perplexed, earnest epistles of exhortation to those who have gotten out of the way—these are works of love scattered through the months and years, of which there is no public recognition, but for which there are sweet satisfaction here and imperishable rewards hereafter.

A minister needs the consideration of those who write to him. They should refrain from presenting clearly impossible requests. A city minister is one of the hardest worked of all mortals, every day is crowded and every hour is valuable beyond rubies. Who steals a minister's purse steals trash, but he who fleeces from him his time is taking that which leaves him poor indeed.

It is not everybody who has learned that brevity is the soul of other things besides wit. There is nothing so protruding to a busy man as to pull out of an envelope a ten or sixteen-page letter, closely written and difficult to read, in regard to a matter which might have been unfolded in a single page. Cyrus W. Fields used to say: "Never write a long letter. A business man has no time to read it. If you have anything to say, be brief. There is no business so important but it can be told on one sheet of paper." People who write long letters to ministers expecting thereby to strengthen their appeal are apt to miss the very thing they aim at. For it is true, as Southey said: "With words it is as with sunbeams, the more they are condensed the deeper they burn."

No one should ever write to a minister who has not learned to write his own name in a legible hand. I heard Phillips Brooks speak one day in his library with astonishing severity of people who have the fashion of putting down their signature in an unreadable form.

It seemed to me the good man was making a great ado about a trifle. I put his vehemence down as one of the infirmities of a noble soul. But now after much and sore experience I understand the reason for the great saint's wrath. It is exasperating, indeed, to squander a fraction of a golden hour in fruitless efforts to make out a signature which might have been written plainly if the writer had only been considerate. All persons who have formed the vicious habit of writing their initials on top of one another, or with flourishes which reduce the penmanship to an insoluble enigma, deserve to have their communications tossed into the waste basket without a reading.—Congregationalist.

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There every sense shall be perfect. The blind shall see, the deaf shall hear, the dumb shall sing. A blind Hindu boy, who lived in a wretched hole, was drawing near his end. But the missionary had taught him the way of life, and feebly he whispered, "I do not like this dark place, I am going where it is all light." And the blind boy added, "I know that my Redeemer liveth, and in my flesh I shall see God, whom I shall see for myself, and my eyes shall behold him." In his last moments he exclaimed, "I see—now I have light. I see the King in his beauty. Tell the missionary that the blind sees. I glory in Christ—I glory." As he said this, he slept in Jesus, and angels bore his happy spirit to that place where he beholds what no mortal eye hath seen, nor ear hath heard.

There is no fatigue in heaven. Activities will never cease, for they who dwell there serve him night and day in his temple; but there is no exhaustion, no languor attending that service. There is the bliss of unending activity without the usual attendant weariness. No sickness, pain or death in heaven.

Friendships do not cool in heaven. But above all, there shall be no sin there. Into that paradise the serpent can not intrude. In the river of immortal life, there are no swellings as of Jordan, at which the roaring lion cometh up. Satan's fiery darts can not surmount the walls of the New Jerusalem. The Decalogue is not needed there. The groves and high places of that fair country are never abused to idolatrous purposes. There is no Canaanite in the land. Paul never exclaims, "O wretched man that I am, who shall deliver me from the body of this death?"—Rev. Augustus C. Thompson, in Examiner.

While man is growing, life is in decrease, and cradles rock us nearer to the tomb.—Young.

Nauman Strauss, the great New York merchant, when asked what had contributed most to his remarkable career said: "I always looked out for the man at the other end of the bargain." What a lesson these words contain for the young man of to-day who thinks that long-headedness, shrewdness, cunning and sharpness are the only success qualities worth cultivating! Mr. Strauss says that, if he got a bad bargain himself, he could stand it, even if his losses were heavy, but that he could never afford to have the man who dealt with him get a bad bargain. He felt that his own loss, however great, might possibly be repaired; but that, if a man who had dealings with him should lose, or be deceived thereby, nothing could ever compensate him (Mr. Strauss), for this, as his character would be permanently injured.—Success.

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Editorial

Editorial Varieties

Is it true that Dr. J. M. Pendleton held to the doctrine of the universal invisible church? Please answer in the Recorder.

Dr. Pendleton has been claimed, along with others, as favoring that doctrine, but there is no evidence that he did so. He agreed exactly with the position of the Western Recorder. In his Church Manual, he gives a set of Articles of Faith, which certainly state his own belief. There is only one article about the church (Art. XIII) and that reads:

"We believe that a visible church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the ordinances of Christ; governed by his laws; and exercising the gifts, rights, and privileges invested in them by his word; that its only Scriptural officers are Bishops or Pastors and Deacons, whose qualifications, claims and duties are defined in the Epistles to Timothy and Titus."

This certainly is the local church and it is the only sort known to Dr. Pendleton's Articles of Faith.

At the beginning of this Manual, Dr. Pendleton discusses the nature of a church, and speaking of the word, says: "In its application to the followers of Christ, it refers either to a particular congregation or to the redeemed in the aggregate." This is exactly our contention. The word church always, in Scripture, means assembly, and when it is figuratively applied to all the redeemed, they are considered "in the aggregate," as gathered into an assembly, and that is true of them only when the last soul is saved, and the redeemed are gathered in Heaven.

In his book on Christian Doctrine, Dr. Pendleton also has a chapter on "The Church," and he speaks to the same effect. Nowhere, to our knowledge, did he ever use the expression "universal invisible church" or "universal spiritual invisible church." All the church Dr. Pendleton believed in was a visible assembly, either of believers on earth or of the redeemed in glory.

Dr. Pendleton has been claimed by the invisibilists, just as they have claimed many others. They have even claimed the present editor of the Western Recorder!!! Whenever they can find a man admitting that the word church is applied to all the redeemed of all ages, conceived as an assembly, instantly they claim him as an invisibilist!!!!

The Argus, the special champion of invisibilism, seems to have changed front on this subject and now no longer insists that the "universal invisible church" is entered by faith alone. This contention is given up and the claim now is that this "universal invisible church" is composed of all the redeemed of all ages, including those dying in infancy (who did not and do not enter by faith), only it is now in existence and has been all through the centuries.

While this view of invisibilism is not so objectionable as the view recently advocated by our neighbor, it is still without the warrant of either Scripture or Baptist standards, for,

1st. It changes the meaning of the word church and makes it mean something else than assembly.

istence of what is non-existent. A church composed of all the redeemed of all ages can not exist until all the redeemed of all ages exist. To claim that a church exists at present, when nine hundred and ninety-nine thousandths—or even a larger proportion—of its component parts, do not exist, is grotesque. For the claim is that this "universal invisible church" has existed through the centuries and was in existence when Christ came and before. To say that a thing can exist when there exists only an infinitesimal part of its component elements, is wild.

3d. According to this theory it is absurd to claim that in Matt. 16:18 Christ referred to this "universal invisible church," because, by hypothesis, that was already in existence and had been since the days of Adam, while Christ says: "I will build my church." The church of which Jesus spoke was future—"I will build," &c. He can not have referred to something already in existence for centuries.

We have given considerable space in our columns to this matter, though less than our neighbor has devoted to it, because it seemed to us important that the truth should be vindicated. We are glad to note that the Argus gives up an important part of its contention, viz.: that this "universal invisible church" is entered by faith alone. Let it now admit that this church is composed of all the redeemed of all ages, conceived as an assembly, which conception will be a reality only when all the redeemed of all ages come into existence and are gathered as a church (i. e., an assembly in Heaven). Our neighbor will thus come in line with Scripture and with the Baptist fathers on this subject. We are glad to note progress, and we hope that ere long invisibilism will become and remain invisible.

THE RECORDER IN TEXAS.

Dr. J. B. Gambrell nearly covers the first page of the Baptist Standard with vigorous comments on an editorial in the Recorder, written by the assistant editor, while the editor-in-chief was off on his tour. The Doctor is specially offended at the Recorder's speaking of the "quarrel" in Texas, and insists that it is no "quarrel." Very well, since the term is offensive, we cheerfully withdraw it, and substitute "struggle" (Dr. G.'s own word) instead, assuring the brethren that no offense was intended.

Dr. Gambrell also objects in vigorous language to the Recorder's saying in regard to Texas matters: "Just put up down on whatever side B. H. Carroll stands on any question." This was an expression of great confidence in the judgment of Dr. Carroll, to be sure. Dr. G. says Dr. C. has been "standing like a colossus for everything dear to the Baptist heart in this country" and does not intimate that on any question Dr. Carroll has been on the wrong side. Certainly then it could not be a bad thing to wish to be "on whatever side B. H. Carroll stands on any question." So long as Dr. Gambrell believes Dr. Carroll is always right, certainly the former can not object to anybody's wanting to be on the same side with the latter. Dr. G. objects to "the reason" the Recorder had "for getting on the right side" and says it "is almost worse than being on the wrong side." But the Recorder gave no reason, and here Dr. G. simply evolved from the depths of his own consciousness. The good Doctor assures us that

he and those with him in the Texas struggle, have no desire "to denounce men." Yet in this very article he calls them on the other side "malevolent," "disorderly," "disgraceful," "self-appointed leaders," "who scandalize it and degrade the standard, &c.," "wreckers," "malanders," &c., &c. One is tempted to ask what Dr. G. would have said had he desired to denounce those men.

THE CASE.

The case of those who object to the Recorder, as we understand it, is not that we have ever opposed the organized work in Texas, for not a syllable from us is capable of such an interpretation, while the many deliverances from us have been exactly to the opposite effect. Always and everywhere we have favored the organized work, and sought to strengthen it. But along with this, there have occasionally appeared in our columns kind words about certain individuals who were obnoxious to those in charge of the organized work. A notable case was the kind word we wrote of the late Dr. R. C. Burleson, when he sent us a reminiscence for publication. This kind word (admitted on all hands to be true) stirred up the Baptist Standard to say that we had thereby made a "dagger thrust" at mission work in Texas. And yet, and yet, when, as the representative of the organized workers, Col. Denison, in his speech before the great convention in Dallas, praised Dr. Burleson in the highest terms, Dr. Gambrell and the rest sat in silent acquiescence. We never have understood why it was so horrible in the Recorder to say a mild word for Dr. Burleson, while it was all right for Col. Denison to praise him in the strongest terms. This is a sample.

Often we have had, in this office, the following experience. A news letter will come from Texas, telling of a good work done by some brother in a certain place. After this letter is published, here come letters from others complaining of the publication, saying that the brother in question is one of the enemy, and unless we quit encouraging the enemy in this fashion, the writers will stop taking the Recorder and will even oppose its circulation in Texas. This has been a frequent experience with us.

THE RIGHT SPIRIT.

While we would show all reasonable respect for the feelings of the brethren, we do not believe in prescription, black-listing and boycotting. It is not right. And, moreover, no brave man can be coerced in that way. A man who can be whipped into line, is a coward, and it matters little where he stands.

