

# WESTERN RECORDER

Faith, Hope and Love, these three.

76th YEAR.

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NUMBER 2.

## WESTERN RECORDER.

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FAITH is an eternal support, it is the key that unlocks the morning doors of daily life, and the last to be opened is that of everlasting rest.

THE *Watchman* asks: "If interest in the cause of Christian missions has perceptibly declined, may it not be due in large part to a loss of the clear conviction that Christianity has any absolute uncompromising features at all?" There is no question that is one great cause of any decline.

WE refused to believe at first that the Protestant missionaries were in the least responsible for the outbreak in China, and we are rejoiced to be able to continue to believe it of our Southern Baptist missionaries. But the resolutions which some of the others have been passing and the spirit they have shown, has compelled us reluctantly to surrender our first implicit faith in their wisdom.

SOME of the missionaries have found fault with Secretary Hay and President McKinley because they wish to deal leniently with the Chinese! The *New York Christian Advocate* comments with true Christian indignation, "When missionaries descend from their exalted profession and spiritual prerogative, to incite the nations to revenge or mere commercial advantage, they are not safe guides, and untrue to their original commission to promote peace and good will among men."

THE General Missionary Committee of the Northern Methodist church have had their annual meeting in New York City. Not one of their missionaries in China have been killed. The General Conference has ordered the Committee not to expend in any year more than was contributed the year before, a rule which commends itself to those who believe in owing no man anything. Owing to this rule, a small act was necessary upon the whole Mission work.

THE exigencies of the Missionary Committee have been such since 1891 that no money has been spent in buying property on the mission fields. This will be no grief to the many Methodists who do not believe in spending money for property, but wish every cent to go to send preachers to preach the Gospel. God has blessed the missions during these years of not buying property, for the number of converts in the heathen lands has greatly increased.

## THE PREACHER PROBLEM.

BY A NORTHERN PASTOR.

Everything now-a-days is a problem. I am going to write on the preacher-problem. I sat to-day among a lot of young men getting ready for the ministry, or who think they are getting ready. I do not say they are not. How do I know? But I could not help asking in my heart, "Will these be spiritual leaders? Will these be spiritual leaders?" The preacher-problem touches my own soul. How about the preacher? Is he a fumble fist? Is he a skilled workman? Is he "smart"? or is he deeply religious? Let us look at some of the elements of this problem.

### THE FIRST—HE IS CALLED.

We are all called who have found peace with God through our Lord Jesus Christ. But the preacher is called to preach. Two calls? Not necessarily. The call to preach is wrapped up in the call to life. It is no after-thought with God. Paul had a call. Chief of sinners, bloody, cruel Saul of Tarsus. "Saul, Saul, why persecutest thou me?" "Ananias, go and help Saul; he is a chosen vessel." The call to preach; how do I know I am called to preach? Popularity tells the story. Does it? Suppose I am not popular; what then? Think, think, think. Why not popular? Hard to get along with? got the big-head? too severe? What's the matter? Sermons too long? too dry? too cheap? May be it is a hard field; the trouble is with the people. I am all right; the people are all wrong; they are worldly, selfish, lacking appreciation. How hard it is to be popular! But you will not, I trust, try to make me believe that my call is settled by my popularity. Sometimes you will be even snubbed by a brother preacher. Let him snub; but don't hate him in your heart; pray for him. Would Jesus ever pass a minister of the Gospel by? No, never. Then pity your brother who snubs you.

Called of God! Who was there when God called? You and God. You could have ran as Moses from the serpent. Rather, perhaps, you were so glad God called you. But think of being singled out to preach. How do you settle this part of the problem? Not by your popularity. I venture to declare that the call to preach is just as distinct as the call to salvation. God will make his own call clear to you.

### THE SECOND—HE GETS READY.

Who is sufficient for these things? Our sufficiency is of God. We must get ready to preach. Ministerial ambition? No; ministerial integrity. Who will teach us? God will lead you to some Ananias; but I tell you, brother, he will never lead you to a heretic to study for the ministry. If you go, you go on your own hook; and the probability is, you will thereafter preach on your own hook. The Lord will let you go, just as he let Balaam go. Go on, Balaam. The ass you are riding will show more sense than you before you reach Balak's tent. It is a fearful thing to study with a heretic. He will cut some nerves in your religion, mark what I tell you. Think of a young man sitting under the instruction of a teacher who goes around through the Bible saying, "This is not true; that is partly true; that is not clearly reliable!" It is time for such a young man to take his hat and go out into the woods and pray, "Let God be true, and every man a liar."

Get ready to preach. Compass the task by getting ready.