We believe in showing a kind spirit toward everybody. The Master commands us to love our enemies, to do good to them that hate us, to pray for them that despitefully use us and persecute us. We wish to obey this command. We have over and over again said kind things (always careful to say true things) of those we knew were very bitter against the Recorder and its editor, and we are ready to do this every time a suitable occasion arises. We are ready to do for the organized workers in Texas, in this regard, all that we do for ourselves; and certainly that ought to be satisfactory. Dr. Gambrell says: "I am certain I do not desire the Recorder to denounce men," &c. Very well, let him go one step farther and be willing the Recorder should say kind things about all men, as

occasion arises, provided the things said are true. We will heartily thank any brother who will correct any misstatement of fact that may find its way into our columns.

THE WORST FEATURE.

Meantime we will gladly do what we can to strengthen the hands of Dr. Gambrell and his coadjutors in their work. We specially regret the fearful lawsuits to which they are subjected. The worst features of this whole trouble, it seems to us, in the ordinal through which these brethren have been compelled to pass in the court room. We once read as much as we had stomach for, of some of the speeches of the lawyers denouncing these brethren. To be compelled to sit there in open court, and be denounced in such fearful fashion while you are obliged to simply take it—this, to us, is the ugliest feature of the whole business. We do not wonder that those who have passed such an ordeal should be in a frame of mind for a good while afterwards, and should be impatient at anything that appears to them an encouragement to those who have inflicted this indignity upon them. We feel a special tenderness toward these brethren, and would show every proper consideration for their feelings. But we can not forget that our duty is not determined by their feelings, since the New Testament is in no way changed thereby.

We would remind the brethren of one fact. For those who have charge of our organized work to manifest a spirit of prescription, boycotting and black-listing, will do a great deal more harm to that work, than will anything those can do who oppose the work. We regret an exhibition of such a spirit on the part of any of our leaders, both because it is wrong and because it hurts the work. We are too much in favor of the organized work to adopt a policy that will injure it, even if it involved no wrong.

While Dr. Gambrell says he has no advice to give the Recorder, yet he does offer us some advice (e. g., to get a horn book, to buy eye-salve, &c.) So we venture a suggestion to Dr. Gambrell and his coadjutors in Texas. Only two months remain till the close of the Convention year. The Foreign Mission Journal for February reports our Foreign Board \$47,945.27 in debt. Dr. McConnell writes that unless there is a great advance the Home Board will be heavily in debt, though he does not name the amount. The Journal reports since last May, \$9,037.48 from Kentucky and \$5,340.67 from Texas, contributed to Foreign Missions. Our Home Field for February reports, excluding boxes, \$5,431.51 from Kentucky and \$2,197.00 from Texas, given to Home Missions. These amounts are far short of what they should be. Now let us all give a practical demonstration of our zeal for the organized work by rallying to these Boards and doing our best to lift them out of debt and to enable them greatly to enlarge their work. Now then—!!!

"PRUDANT VIRGINISSE" is something the Baptist Standard attributes to the Religious Herald. Certainly that is a mouth filling quality, whatever it may mean.

We would have been glad to hold Dr. C. E. W. Dobbs in Kentucky, but the saints of Marietta, Ga., captured him. They have lately built a handsome house of worship. Dr. Dobbs is one of our ablest men.

Dear Journal and Messenger: It is cheap thing to impugn a man's character when you can not answer his charges but it is not first class journalism to class gentilemanliness to do so.

Dr. J. H. Kilpatrick writes: "I have some reason mine did not come to hand I think so much of it I am unwilling to copy."

Dr. J. A. Hackett says of Dr. Denison at the meeting of the "General Association" in Arkansas, and which such a stir: "Your sermon was a presentation of the Hees subject with our denominational work as a background."

Dr. Hackett also says of Dr. Denison's recent tract on the Lord's Supper, "I like all other emanations from his pen, up to the maximum point of interest."

Dr. Hackett writes: "I must get word about the fine appearance of the Recorder. It was in the old dress and it seems reproach, but now to all it adds the distinction of being the best of religious journalism." We take heart.

Dr. E. H. Johnson of Cross-Texas Seminary will deliver the Gay lecture year, before the Southern Baptist Theological Seminary, March 15th, 16th and 17th. Dr. Johnson is one of our ablest, and strongest men, and his coming is a rich treat to us all.

"When some brethren discourse on beauty and the duty of being sweet in their are not to be understood as at all milting themselves to be sweet towards the Western Recorder." So we honored brother, and he has stated about right.

So far as heard from the Rev. Clark, pastor of the Baptist church, Newton and Decatur, Miss., and editor of the Mississippi Baptist is the oldest preacher in America, and perhaps so. He is 92 years of age. We will let us see him at the editors' party at Biloxi, March 18th. He has a record.

Dr. E. E. Folk, the efficient secretary of the Southern Baptist Press Association, arranged for an excursion to Beaufort home of Jefferson Davis, during the week at Biloxi, beginning March 18th. Dr. Folk has also arranged for a pleasant trip to Ship Island. The occasion promises of unusual interest.

Evangelist T. T. Martin had a good time in Baltimore. For five weeks dreamed every day a mass meeting of Baptist churches. Bro. Martin is one of the most effective preachers ever given to the world, and we wonder that he is greatly blessed, so unselfish, so consecrated, and so he is now laboring in Hendersonville, and on the 8th of March he begins in Ala.

In renewing his own and his two tried daughters' subscription in the Recorder, our honored Bro. F. F. Martin writes have been a subscriber to your paper for thirty or forty years, and sending it to my two married daughters, some of whose children have professed religion and united with the Baptist Church. Through its teachings in harmony with Bible, we are thus far an unbroken family, founded upon the Faith once delivered to the saints." Here is a fine example to others. We congratulate brother most heartily and we appreciate kind words.

After reading, that sermon of Dr. J. at the Arkansas General Association, W. F. Bacon, of Mississippi, writes: "How any one could have criticized for your attendance on the Acknowledging is a mystery." Dr. J. H. Georgia, writes: "It is a fine sermon out of talent of treason. You will find Justice of this week a card in which you agreed to rearrange articles. It is a good one to write the article. Recognition is all right. It is the friends. The world, the flesh and devil, all combined, can not hurt it."

Dr. J. J. Taylor writes: "You see that at the request of our Conference (Norfolk and vicinity) presented the cause of 'alien immunities' started to spell it a-b-i—i did my best Porter and Barton and Savage gave nicest licking I ever got." Suppose he expressed that Dr. Taylor should present that side of the question, it is his duty to see that he did so prominently and not with the idea of being body think be believed that way. "I took the position by appointment of licking gracefully." Those who say Taylor do not need to be assured he made out the best case for "alien immunities" that can be made.

AMONG THE Churches.

LOUISVILLE.

Walnut Street—Pastor Eaton spoke on "The Faith and the Faithful" and "The Slaying of Agass." Pastor Eaton lectured on "Friday night on his recent tour through the West Indies."

Broadway—Bro. B. M. Messick preached in the morning and Pastor Jones preached on "Joined to Idols." Three received by letter, one for baptism and two joined.

Walnut Street—Pastor Weaver's sermon was "Instability" and "The Slaying High Priest." One joined by letter.

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spoke pleasantly, except Bro. Jones, who was silent. Bro. J. R. Moody presented an able paper on the intermediate state. He advocated separate places for the dead, apart from both Heaven and Hell. Discussed by Brethren Weaver, Thomas, Tralle, Dawes, Ragowsky and an elaborate discussion of one whole subject, which Bro. Moody will soon publish in a volume.

SEMINARY NOTES.

Bren. A. J. Hensley and J. K. Hair have been on the sick list for several days. Dr. Mullins and Dr. Sarnpey will return from the South this week.

The mid-week prayer meeting was led by Bro. J. W. Downey, of North Carolina. J. S. Oppere preached at Eminence last Sunday.

E. K. Cox has gone to his home in Tennessee to remain on account of bad health.

Bro. W. H. Rich has returned from his home in North Carolina, where he spent several days resting.

Bro. E. F. Wright will not be in the Seminary this Spring. He has accepted work at West Liberty, Ky.

We were glad to have Dr. Harvey visit us last week and favor us with a speech.

Three brethren who are natives of Syria are among our number of fellow students, viz.: Wakim, Johns and Atiyeh, who is taking a course in a medical college.

Pastor Hamilton and Bro. Quisenberry took supper with us recently and the latter will deliver the main address before the Monthly Missionary Society next Saturday.

L. B. Boney preached at Holcomb Mission last Sunday. And Bro. Stratton supplied at East church both morning and evening. He reports a fine day.

The Library received last week, through Rev. E. F. Wright, the records of the New Liberty, Ky., Baptist church, covering the period from 1801 to 1894. These have been placed in the Library at the suggestion of Rev. P. E. Burroughs, the former pastor.

Again the question was brought up last Monday evening in the Missionary Society as to whether the resolutions would be rescinded that were passed two weeks ago, relating to the affiliation with the International Seminary, W. M. C. A. After several speeches pro and con the vote was taken showing that 75 were in favor of rescinding and 84 opposed.

As to what the result will be is not fully determined, but in all probability there will be two Missionary Societies in N. Y. Hall. The one S. B. T. S., S. M. S. and Y. M. C. A., the other New York Hall Missionary Society. This is desirable that such a state of affairs exists among the students of the Seminary brought about by the introduction of the Y. M. C. A.

Is this "New Baptisticism"? HENRY C. MCGILL, THE STATE.

Bro. R. L. Baker, S. S. Missionary, writes: "Have just closed eight days' meeting at Proctor, a little town hard by Beattyville. The Lord gave us a wonderful victory; 27 conversions; 18 approved for baptism. This was the strength of Episcopalianism in the mountains. This mission is now under the charge of Bro. A. C. Dugger, and we may expect to hear of some radical changes from his field. He takes charge next Sunday of Beattyville, Booneville, Proctor and Halls Chapel. Baptism Sunday, February 23d, in Kentucky River."

At Canal City, 1,500 inhabitants, Bro. S. F. Thompson has organized a Baptist church with seven members, and lot has been secured and they will go ahead with their building.

Pastor S. O. Christian writes from Ashland: "I write you that we have just closed a splendid meeting with the Pollard church, for which we all feel very grateful. There was no excitement manifested in the meeting at any time, but the Holy Spirit was with us in the demonstration of his power and a great work, we feel confident, was accomplished by him. As a result of the meeting the church is in better spiritual condition and we have turned with our Lord to baptism 25 happy converts, and there are nine others that stand approved for the ordinance, making 34 accessions to the church by baptism. There were five reclaimed and some others converted that were not named with us as yet. Brother Robert Reynolds, a noble young brother

of Oakview, a neighboring town near here, rendered us valuable assistance by preaching for us at four of the services, and Brother Mason Branham, whom the Lord has made a "son of thunder," kindly consented to read the prayer for us for him on Sunday morning last. We feel that God has gotten into himself a glorious victory in these parts since both at Ashland and here at Pollard He has made here His mighty arm in saving the lost. I am quite confident that the end of our blessing is not yet, but that we will have many more to go with us in the months to come, as we still have a deep interest in spiritual things, and many others are still concerned about their souls' salvation. Trusting the Recorder and all of its many readers may be greatly blessed in spiritual matters."

Pastor W. H. Bell writes: "I closed my four years' service at Hebbardville last Sunday and resigned the care of that church. May the Lord send a good man to that good people that have stood so close to the Lord. I have been called to Geneva, Bro. E. B. Farrar closed a two weeks' meeting at Hebbardville last Sunday. He did a grand work, but the weather and roads were so bad that the people could not attend regular, and hardly at all. Resulted in 10 professions and a good collection for missions."

OTHER STATES.

Bro. J. A. Hackett writes from Meridian, Miss.: "Bro. Fred Hale did us handsomely—excellent preaching along with a noble and effective personal influence in the way of helpfulness to the pastor and church. There were about sixty persons added to our numbers."

The Lord continues his blessing upon the Ocala church, Florida, of which Bro. L. B. Warren is pastor. Members have been received at nearly every meeting; and on a recent Sunday 21 were baptized.

Elder S. M. Provence accepts the pastoral care of our church in Tuskegee. He is a clear and vigorous thinker.

Elder J. J. Wicker, once pastor of Glenview and Eight Mile Missions, near Louisville, saw a young girl on the streets of Trenton, N. J., recently and promptly and thoroughly thrashed him.

Pastor E. B. Hatcher, recently resigned at Norfolk, accepts the missionary secretaryship for the Baptists of Maryland.

Bro. W. D. Hubbard writes from Shelby, N. C.: "I am in the new home in Shelby and will ask you to please change my paper from Raleigh, N. C., to this place. This is a lovely little city of about a thousand population—the home of 'Leopold's Spots'—is a most popular resort, the celebrated 'White

THE VALUE OF CHARCOAL.

Few People Know How Useful It is in Preserving Health and Beauty. Nearly everybody 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 gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking drinking or after eating onions and other odorous vegetables.

Charcoal effectually cleans and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

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

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, porous, dissolving lozenges, the charcoal being mixed with honey.

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

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath. I can assure that I use them myself to great satisfaction by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some cases a patient preparation, yet I believe I got more benefit from them than in any of the ordinary charcoal tablets."

Supplier Springs" being here. It is in sight of the Blue Ridge mountains and old "Kings Mountain" on the other."

A WIFE'S PRAYERS ANSWERED.

Pastor C. S. Blackwell, of Wilmington, N. C., has accepted the call of the First Baptist church, Norfolk, Va.

Pastor H. W. Battle of the First Baptist church, Petersburg, Va., has accepted the call to Greensboro, N. C.

Pastor Hight C. Moore, of Newbern, N. C., has accepted a call to Chapel Hill, N. C.

Pastor W. A. Windham writes from Montgomery, Ala.: "Please change my paper from Litcher, La., to 102 Fourth Ave., West End, Montgomery, Ala. I have resigned at Litcher, La., to take charge of the church here."

The church at Jasper, Mo., has experienced a spiritual uplift in their meeting. Twenty-four expressed a hope in Christ, nine received for baptism and others expecting.

A wonderful meeting is in progress at Charleston, Mo. "We have moved to the court house since the church will not accommodate our audiences. There have been thirty-seven additions to the church. The converted go to work to lead others to God."

The meeting at Exeter, Mo., Bro. J. T. Bratton, pastor, resulted in 32 additions to the church. Exeter church was built about two years ago and now has a membership of 100 or a little over.

The church at La Grange, Mo., closed their meeting with 18 conversions, 16 approved for baptism and two added by letter. Bro. T. C. Carlton, of St. Louis did the preaching.

DEAR DR. EATON:

Will you please answer the following question through the Recorder? Is it right to encourage any one to work in a Sunday School for pecuniary gain? Respectfully,

H. M. ATWICK, Demosville, Ky., Feb. 19, 1902.

ANSWER—We do not think any religious work should be done with a view to pecuniary gain. Certainly we would not encourage any one to work in Sunday School for such a motive.

DEAR RECORDER:

I herewith send in my renewal. I have been a constant reader of the Recorder since 1867. It was then edited by Dr. R. M. Dudley; then Dr. Caperton took charge and published it until the present management assumed control. It has ever been a good paper, but is now reaching near high water mark in journalistic ability. It has the right ring, no new stiltedness need apply. But the old-fashioned Baptist doctrines are ably set forth and maintained. Another thing about the Recorder I admire, and that is its fairness in dealing with an opponent; always ready to consider any argument an opponent may offer.

Bro. Eaton, I believe God has set you for the defense of the Gospel. May the Recorder continue to grow and extend its influence until all new-fangled notions that mar the simplicity of the Gospel be not so much as named among us.

J. G. PAMONA, Whitesburg, Ky.

A HAPPY EVENT.

Sunday, February 22nd at 11 o'clock, a Baptist church of Dyersburg assembled in the auditorium of the First Baptist church, and after the devotional exercises, the usual order of business attendant upon the organization of a new church was gone through with, and thus was brought into existence the Union Baptist church of Dyersburg.

For some time past brethren have been working for the consummation of this object. On the morning of the 3rd Sunday a committee was appointed from both the First and Dyersburg Baptist churches for the purpose of consulting as to terms of agreement between the two then existing churches. After full deliberation they unanimously agreed upon every detail of the union, which has since been consummated with the above results.

The new church is now a strong body with many noble spirits in its membership and will no doubt do a great work in this section for God and His people. The prevailing sentiment seems to be "forgetting the things that are behind and reaching forth to things before I will pursue on toward the mark."

The church continue a meeting from day and great blessings are expected.

GEO. H. CRUTCHER, Dyersburg, Tenn., Feb. 22, 1902.

Pastor M. J. Hoover retires from the Baptist Church. He is one of our strongest preachers and one of our noblest men.

DEAR RECORDER:

It is with great reluctance that we give up Dr. C. E. W. Dobbs and his family to Georgia. Dr. Dobbs is an able consecrated Christian minister, and will ever be felt for good wherever he goes. I shall miss him from my congregation, where he has been a loyal sympathizer and supporter in every way to his pastor. The Marietta church (Ga.) may well congratulate herself that she has been so fortunate. I predict a season of prosperity for the new union of church and people.

Yesterday was a good day for us at Harrodsburg, Ky. Rev. G. L. Talbot, of Michigan, preached for us. One addition, Bro. Talbot is a Harrodsburg boy and is here visiting his relatives. Everything is running smoothly in our church work.

W. M. WOOD, Pastor, Feb. 23, 1902.

MARRIAGE.

The marriage of Miss Estelle Parrish and Mr. Edward P. Browne, both of Mt. Washington, Ky., was solemnized by Rev. R. H. Lunsford, pastor of Mt. Washington Baptist church on February 11th.

"Our brother, J. W. Bailey, editor of the Biblical Recorder, is funny. He suggests that Dr. T. T. Eaton, while on his tour to the West Indies, 'will give Mt. Pelee some new ideas on sudden eruption.'"—The Baptist (Abilene, Texas.)

Well, it is well to be able to give new ideas to something. Not everybody can do even that.

"One issue of the WESTERN RECORDER in the month of February from the churches is in one week, the total of over six hundred additions to the churches by baptism."—Rocky Mountain Baptist. Yes, we are glad to tell of the good work of building up the churches and of the salvation of souls.

Superintendent W. D. Major can say good things. For example, last Sunday morning in Walnut Street Sunday School he made this brief speech: "There are three great motives to action—fear of punishment, hope of reward and love. Fear of punishment is slavish, hope of reward is selfish, and love is God-like." Admirably said, Bro. Major.

Dr. Weston Bruner, a Kentuckian whom we want back, leaves Baltimore (Lee Street) and goes to Calvary Baptist church, Richmond. We congratulate the church.

The meeting at White River, Tex., in which the pastor, J. B. Riddle, did the preaching, resulted in 15 additions and four or five reclamations.

WOULD YOU CARE

to be cured of stomach trouble, constipation, torpid or congested liver? Would you like to be sure that your kidneys are always in perfect condition? Would you wish to be free from backache, rheumatism and catarrh of the stomach? The Vernal Remedy Company, 101 to 107 Seneca St., Buffalo, N. Y., will send you Free and Prepaid a small trial bottle of their Vernal Saw Palmetto Berry Wine, which makes all of the above troubles impossible. One dose a day of this remedy does the work and cures perfectly, to stay cured. There is, no trouble and but a trifle of expense to cure the most stubborn case.

Every reader of the WESTERN RECORDER who needs it, may have a small trial bottle of Vernal Saw Palmetto Berry Wine sent Free and Prepaid by writing to Vernal Remedy Co., Buffalo, N. Y. It cures catarrh of the stomach, flatulence, indigestion, constipation of bowels, and congestion and sluggish condition of liver and kidneys. For inflammation of bladder and prostate gland it is a wonder worker.

For sale, by all leading druggists.

Family Circle.

Stories for the Young and Old.

DREAMING OF HOME.

It comes to me often in silence,
When the faintest spatters low—
When the black, uncertain shadows
Seem writhe of long ago;
Always with a throb or heartache,
That thrills each pulsive vein,
Comes the old, unquiet longing,
For the peace of home again.

I'm sick of the roar of cities,
And of the faces cold and strange;
I know where there's warmth and well-
come,
And my yearning fancies range
Back to the dear old homestead,
With an aching sense of pain;
But there'll be joy in the coming,
When I go home again.

When I go home again! There's music
That never may die away,
And it seems the hands of angels,
On a mystic harp at play,
Have touched with a yearning sadness
On a beautiful strain,
To which is my fond heart wording,
"When I go home again."

Outside of my darkened window
Is the great world's crash and din,
And slowly the autumn shadows
Come drifting, drifting in.
Bobbing the white, white curtains
To the splash of the autumn rain;
But I dream of the glorious greeting
When I go home again.

—Eugene Field.

TO EVERY MAN HIS WORK.

BY LEANOR S. KETNER.

"Good-night, Mr. Albers. It is sure-ly time for me to go; it's growing quite late.

"Oh! don't be in a hurry, parson. You haven't anything to do; you can sleep as long as you want to in the morning."

"You're mistaken, Mr. Albers. I have a great deal to do to-morrow, and must try to get enough sleep tonight, so as to be in good condition for my work."

"What in the world have you got to do, Brother Stanton?"

"Well, besides my pastoral work, I have my sermons and several special addresses to prepare."

"Oh! is that all? That's nothing. There's no hard work about that. If I could have such an easy time, I'd never speak about being busy or working hard. Well, good-night, if you think you must go."

The minister went his way, smiling a little grimly to himself at Mr. Albers' idea that he had little or nothing to do.

"I think I'll have to teach him a lesson," the pastor said to himself, as he stepped briskly along.

An opportunity came in a few weeks later, and it came about in this way. One day there was a large meeting in one of the public halls, and arrangements had been made for an address by a local orator. However, at the last moment the speaker sent word to the managers that he had suddenly been taken ill, and would not be able to be present at the meeting, much less deliver an address. The managers of the assembly were sorely embarrassed, for a large audience had gathered to hear a speech by one of their favorite orators.

In looking over the audience the chairman caught sight of Rev. Mr. Stanton's expressive face, and made a bee-line for the place where the clergyman was sitting.

"Mr. Stanton, you must make us a speech," the chairman whispered, explaining that the speaker of the day was ill.

"I have no address prepared on the subject announced," Mr. Stanton replied.

"Then give us a speech on some subject of your own choosing—something you have thought out for another occasion," the chairman persisted. "The fact is, we must have a speech. It will never do to disappoint the people, and I see no one who will save the occasion, if you don't come to our relief."

Mr. Stanton looked around over the audience for a few moments; then a smile flitted over his genial face, and he said, his eyes twinkling with fun:

"I'll consent on one condition. I see Mr. Albers, the merchant, a member of my congregation, over there. He thinks it very easy to make a speech. His idea is that all one needs to do is to open one's mouth and the speech will make itself. Now, Mr. Hudson, you go to the platform and call on Mr. Albers for a speech. If you will do that, and he refuses, I'll come up and help you out of your predicament to the best of my ability. Do this just to oblige me, Mr. Hudson."

"I didn't know Mr. Albers was a public speaker," objected the chairman, dubiously. "I'm afraid he won't fill the bill, even if he does speak. He's had no training or experience in that line."

"That makes no difference, Mr. Hudson. Of course, he won't speak. It is simply a little joke of my own, and no harm will be done. It's the only condition on which I will consent to speak to-day."

"Very well. I'll do as you request."

The chairman made his way to the platform and, calling the meeting to order, expressed sincere regret that the speaker selected for the day was not able to be present.

"However," he continued, "we need not be without speaking. I see before me a gentleman who will, no doubt, come bravely to our rescue and save the day by an extemporaneous effort. I call on Mr. R. H. Albers, one of the well known merchants of our town."

When Mr. Albers heard his name called so unexpectedly, he almost started from his chair, his face first becoming pale, then red. The audience waited in breathless surprise, and many eyes were turned toward the flustered and disconcerted merchant. At length he rose on trembling limbs, his knees almost refusing to support his weight, his chin quivering and his breath coming short. He opened his mouth, but only gasped, for the words stuck in his throat, which was as dry as a cinder. Finally he made a supreme effort, and managed to say with many halts and hitches and repetitions:

"Mr. Chairman, I can't see why you've called on me. I'm no speech-maker. Never made a public speech in my life. It ain't—no, rather isn't my business. Call on some one who's up to making speeches. Over there's Rev. Mr. Stanton, who's up to making a speech at any time. It's his profession. I call on Mr. Stanton."

In this way Mr. Albers shifted the burden upon the shoulders of his pastor, and the audience loudly applauded his fitness, while numerous calls for Mr. Stanton were heard all over the room. The minister went forward, and delivered an address that "saved the day," as everybody put it, and as was indicated by the frequent bursts of applause that greeted a well rounded period or a witty remark. Mr. Albers watched the speaker admiringly as he warmed to his subject, and the thought kept flitting through the listener's mind:

"Every man for his work. How easy it seems for Mr. Stanton to speak! It's just like rolling off a log for him. He opens his mouth, and the rest does itself. It's a gift that I almost envy."

The meeting over, Mr. Albers and his pastor soon came face to face, when the latter broke out as follows:

"A good speech, Mr. Stanton—eloquent! One of the best I ever heard you deliver. I congratulate you—I don't see how you can make an extemporaneous address like that. I never could do it."

"Extemporaneous!" exclaimed the pastor. "Do you think I delivered that so?"

"No, indeed! I've been working on that address for weeks and weeks, thinking it over by day and by night. It is the result of the most intense study. I have delivered it several times in other places, and it simply happened to fit into the emergency to-day, with a few changes appropriate for the occasion. That address is the result of a whole lifetime of hard study. It didn't come of its own accord."

"Is that so? Well, I thought it was impromptu."

"No, indeed, if it amounts to anything, is impromptu, even though it may sound so. It is the sum and crown of all a man's thinking, reading and study, and of much private practice in the art of expression. It's hard work, constant and untiring. Mr. Albers, why didn't you make a speech when the chairman called on you?"

"Well—I—I—I am a speechmaker. I know a good deal more about selling dry goods than I would worry in the whole Hudson called on me, anyway!"

"I put him up to it," said Mr. Stanton, laughing heartily at the joke.

"You! What for?"

"Why, you once told me—don't you remember—that it took no work to prepare a sermon or an address, and I thought I'd give you a chance to prove your theory."

The merchant's eyes opened wide in astonishment. As soon as he could recover his breath, he replied frankly:

"Ah! I see, I see. You've got the best of me this time, parson. I admit my mistake."—Christian Intelligencer.

TESTED.

It must be that there comes times to most of us when it is easier to doubt God's love than to believe in it—times when our very prayers seem to fall back to us like broken-winged birds. Jane Mason had such a time of these times. She was in a mood of absolute despair. The business house that had employed her for two years needed her no longer. Fickle fashion had ruled out the pretty trifles by which she had been earning her own and her mother's bread, and she had been told, not unkindly, that at present there was no more work for her.

She walked home with a heavy heart. It seemed to her that there was not in the whole wide world one ray of hope or of cheer.

"Do you believe that there is a God Who cares for us?" she said to her mother, as she entered the door with dragging, reluctant steps.

Mrs. Mason looked up at the question. She was a slight, frail woman, with a pale face, and eyes that shone with a steady, serene light, which used to make Jane think of the evening star.

"Do I believe?" she said. "Yes, thank God, I do believe. Though He slay me, yet will I trust in Him."

"And, I suppose, if you should starve to death, that you'd die trusting?" Jane cried, almost impatiently. "Laks & Co. have shut down on me, and I don't see that there's any prospect before us but starving."

"The mother said, solemnly: "Yes, if I starve I'll die trusting. To starve into heaven—that is not the worst thing that could happen."

The sweet, low voice stole into the vexed soul of the girl, and soothed and comforted her. She kissed her mother, and then she said, "Oh, it must be that I shall do something to do. I will go out and try."

Two hours later she came home again, baffled and discouraged. She had been to shop after shop, and could find no opening. "There is no hope at all," she said, wearily.

"Ah, my dear, despair itself is hope, when God sends it."

All that night the anxious girl shivered with chill foreboding. If there had been only herself to think of, she could have done something, ere it only to do to service; but there was this mother, whose ailing spine would not let her even move across the room unaided. For the morning came a ray of hope, as if the very sunshine had warmed it to life. She put on her bonnet, and telling her mother only that she had an idea, she made haste out. Jane would go—she planned—to a good, respectable street, and she would stop at every door until she found something to do. With the morning came a ray of hope, in Whom her mother so trusted, surely He would help her somehow.

Was it, indeed, because her mother had prayed, and had steadfastly believed in the answer to her prayer, that the first door at which Jane stopped was that of a lady from whose threshold no honest

KNOWS NO DISTINCTION.

Rich and Poor Alike Suffer From Catarrh in This Climate.

All observant physicians have noticed the enormous increase in catarrhal diseases in recent years, and the most liberal and enlightening view cherishes the fact of their prevalence to the new internal remedy, Stuart's Catarrh Tablets, as the most successful and by far the safest remedy for catarrh yet produced.

One well-known catarrh specialist, as soon as he made a thorough test of this preparation, discarded inhalers, washes and sprays and now depends entirely on Stuart's Catarrh Tablets in treating catarrh, whether in the head, throat or stomach.

Dr. Riddell says, "In patients who had lost the sense of smell entirely and even where the hearing has begun to be affected from catarrh, I have had fine results after only a few weeks' use of Stuart's Catarrh Tablets. I can only explain their action on the theory that the cleansing and antiseptic properties of the tablets destroy the catarrhal germs wherever found because I have found the tablets equally valuable in catarrh of the throat and stomach as in nasal catarrh."

Dr. Estabrook says, "Stuart's Catarrh Tablets are especially useful in nasal catarrh, whether of the throat, clearing the membranes of mucus and speedily overcoming the hacking, coughing and expectorating."

Any sufferer from catarrh will find Stuart's Catarrh Tablets will give immediate relief and being in tablet form self-pleasant to the taste, are convenient and always ready for use as they can be carried in the pocket and used at any time as they contain no poisonous drugs, but only the cleansing, antiseptic properties of Eucalyptus bark, blood root and Hydrastis.

All druggists sell the tablets at 20 cents for complete treatment.

petitioner is ever sent away unheard, and is helped in some way.

"May I speak to Mrs. White?" the girl asked; and she was shown into the morning-room where Mrs. White worked as busily as ever Jane Mason had worked herself. The girl told her story briefly, and she referred her to the firm that had employed her.

"Ah, yes," Mrs. White said, when she had listened attentively and patiently. "I see what makes it difficult to see you must not leave your mother. But no doubt you are a clever worker, since you have done fancy work so long. Could you undertake all sorts of dainty needlework? If you could, I could give you a good deal myself, and I hope I can get more for you among my friends."

When Jane counted up her first week's earnings in this her new business, she saw that better days had indeed come. "But you must have trusted all the same, though we had starved," she said to her mother.

"Yes, dear, I'd have died trusting," and Mrs. Mason's voice broke in a laugh that was half a sob, as she answered:—

THE MODERN WOMAN.

Along the line of thought suggested by Miss Banfield, just quoted, comes an emphatic declaration and warning from one of the Boston daily papers, which is worthy of being reprinted almost entire in these pages, so adequately does it sense the condition which prevails, not only at both the "modern Athens," but in many other cities of our country, and perhaps even outside the cities. It is the Boston Herald which earnestly says: The women of to-day are in great need of repose. A period of inaction, of healthy stupidity, would be a blessing to thousands of alert, nerve-tearing women, who are at the head of their business, in their profession without regard for the effect it will have on the future condition of the species. This constant struggle to be in evidence, to cultivate their tastes to be self-supporting, to create a position for themselves, to gain a "higher education," is literally burning the candle at both ends, if not physically and morally cutting their own throats. In theory, nothing can be more admirable than this development of ambition in womanhood; in actual practice, it is slowly but surely wrecking her, by changing the original scheme of nature. No one wishes to see any woman's mental powers so belittled, the intellectuality which she has accomplished since the present craze for equality began to rage, but there have been strong and brilliant women in every age, and it is nothing novel for them to shine, only now the aggregation has increased until the explosion is the rule. As though to heighten the danger to whatever man can do, she has plunged headlong into nearly every avenue of labor, and hung out a shingle in all the professions, arts and sciences, becoming the rival of her natural protector, who at first gallantly draws to one side, and then rudely gives her no quarter. They are in the field together, and the best-wins. But this is not the case in point. The real danger to her lies in her misuse of this sudden freedom. 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Items of Interest

News the World Over.

De Wet was much opposed to the peace, and had no confidence in British promises.

When Chamberlain met De Wet and his Orange Free State men he found no such complaisance as Botha had shown.

The Filipino Gen. San Miguel sent 200 of his men to attack a detachment seven miles from Manila.

If the intimations in some Eastern papers are true President Roosevelt has purposely angered both parties in the South in order to "fire the Northern heart."

Papeys which ought to know better are saying that the Statehood bill is holding up the Senate.

On the 20th Pope Leo celebrated his jubilee, that being the twenty-fifth anniversary of his installation.

In spite of the frequent denials of the city authorities of San Francisco the United States Health officers have made it known that the bubonic plague has been in that city for some time.

The transcontinental railroads which have been fighting hard to have the Nicaragua route chosen for a canal instead of the Panama one seem to have been defeated.

The Watchmen says Lord Lansdowne, the British Foreign Secretary, has admitted that Lord Kitchener did lay down the rule in the Sudan that Christian missionaries should not be allowed to work among the Mohammedans.

FROM TENNESSEE.

R. E. ACREE, D. D.

We are having another touch of real winter; the ground is covered with "the beautiful," and the thermometer is way down about zero, but things are happening in Tennessee.

THINGS EDUCATIONAL.

Perhaps our schools have never been more prosperous than during the present session. Carson and Newman writes her gifted leader, President J. T. Henderson, is fuller and better than ever before.

Down at the Southwestern President Savage is pushing his great work in spite of large hindrances. This school, that has done such splendid work, and that has sent out over our South-land some of our noblest and best men, deserves and ought to have better financial support from the Baptists of Tennessee, than it has yet received.

From many sources come tidings of the great revival going on in the University. These meetings that have witnessed the conversion of students from Louisiana, Kentucky, Georgia, Alabama, Tennessee and Mexico are far reaching in their gracious influence.

THINGS MORAL.

You have doubtless heard of the "Temperance Tidal-wave" that is sweeping over this state. President E. E. Folk says: "We never saw anything like it. The thirty or more towns that come under the provisions of the Adam's bill are nearly all of them preparing to take advantage of it, and several of them, by large majorities, have voted out the saloons, and from all these last come tidings of blessed peace and increasing prosperity."

"Since we reincorporated without saloons, business has steadily grown better. Trade is better, every way, deposits in the banks have increased, and better than all this, the confusion and turmoil which we used to have is all gone. We could get along without a policeman. The one we have has nothing to do. The man who contends that saloons help a town, is either controlled by thirst or prejudice."

At this writing it is not improbable that the provisions of the Adam's bill will be extended to the cities as well as to the towns.

THINGS RELIGIOUS.

This winter has been peculiarly unfriendly to church work in the towns as well as in the country. Continued rainy Sundays and Saturdays before, and the almost impossible roads have thinned out the congregations and dampened the ardor of the saints.

In the main the work among the churches goes quietly on and nothing of marked importance has transpired except that the Forward Movement is meeting with enthusiastic approval and many of our progressive pastors have written themselves down as members of the band.

Among the recent changes we note that Shelbyville, who has lost R. A. Kimbrough to Tupelo, Miss., has consoled herself by calling the gifted and godly G. H. Crutcher, of Dyersburg, Gatlin, we are sorry to say has resigned at Sadlersville and will give his whole time to Madisonville, Ky. It is whispered around that Franklin, Ky., has her eyes on one of our best men, and many of us are sincerely wishing she would look another way.

Here is a question which belongs to the Raccoon rather than to its correspondent, and to the Raccoon it will go: Can you tell me what the practical issue between the Raccoon and the Argus is? If there is an invisible universal church on earth will it do any harm to anybody, or if there is no universal invisible church, but just the saved, outside the visible churches, is there any loss to anybody? What has been gained whichever side of the question gets the victory? Clarksville, Tenn.

THE INVISIBLE.

If words are things they perform some very strange freaks. If they are not things they are made to stand for things. Just how the word church can stand for an invisible institution is left for some men to see. I can't separate the word church from human beings. If there were no people the word church would not exist. To have a church is to have people composing it. If people are visible and as units make the church, then how is it that the church is invisible? Those people who are in the invisible church must see one another if it ever assembles. So then the invisible church can't be invisible to those who are members of it. If the invisible church composed of men, women and children is located either in earth or heaven, it must be visible to those that live in earth and heaven. If it is invisible in the section of the universe where it exists then, it must be made up out of men, women and children that are invisible beings.

I fall to see how an invisible church can be so great, as to take all the saints in heaven, as well as all the infants and all the saints on earth of all tribes, kindreds and tongues and yet the whole thing be invisible. If all the local churches of all denominations belong to this invisible church then that much of it is at least visible. Just how organizations of men and women can preach the gospel, build meeting houses and carry on

RHEUMATISM

CANNOT BE RUBBED



But a good liniment or plaster will often temporary relief because it produces irritation or reduces the inflammation.

Rheumatism must be treated through the blood, and no remedy brings such prompt and lasting relief as S. S. S. It attacks the disease in the blood, neutralizes the acids, and removes all irritating or poisonous substances from the system.

S. S. S. strengthens and enriches the thin acid blood, and as it circulates through the body, the corroding, gnawing poisons and acid deposits are dissolved and washed out of the system and joints and the sufferer is promptly relieved from the discomforts and misery of Rheumatism.

Rheumatic rheumatisms are all right so far as they go, but they don't do enough, and you can't depend upon them to do the work of a blood purifier and those who pin their faith to liniments and plasters as cures are bound to meet with disappointment, and be nursing a case of Rheumatism greater part of their lives.

S. S. S. is a purely vegetable and does not contain any Potash or salt of any kind, and can be taken safely by old and young.

Rheumatic sufferers who write us about their case will receive valid and helpful advice from our physicians, for which no charge is made. We will mail free our special book on Rheumatism, which is the result of years of practical experience in treating this disease. It contains condensed form much information about Rheumatism.

THE SWIFT SPECIFIC CO., ATLANTA, GA.

the missionary work of discipling our church here doubled its and baptizing the nations, and yet all in the invisible church and no part of that invisible church can be seen because it is invisible, and still yet, all of these denominations are visible and are seen, I am at a loss to see the situation. It is like Dr. Taylor's invisible tree it brings forth visible fruit. I have always had an idea that every tree bore fruit after its kind. It would seem that if there was an invisible tree that its fruit would be invisible. Perhaps after all old sister Eddy is about right in saying that there is really no material substance. All is spirit and invisible. That what we call matter is a delusion or an imagination. Any way her Christian Science theory would fit the invisible church idea, for that does not contain any visible matter. It would likewise fit Dr. Taylor's invisible tree, but not its material fruit. The point of this article will not be seen for it is invisible. J. J. PORTER.

Joplin, Mo.

DEAR RECORDER: Some time has passed since we have said anything in your columns. We welcome this paper every week in our home, because it brings us truth in every paper—truth as taught in the word of God; because it stands for the faith once for all delivered to the saints; because it brings us news from other fields and churches we delight to hear from, especially when we hear of the pleasure of the Lord prospering and his cause making progress in the land. Hearing from others so much good news it makes us want to say something about our work for the Lord and its progress.

The church here has called us for another year, and we have accepted because we feel that the Lord wants us here. During last year

Louisville, Ky., March 27th, Gentlemen—I am glad to hear that S. S. S. has cured me of Rheumatism. About two years ago I suffered Rheumatism in my knees and my ankles swelling so that I could not get on my feet. This was for several months, during the time I was applying liniments and ointments by my physician but derived no benefit. I was told by S. S. S. and tried it. I immediately got relief, and continued medicine until I was entirely cured. S. S. S. is truly

2108 Third St. D. J. PORTER

We have a very good School here, with Hon. J. Shearer as superintendent. This year our roll went up to 150; next year we hope to have 200. Of our converts last year from the Sunday School, country church are going along very well. Nearest us are Brother W. R. O. pastor of Big Sinking, Hope and Rodger's G. pastor of Steubenville, Burnside and some mission points occupying his time. earnestly desire the prayers of brethren for us in this part of the record. May the Lord bless you.

RECORDED.

S. A. COOK

We congratulate Dr. J. P. G. William Jewell College on the completion of the \$200,000 additional endowment.

Now let us see what Kentucky will do for Georgetown and Belle Meade are glad to learn that Bethel College sold its unproductive property, held in Chicago, and has added proceeds to the productive endowment.

W. F.

THE RECORDER AND MISSIONS.

ment the mission question and attitude of the Recorder, I desire to say: I heard the sermon preached by Dr. Harvey at the General Association of Arkansas last November, and I (and do now) regarded it as one of the strongest sermons on the Missions I had ever heard. It was in a spell of admiration at the courage and nerve of the preacher to deliver such a sermon under such conditions. Only that evening the body had declared in its Missions a fifth-wheel to the team, and that night Dr. Harvey addressed with all the force of his presence, laying special stress upon Home Missions! Next morning I commended his courage and asked him for the sermon. He gave me frankly that a number of General Association people said to him, "If you don't quit this us, you'll injure your paper." He said he answered, "In times and times like these, printers must not be sacrificed for financial interests." What must have been his surprise, after pursuing such a course, to be attacked in the way he was! I have never been more surprised than at the useless and, as I think, unchristianistic. The Recorder has in the Baptist Gibraltar in journalism, and did more to kill Whittier than all our papers combined. Can it be possible that this is a continuation of the same fight under a different guise? The issues are now drawn, the terms stand squarely by the organized work. He has read the Recorder for 20 years and if it can't do the same, the writer is judge. Why are not our brethren content to fight the opposition that exists, instead of seeking imaginary foes in real friends? The Recorder has always been conservative and moderate in her statements, and in this lies a great deal of her strength. But surely no-minded reader can accuse her disloyalty at any point. Now the Texas Standard has gone the matter up, and has gone largely too far. The Standard is an excellent journal. It has been her great fire; and can not, before, view the situation as passionately as does the Recorder. Even Dr. Gambrell, whom all greatly admire, has gone aside himself. Listen at him; the Recorder does know the truth, if it does know enough to take a side, then it ought to take the right side, and it ought to do so honestly, fearlessly, religiously, and it is right." The Recorder said, "Just write us down on either side B. H. Carroll stands any question. We take our stand cheerfully." If Dr. Carroll is right, what of the Recorder? Surely to criticize one does same for the other. Dr. G. said: "This is the first instance I can recall where a paper bringing to denominational infamy throws down its personality and blindly pins itself to the coat of a single man." Can it be possible that Dr. G. really failed to get the meaning of the Recorder? Where is the critic of the Recorder that will criticize B. H. Carroll? The Recorder simply compliments Carroll and declares his personality," and its position is that of Dr. Carroll. Are not critics of the Recorder striving hard to force it to a position of great to that held by Dr. Carroll? Why? Dr. G. further stated, "The Recorder puts its influence distinctly on the wrong side of the main question at last, that is about what comes of

trying to get right in a wrong way." When the Recorder stands squarely with B. H. Carroll, is it distinctly on the wrong side of the main question? Dr. G., again, "I would be delighted to see the Recorder get right on the main question, and then give its influence openly, in a Christian way, to the maintenance of denominational dignity, integrity and progress." What can be the matter with the man? He writes as one gone mad! The readers of the Recorder believe it has all along been "right on the main question," and to intimate that its course has not been Christian, nor dignified, nor intelligent, is to advertise the accuser. Again, he adds: "I say it with deep regret that I am compelled to note that the Recorder can find no way to plant itself firmly on the side of righteousness and the old-time principles which have always governed the denomination in its co-operative work." And so the Recorder actually opposes righteousness! And all our "old-time principles"! I am pained with astonishment that such a man writes such things. Such rash, unreasonable and unjust statements, and misrepresentations (for such these quotations are) will do infinitely more harm to the "co-operative work" than any position or action yet brought to light against the Recorder. Let the Recorder be what it has always been—safe, sound, conservative, spiritual; and the soul of honor, ever distinguishing between men and methods, never mistreating any, but always having an opinion of its own. Do you know the readers of the Recorder are never ashamed to hand any issue to their neighbors to read! May the Lord soon check this hurtful, unjust war against the best Baptist paper in America. T. C. MAHAN.

DEAR RECORDER: I have entered upon my second year of the present pastorate with a bright outlook. The past year has been one of gratifying progress. Sonora church has spent about \$500 repairing her house of worship and increased her contributions to missions over 200 per cent. Barren Run has increased her contributions to missions 100 per cent, and Gilead, already better developed has increased 25 per cent. This spirit of development is felt in all departments of church work. We are praying for even better things this year. More than 100 souls have been added to Baptist churches under my ministry the past year. Lynnland male and Female Institute is enjoying the most prosperous year in the history of the present management. The attendance is large and Prof. Gwynn says he never had a finer class of students. He and his splendid faculty are full of enthusiasm and are doing an excellent work. Prof. Gwynn is a superior educator and a fine disciplinarian and his school grows in popular favor as its merits become more widely known. No child could be in safer hands, nor under better influences than when under the care of Prof. Gwynn and his noble, gentle, faithful wife. J. B. HUNT. Sonora, Ky., Feb. 13, 1903. Dr. H. W. Battle decides to leave the First church, Petersburg, Va., and to go to Greenboro, N. C. Dr. Battle has done a noble work in Petersburg among a noble people. The writer was pastor of that church for nearly six years and he does not believe better people ever lived. We hope Dr. Battle will have a worthy successor.

CENTERTOWN, KY.

My year with West Providence church closed 2d Saturday. I again received a unanimous call. When I took charge the church was in debt. During the year the church paid off the indebtedness, settled up at the end of each month with her pastor, and, with pastor, held a successful meeting in which twelve were converted and three reclaimed. The church is moving along grandly. I had the pleasure of spending a night with Dr. W. P. Bennett, of Utica, last week. He will soon be 80 years old. His health is good and mind clear and strong. He drove out in the country about two miles that night to bind two loving hearts as one. Dr. Bennett ranks among the greatest preachers of this country; a fine scholar and deep thinker. He possesses as pure and as noble character and as firm and devoted as is usually found in any man. He presented the writer with a very nice lot of books of which he is very thankful, and hope to make them a blessing to him through me. I am also pastor of Walters Creek church, which is moving along nicely.

Wishing the grand old Recorder—the best paper in the world—a happy and successful year. L. P. DRAKE.

MR. JOSEPH H. EATON.

In my travels I am often asked "How is Mr. Joseph H. Eaton getting along?" His many friends will be pleased to learn that he is well and occupies a leading position as a lawyer in Denver, Col. Recently, with several other attorneys he argued an important case before Judge Jackson, sitting as United States Circuit Judge at Parkersburg, West Va. I quote the following from an editorial in the Lexington morning Herald of 21st inst.: "In his opinion the judge stopped to pay a high but deserved compliment to the young Kentucky lawyer who had removed to Denver and had taken depositions there in relation to the value of the machine and mode of placer mining. This young lawyer, Mr. Eaton, is the son of the distinguished Baptist minister of Louisville. The argument of Mr. Eaton was confined to the single proposition that the machine in question was worthless, and this he demonstrated in a most lucid and delightful talk that was really a learned lecture—and when he closed, after speaking about forty minutes, the plea of entire failure of consideration was conclusively maintained." W. P. HARVEY.

We were delighted to meet Bro. J. W. Sturdivant, of Sanitobia, Miss., in our office last week. He is taking a course in our Seminary. We are glad to hear good reports and would be disappointed to hear any other kind from Mississippi. Rev. J. L. Johnson, D. D., one of our most scholarly and accomplished leaders in the South, is President of Hillman College at Clinton, Miss., with an able corps of teachers and liberal patronage. This is also the location of Mississippi College, of which Rev. Will Lowry, D. D., is president. The college is enjoying great prosperity under his wise and able leadership. They have already matriculated over 300 young men this year, and over 25 of them are studying for the ministry. The Baptists of Mississippi are a noble people and the Lord is prospering them in all their ways. H.

DEATHS.

For actual obituaries we insert an ordinary notice of 100 words. We charge for each a word for all over 100 words, invariably in advance. Count the words and we charge for each word that does not fit. Unless the money accompanies the notice, it will be brought down to 100 words.

(Continued from 16th page.) GREENLEY.

Mrs. Anna Eliza Greenley was born June 15, 1821, at West Point, in Hardin county. On May 3, 1842, she was united in marriage to Dr. T. B. Greenley. For about ten years they lived at West Point, afterward making their home at Meadow Lawn, where they lived for more than fifty years. Dr. and Mrs. Greenley were preparing to celebrate their sixtieth wedding anniversary and had extended invitations to their numerous friends, which were recalled on account of a stroke of paralysis which came upon her late August. After a time she revived and was able to sit up in her room; but she never regained the full use of her body or speech. It was recently noticed that she was falling again, and on February 10th she was seized with another stroke of paralysis, from which she never regained consciousness, but expired at eight o'clock on the following morning, February 11, 1903. During her illness Mrs. Greenley was constantly under the watchful and loving care of her husband, Dr. T. B. Greenley, one of the oldest and most eminent physicians in the state of Kentucky. Dr. Greenley served the State Medical Society last year as its president.

Mrs. Greenley was eighty-two years old, and had been a consistent member of the Baptist church for seventy-one years, having been baptized before her eleventh year. She endured her affliction with patience and Christian fortitude, seeming ever ready and willing in her waiting for the "come up higher." We shall miss her from our midst, but she can not come back to us. If we see her more we must go to her.

Before her marriage Mrs. Greenley was Anna Eliza Lewis, daughter of Coleman Lewis, one of the pioneers of Hardin county, and grand daughter of Major William Lewis, of Culpeper county, Va., an officer under General George Washington.

Mrs. Greenley is survived by four children, Mrs. F. R. Simcoe and Mrs. T. L. Lewis, of Meadow Lawn, Mrs. Dr. G. L. Pope, of Louisville, and Mr. J. C. Greenley, of Greenville, Miss. The funeral services were conducted by her pastor, C. J. Bolton, and took place at the residence of Dr. Greenley, Meadow Lawn, Ky., at eleven o'clock a. m., February 12, 1903. C. J. BOLTON.

HENTEN.

Mrs. Sallie E. Henten, aged 86 years, widow of Evan Henten, has died. Five children survive and mourn the great loss of such a mother, whose vigor and well-trained mind and deep piety meant so much in the home, at Burke's Branch in Shelby county, Ky. She was left a widow thirty-two years ago. She made a profession of religion seventy years since, first uniting with the M. B. church, afterward with Burke's Branch Baptist church, in whose fellowship she has since remained much appreciated and beloved. As was said on funeral occasion, "the family has lost a good and true mother, the community a splendid member, and the church a most loyal and pious member." Our beloved sister has left a fragrant memory which will not soon be forgotten by her loved ones. Appropriate services were held in the pretty chapel at Burke's Branch, conducted by the pastor, Bro. J. C. Kobillard, assisted by a former pastor, Bro. Umphry, and interment in cemetery at Shelbyville, Ky., on 11th of February, 1903.

Birth Stone Rings. A CHARMING AND BECOMELY NOVELTY. Satisfying beauty, worth and sentiment. The most popular and useful gift, with stones to suit every mood. A timely acquisition. Price on cheap terms. YOUR BIRTH MONTH, ITS SYMBOL. JANUARY—Garnet. FEBRUARY—Amethyst. MARCH—Jasper. APRIL—Diamond. MAY—Sapphire. JUNE—Opal. JULY—Ruby. AUGUST—Peridot. SEPTEMBER—Sapphire. OCTOBER—Opal. NOVEMBER—Topaz. DECEMBER—Turquoise. We make these Rings in glass to suit. Price with either of above Birth Stones in Solid Gold setting, \$3.00, postpaid. Write for our Complete Ring Catalogue. B. F. ROBINSON & CO., Watchmakers and Silversmiths, 200-21 W. Market St., Louisville, Ky.

POSITIONS. May deposit money in secured, or pay out of salary after graduating. Enter any time. Draughton's Practical Business College. Nashville, Atlanta, Little Rock, St. Louis, Montgomery, (Catalogue Free.) Galvestone, Ft. Worth. (Write either place.) Shreveport. Schools of excellence for thoroughness and reliability. Endorsed by business men. BOOKKEEPING, etc., taught by mail. Money for 100 College Catalogue, or 100 p. on Home Study.

THE MARKETS.

LIVE STOCK. Report for the week ending Feb. 21. CATTLE—Choice to prime shipping steers 4 40s 4 65 Medium to good shipping steers 4 25s 4 50 Choice butcher steers 4 00s 4 25 Medium to good butchers 3 50s 3 75 Common to medium butchers 3 00s 3 25 Canners 1 25s 2 00 Good to choice fenders 3 25s 4 10 Medium to medium fenders 2 50s 3 25 Good to extra stock steers 3 25s 3 50 Com. to medium stock steers 2 25s 3 00 Good to choice stock hifers 3 25s 3 50 Common to med. stock hifers 3 00s 3 25 Plains light mixed stockers 2 25s 2 50 Good to choice hails 3 00s 3 50 Medium good hails 2 50s 3 00 C-ced real calves 2 25s 2 50 Common to medium calves 4 00s 4 50 Cows to fancy milk cows 40 00s 50 00 Medium to good milk cows 35 00s 40 00 Plains common milk cows 18 00s 20 00 HOGS—Choice packing and butchers, 200 to 300 lbs 7 35s 7 40 Med. packers, 150 to 200 lbs 7 15 Choice light ship, 120 to 160 lbs 6 75 Choice pig, 100 to 120 lbs 6 45 Good pig, 80 to 100 lbs 5 50s 5 75 Moughs, 150 to 500 lbs 6 00s 6 50 SHEEP AND LAMBS—Good to extra shipping sheep 3 25s 3 75 Fair to good 2 75s 3 00 Common to medium 1 75s 2 25 Bucks 2 50s 3 00 Extra shipping lambs 3 25s 3 75 Best butcher lambs 4 50s 5 00 Common fall and lambs 3 50s 4 00 Off Cure for Cancer. No need of the knife or burning plaster, no need of medicine or surgery. The Combination O. Cure for cancer is soothing and healing, safe and sure. Write for free book to the Home Office, Dr. D. M. Fry Co., Drawer 505, Indianapolis, Ind.

W. H. MCKNIGHT, SONS & CO. 4th and Walnut. Our house presents the greatest advantages in the purchase of Furniture, Carpets, Rugs, Curtains, and Drapery of any house in the South. Concentrate your accounts by dealing with us.

A Purchase from MCKNIGHT'S is the Best to Be Had. Our Prices are as Low as the Lowest. Furniture Parlor, Library, Diningroom, Bedroom, Hall and Office Furniture of every kind. The best styles from the best makers. Carpets We carry at all times the largest and best selected stocks of high and medium-grade Carpets. Many are exclusive designs. Rugs We show all the novelties in the most popular makes. Curtains Never in this country's history of the house has our Curtain department been so well stocked.

HEISKELL'S Ointment

They all credit its magical influence. Rubs the ointment parts of the body. It is used for rheumatism, sprain, lumbago, neuralgia, sciatica, hemorrhoids, piles, itching, and for every form of skin disease. It is sold for free book of testimonials. **JOSEPH YONK, HOLLIDAY & CO., 221 Commerce St., Philadelphia.**

The Farm
and Household

Morgan & Hyatt, of Lawrenceburg, sold to Wm. Scott, of Lancaster, a pair of mules for \$200.

Of 575 plants a goat was found to eat 469 and refuse 128. A pig on the other hand, would only eat 75 out of 243 offered to it.

Roy Beasley of Stanford, Ky., sold to T. H. Smiley, of Lexington, Ky., seven harness horses, \$2,000 for the bunch. The horses were delivered last week.

J. W. Smith, of Mercer, sold L. C. Cornish a pair of three-year-old mules for \$275. He bought a pair of yearling mules for \$190.

N. K. Foster bought of different parties in Bourbon county 61,000 pounds of tobacco at prices ranging from 3 to 8 1/2 cents per pound.

The annual report of Internal Revenue Commissioner Yerkes shows that Kentucky ranks third in the production of manufactured tobacco.

R. S. Collins bought a car load of hogs from various parties in Anderson county this week at 5 1/2 cents, and shipped them to the Louisville market Wednesday.

J. M. Owen bought of D. T. Railsback, in Clarke county, 150 stock hogs, weight 105 pounds, at 6 cents, and sold them to Charles Conner, of Brownsville, Ind., at 6 1/4 cents.

According to the report of the Tobacco Growers' Association, Fayette county growers raised 912 acres of tobacco last year.

John T. Veatch bought of Chas. W. Owen 80 bales of timothy hay at \$11 per ton on the cars at Fort Garrett.—Nicholasville Journal.

R. S. Scoobe and M. H. Hampton, of Winchester, were here yesterday, looking at horses. They bought a 5-year-old bay gelding of R. H. Wills, of Cynthiana, for \$175.—Paris News.

Tobacco from 19 acres of Woodford county land was sold Friday on the Louisville breaks for \$4,090.78. Producers of "the weed" should put this fragrant and soothing fact in their pipes and smoke it.

Mr. R. E. Goddard, of near Burgin, has just finished breaking out his hemp crop of about 30,000 pounds, raised on about twenty acres of ground the past season, and which he can sell or has sold at \$5 per hundred.—Danville Advocate.

Sam Raines for \$100.—Lincoln Democrat.

Joe Jordan bought here yesterday a match mare from Smith Hargrave for \$150. He also bought of Kid, for \$100. He also bought of Kid, for \$100.

An unknown contagious disease is prevailing among plantations around Pine Bluff, Ark., causing the death of large numbers of cattle. It affects them in the back and causes death within thirty hours. One planter lost all his cattle and another lost thirty within a few days' time.

Hibler Bros. sold to Kenney Nichols 35 cattle at \$36 per head; to Sid Ardry 26 1,100 pound cattle at \$4.40; to Jaa. E. Clay 8 cows and 56 pigs, for \$188; to Walker Buckner, 35 cattle shoats, at \$5.75. Mrs. Sallie Bishop, of Jacksonville, sold to Hibler Bros., 25 cattle shoats, at 5 1/2 cents.—Bourbon News.

IN PLACE OF MEAT.

Perhaps any substitute for meat may seem to amuck a little of the mock heroic, of pretension rather than of fulfillment; yet for the period of summer heat, when the care of fresh meat is a burden to the housekeeper, when the system needs little to feed its fires, and also, in the present season, when the prices of meat are unusually high, good substitutes are certainly desirable. They will fill a useful place and promote health, comfort and economy. These lighter foods, offered in a savory form, may take the place of the hearty cold meat at supper or luncheon, or even upon occasion serve as the chief dish at the principle meal. Most of these dishes can be prepared in advance and finished by aid of the oil stove, thus helping a little in lightening the tasks of a part of the day required for much-needed rest.

Codfish Souffle.—To a pint of hot mashed potato, nicely seasoned, add a cupful of salt codfish, flaked finely and slightly freshened with boiling water. Beat the yolks of two eggs thoroughly and add two tablespoonfuls of good cream; mix well with fish and potato. Finally, beat the whites of the eggs to a stiff froth, whip them in lightly and arrange in a deep pudding dish. Dot with a few bits of butter and bake for twenty minutes. Serve hot.

Fried Potatoes with Calf's Liver.—Fry a quart of small new potatoes of even size in deep fat. Bring them to a rich golden brown and drain on coarse brown paper. Cook in a frying pan a few slices of calf's liver, with a slice of prime bacon to flavor. Cut the liver and bacon in dice. Add butter the size of an egg, and two large tablespoonfuls of flour, in the frying pan, and when slightly browned, a large half pint of hot water, stirring carefully and letting it boil to make a very smooth, brown sauce. Season well, adding a dash of chili or some spicy sauce. When well cooked and thick enough to mask the meat well, put this in; arrange prettily in the centre of an oval platter, and put the potatoes round it. This is one of the best ways of cooking early potatoes, and especially good to serve with chops or cutlets.

Cheese-Bread Custard.—Toast a few slices of light, dry bread, without the crust, and cut in strips an inch and a half wide. Butter freely, and cover each with a layer of cheese, grated or finely shaved. Fill them up log-cabin fashion in a deep pudding dish, and set in the oven to melt the cheese, slightly. A very light sprinkling of salt and paprika may be given to each bar as it is prepared. Make a custard to fill up the dish, using one egg or two yolks to each cupful of rich milk. Salt slightly, but do not sweeten. Pour carefully over the bars, and bake in a slow oven until the custard is firm.

Eggs in Aspic Jelly.—Aspic jelly, which is a favorite preserve with the professional cook, is so easily made, and capable of so many pleasing variations, that it is quite worthy the attention of the home cook, who seeks to add prettiness and variety to her table. The basis may be any good meat stock, such as would be used for a consommé or barley soup, and practice will soon enable her to judge of the required amount of gelatine, an excess of which is to be avoided. Beet, spinach, carrot, will furnish pretty and harmless coloring matter; mint, too, gives a delicate green, and it is, at this moment, a highly popular flavoring, used alike for sweets and savories. The sprig of mint, and its pale green tint, appear in everything, from sauces to ice cream.

Nut Loaf.—Nuts are now a highly extolled food, as a meat substitute, and a nut loaf is one of the good forms in which they appear. For this, moisten two cupfuls of fine bread-crumbs with one cupful of hot water in which dissolve a generous lump of sweet butter, a sal-

spoonful of salt and a good dash of paprika. Mix in a cupful of chopped walnut meats and a handful of whole ones. Beat one egg and add to bind the whole together. Shape into a loaf and bake for an hour, basting with butter and hot water. This mixture is used also as a stuffing for poultry or such fancy dishes as stuffed tomatoes and the like.—Dorothy, in Country Gentleman.

WATER FOR SHEEP

An important point in successful sheep management, says the Atlanta, Ga., Journal, is the water supply. While good water is a great thing in growing all kinds of live stock, it is especially so with the sheep, which, is not only a dainty feeder but a dainty drinker, and will only take bad, stagnant water into its stomach when driven to it by thirst.

Not only will it suffer for the want of drink when the supply is bad, but it is subject to more diseases, usually parasitic, that have their origin in polluted water than any other of the domestic animals. Where the flocks get their supply from surface water courses liable to pollution of all kinds, sick sheep may be expected, with the aggravation that it is often impossible to determine what to do for them.

With such a source of supply, also, a rainy season, which washes the soil from long distances and brings down accumulations of filth, is likely to increase the amount of obscure disease in the flock. It is also no unusual cause of scours in lambs. We generally look for the cause of scours in the feed, but quite as often it is due to impure water.

Everybody is familiar with the disturbance in the human family, particularly in hot weather, which follows the use of bad water. The stomach of the lamb, and even the sheep, is quite as susceptible to dangers from this source as is that of the shepherd. We often see flocks on fairly good pastures, that ought to do well so far as feed is concerned, showing a lack of thrift and a general dullness for which there seems to be at first bluish no apparent reason. Very often an examination of the water supply will reveal the cause.

By visiting the markets it will be found that fruit that has been graded and shipped to market in an attractive manner, brings two or three times as much as that which is shipped unassorted. The same lot of fruit that sells for but little will bring a paying price if graded, as—the inferior fruit can be utilized to advantage by evaporating it, sending only the highest quality to market. One grower states that he invested five dollars in tissue paper, wrapping the choice fruit, having the lot uniform, and it gave him fifty dollars additional profit on the investment, as well as paying for the labor of wrapping. The California fruit, which appears so attractive, is assorted. Thousands of bushels of fruit grown in Indiana never reach the market, being evaporated, but the best is sent East, and sells at good prices, because it is put up in an attractive manner.

PROFESSOR L. O. HOWARD, chief of the Bureau of Entomology in the Department of Agriculture, says that there are more than 200,000 people in the United States engaged in bee keeping, and that our present census will show that the annual value of the products of these aparies is in excess of \$20,000,000. Mr. Benton, the bee expert of the Bureau, says that the present flora of the United States could undoubtedly support ten times as many colonies as there now are, and give the same average profit they give now.

A CORRESPONDENT of the Indiana Farmer is enthusiastic over the garden lemon. It is cultivated 'like the muskmelon or cucumber. The 'hipup, when preserved, tastes exactly like strained honey.

A NUMBER of baskets of Hale peaches were taken from cold storage at Hartford a day or two ago, and found in perfect condition. Fresh peaches at Christmas are certainly a novelty.

FREE

SPECIAL OFFER TO READERS OF THE WESTERN RECORDER GOOD FOR 30 DAYS.

A Beautiful Imported China Tea Set (56 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 25 lbs. of our New Crop, 60c Tea, 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.
31 and 33 Vesey Street,
P. O. Box 289 NEW YORK

CHESAPEAKE & OHIO RAILWAY, N. Y. & WASH. DIVISION. Additional cars from Louisville Hotel. Additional cars from Elevated Station, back of Galt House, on Fourth ave. Schedule effect Oct. 1, 1902.

F. F. V. LIMITED, DAILY.

Through Pullman Vestibule service New York, connecting at Ashland with famous F. F. V. Limited, running daily New York via Washington, with Dining and Observation Car. Entire train lighted with electricity.

Leave Louisville	8:00
Arrive Washington	11:00
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WASHINGTON EXPRESS DAILY.

Only electric lighted train leaving Louisville in any direction. Through Pullman Vestibule Sleeping Car, Louisville to Washington.
Leave Louisville 6:00
Arrive Washington 11:00
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Solid Vestibule trains daily:

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Two Fast Trains Daily Vented Throughout and Lighted by Gas.

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These connections to and from Arkansas, Texas and the Southwest.

NEW HOT SPRINGS LINE VIA MEMPHIS.

Through Sleeper connections from Chicago, Cincinnati, Louisville or New Orleans to Hot Springs.

EXCURSION SLEEPERS THROUGH ILLINOIS FROM Chicago, Cincinnati, Louisville, without change, and to Hot Springs.

Particulars furnished by any Illinois Central Agent.

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For full information and particulars as to rates, tickets, limits, call on Agents "Big Four Route," or address the undersigned.

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Admits Tourist, Prospector or Home Seekers best service.

ADVISE CONNECTIONS TO ALL PORTS IN Missouri, Kansas, Nebraska, Oklahoma and Indian Territory; Colorado, Utah, Oregon, California, Arkansas, Texas, Louisiana, Old and New Mexico, Arizona. Pullman Sleepers, Free Reclining Chair Cars on all trains. Low Rates. For descriptive literature, contact Ticket Agents or address:

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OLD RELIABLE LOUISVILLE & NASHVILLE RAILROAD.

BEST ROUTE FOR YOU

TRAINS SOUTH.

Leave Louisville:	.....	9:25am
Arrive Louisville:	.....	7:25pm
Arrive Louisville:	.....	12:25pm
Arrive Louisville:	.....	7:20pm

TRAINS NORTH.

Leave Louisville:	.....	2:30 p.m.
Arrive Louisville:	.....	12:45 p.m.
Arrive Louisville:	.....	11:27 a.m.
Arrive Louisville:	.....	2:10 p.m.
Arrive Louisville:	.....	5:10 p.m.

TRAINS, JELICO AND SOUTH AST.

Leave Louisville:	.....	9:00 a.m.
Arrive Louisville:	.....	5:10 p.m.
Arrive Louisville:	.....	6:30 a.m.
Arrive Louisville:	.....	5:10 p.m.

TRAINS, LEXINGTON AND FRANKFORT

Leave Louisville:	.....	7:20am
Arrive Louisville:	.....	3:00pm
Arrive Louisville:	.....	5:00pm
Arrive Louisville:	.....	4pm
Arrive Louisville:	.....	5:10am
Arrive Louisville:	.....	4:35pm

Louisville Ticket Office, Southwest Corner Fourth and Main Streets.

The helpful hen broke all records at the poultry show in Kansas City last week. This hen sold for \$101. She is a barred Plymouth Rock.

A Wrong Drink, Like a Wrong Road, Can Never Lead to the Right Place.

Mocon is a Safe and Good Drink

IT IS THE PRODUCT OF THE

Central City Cereal Coffee Company Incorporated OF PEORIA, ILLINOIS.

The REV. GEORGE H. SIMMONS, D.D., Pres.

The REV. J. H. BAKER, Vice-Pres.

V. A. GOEBBELS, Sec.-Treas.

MOCON is a remarkable combination of carefully selected cereals, scientifically treated, producing a wonderful substitute for tea or coffee. COFFEE CONTAINS A LARGE PER CENT OF CAFFEINE, AND IS POISONOUS. Tea is full of tannic acid. Tannic acid is chiefly used in tanning leather, and has a similar effect upon the stomach. Ask your physician, your pastor or teacher, and they will tell you that coffee and tea are poisonous and very injurious.

THE HISTORY OF A DISCOVERY.

READ WHAT THE PEORIA PRESS HAS TO SAY OF MOCON.

"Two Peoria Clergymen About to Establish a New Local Industry.

"Having achieved the proud distinction of making the world's whisky Peoria now proposes to go to the other extreme and manufacture a soft drink for the whole billin' universe.

It is about to put on the market a cereal coffee, the invention of two Peoria clergymen, and Baptist preachers at that.

The story of how these two preacher men came to be interested in the manufacture of cereal coffee is an interesting one. The Rev. Dr. Simmons found that the use of coffee as a beverage had a distressing effect upon his nerves, while the substitutes placed upon the market were less insipid and far from being a good imitation of the real thing. He entertained the idea that he could come closer to the flavor of the berries of Mocha and Java and began experiments.

While the Rev. Dr. Simmons was thus engaged the Rev. J. H. Baker came hither from Deer Creek, Tazewell county. He was in an ailing condition and was

obliged on that account to retire from the ministry. He also began experimenting with a cereal coffee and one day happened to mention that fact to Dr. Simmons. The men immediately compared notes and formulas and from that time on began experimenting together. The result was that they have succeeded in producing a remarkable imitation of a blend of Mocha and Java coffee to which they have given the name "MOCON" and now propose to manufacture it and put it on the market and hence their incorporated company.

Having made comparisons with all similar preparations on the market they are convinced that they have beaten the best. Thus far the best requires a tablespoonful to a cup and has to be cooked twenty-five minutes. The Peoria cereal coffee requires only a teaspoonful to the cup and is ready for the table in six minutes. It is therefore three times as cheap to the consumer and can be prepared in less than one-fourth of the time than the best cereal now on the market, to say nothing of its improved flavor."

"As has already been stated in these columns the product had previously been given a domestic test, the test employed by the consumer and upon which it will stand or fall, and was found to fill the bill far better than any similar product now on the market. It is nearer the true flavor of a Mocha and Java blend than any other cereal coffee, and produces a better beverage with only one-third of the material used. We are now using it on our table and find that it is just the thing we have been looking for through several years, and so superior to all other prepara-

tions that they are not to be mentioned in the same category.

If it were not of superior merit and equal to all that is claimed for it the Rev. Dr. Simmons would not engage in its manufacture. His reputation has been so extended during his Peoria pastorate that he would not risk it if he did not feel assured that he had something which he could recommend to the public with the fullest confidence that it was superior to and more economical than any other preparation now on the market."

PREACHERS AND COFFEE.

REV. MANUFACTURERS HAVE LEASED A FACTORY BUILDING.

"Those two preacher men, the Rev. Dr. Simmons and the Rev. J. H. Baker, who are going into the manufacture of cereal coffee, at 111 Main Street in these columns last Saturday, have leased the building at 127 Main Street for factory

purposes and will begin at once to equip it with the necessary machinery. Thus far the samples of their coffee distributed to local connoisseurs have made a decided hit, and the expressed opinion is unanimous that it is away and ahead of any similar preparation on the market."

MOCON CHEMICALLY EXAMINED.

CHEMIST ON CEREAL COFFEE.

Joseph Huber Makes an Analysis of Rev. Dr. Simmons' Product.

Joseph Huber, the analytical chemist, has made an analysis of the product of the Central City Cereal Coffee Co., the new industry in which the Rev. Dr. Simmons and the Rev. J. H. Baker are interested, and has submitted the following report:

J. E. Huber, analytical chemist, Peoria, Ill.—Chemical and Microscopical Examinations Made.—Report of examination of cereal coffee—"Mocon."

The preparation examined was of agreeable odor, coffee-like color, and taste pleasant, resembling coffee.

On making the infusion (one teaspoonful to cup) and straining, the resulting liquid has a pleasant and agreeable taste, somewhat sweetish. It contained the soluble portions of the cereals, after roasting, to a high degree, more extractive matter than ordinary coffee.

Gives an infusion rich in nitrogenous matter. No injurious ingredients could be found. The absence of tannin and caffeine were proven.

As an article of diet for the non-coffee drinker it answers the purpose admirably, containing nothing to impair digestion.

(Signed) J. E. HUBER, 1-29-04.
Analytical Chemist.

Subscribed and sworn to before me this 29th day of January, 1903.

JOHN J. CROWDER, N. P.

HOW TO SECURE MOCON CEREAL COFFEE.

Your grocer probably does not keep it, but show him courtesy by asking for it.

If he will not order it for you immediately, or if he tries to sell you something else, send a money order of 40 cents for a 1-2 lb. package, or an order of 25 cents for a 3-4 lb. package. Transportation prepaid. Mocon is a new word and represents a new article.

A careful trial will prove that Mocon is a rich nutritious drink; much cheaper than coffee and far better than coffee's best substitute. Send a trial order by return mail.

We advertise in this paper because many of the readers of the secular press are addicted to the use of coffee, whiskey and other strong stimulants and are wedded to their idols.

You, as a Christian, are surely opposed to whiskey, coffee and all unnatural stimulants. Therefore, we not only ask you to try MOCON, but when you have proved its merits, to tell the same to others.

Heart failure is on the increase because of the immense amount of coffee and other stimulants used.

Coffee and tea have produced more heart trouble than all other causes combined.

Send us a trial order for MOCON by return mail.

MOCON is a nerve supporter and a tissue builder.

Stimulants destroy the morals of the young, the bodies of the old, and the nervous system of all who use them.

—ADDRESS ORDERS TO—

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111 B MAIN STREET, PEORIA, ILLINOIS.