### THE THIRD—HE IS TO START IN GOD'S STRENGTH

Weak and doubting he goes. The world is sick and perverse; souls are perishing; he has the everlasting Gospel. Trust God; he will strengthen you. You will be crying for strength. Sometimes you will feel that the battle has just begun and your ammunition is all gone. O brother, trust in God. If God is with you, you can face the devil out of countenance. But take care that you do not ask God to give you strength just for the sake of being prominent. There is a concealed snare at this point, into which the unwary step. Let what God gives you, and more will come. His method is, "Grace for Grace."

### THE FOURTH—HE IS SUCCESSFUL.

There are two kinds of success. Everybody knows that—the genuine kind and the spurious kind. The genuine kind is more costly. Jeremiah lived among prophets who were far more successful than ever he was; he was about the only failure among them. Certainly he was the only truthful preacher. Let us not be too hasty in concluding that we are Jeremiahs. The spurious kind of success is cheap stuff. It is the miserable shame of the ministry that we run after. If God is not in our work, it is a failure. There is a difference between the hectic glow and the glow of health.

How is the preacher to bear himself under success? Let him talk to God about it. He has titles put to his name: "Reverend," "Doctor." Really they are both wrong; but they are the reward of success; yes, and they make distinctions among servants, tempting as to pride. What will he do with success? God can tell him.

### THE FIFTH—HE FAILS.

Nearly every preacher fails somewhere. Now, I do protest against this unchristian custom of looking down on a man because he has failed to do his work on a given field. A thousand causes may explain that failure; yet we go around that man as if he had an infectious disease. Jesus would not be able to do his work on some fields where his servants fail. Sympathize with the brother who is bleeding inwardly over some failure; stand by him and love him. A soldier is not despised if he has fought till he could stand no longer. Why should a minister be despised because he has failed? If he is a true man, he stands where his rejected Lord stood repeatedly in the eyes of the people. Yet such a preacher must go around among his brother ministers begging for their confidence, explaining and apologizing.

No, brother, your failure is no sign of your not being called. It may be, but it is not necessarily so. Prophets and apostles, and the Lord himself, are examples of religious teachers who have failed at times.

### THE SIXTH—WHAT WILL HE PREACH?

Sociology? Nonsense. Science? Nonsense. Science has never found out that there is a God; it has never got its belly from the earth. It is of the earth earthy. The other day a noted teacher of science was teaching a lot of Baptist preachers what they were to preach and read. A brother rose at the end and said, "A preacher has just so much time to devote to study; the professor has laid out a very long and difficult course of reading; what is the preacher to do?" Another brother said, "Preach the Gospel." Talk about your scientific basis of religion. Religion is not based on science; it is based on fellowship with God. Science has nothing to do with it. We know God. What does God do with the wisdom of this world? He brings it to nought.

Reach the central truths of the Gospel and preach them. It is the preaching of the Crucified one that does the work. There is the center of our religion—the Cross of Christ. Still I said that is a preacher-problem; but I go on thinking all its terms are solvable.

## THE WEAKNESS OF PULPIT PRAYERS.

BY REV. FRANK E. SLEEPER.

A wearisome prayer in the pulpit, full of worn-out, vague or meaningless platitudes, is a sin. It is a waste of time and spiritual energy during the hour of holy service. Martin Luther said that "the best half of study is prayer." The divinest part of public worship is the prayer of the preacher, if it lovingly, comprehensively voices unto God the great needs of his congregation. Nothing else will so prepare an audience for an excellent sermon as this act of purest and helpful devotion.

Effective public prayer is not a matter of education. Education must be the deep foundation, for no ignoramus knows how to lead the worship of the saints. But the minister's petition in the pulpit unto a throne of grace must be born of peculiar inspiration, of deep love and emotion and thorough knowledge of his people. If these be lacking mere intellectuality will formulate a prayer as cold as ice. To study the ever-changing kaleidoscope of human life; to keep in close touch and sympathy with the "horny-handed sons of toil"; to go into homes of affliction where hearts are full of suffering; to seek to help the weak and fallen unto Christ; to combat the error and infidelity of the world; to work for the promotion of righteousness—if all these, and more that we have not space to mention, do not teach the preacher how to pray he is the dullest of scholars. The ever-changing variety of human life ought Sabbath by Sabbath to afford the greatest variety to the pulpit prayers.

I am well aware of the sacredness and delicacy of this subject. It is unsafe to apply arbitrary definitions and rules to a matter so divine and important. Sometimes "fools rush in where angels fear to tread." But necessity compels us. Sunday by Sunday we must offer public prayers that are good or indifferent or poor. The responsibility is sufficient to arouse the soul of the preacher in every spiritual way toward God and toward men. I spend six hours, or more in carefully writing the substance of my Sunday forenoon sermon that every thought and sentence may be thoroughly wrought out. Shall I do this for my pulpit prayer? Would it not lack spontaneity and impressiveness? Would not the congregation see that it was formal and stilted? Yet the pastor, Sabbath morning, should take special time to think over the needs of his people, and go to the sanctuary with these burning in his soul. He should fully know that his public prayer that day answers to the specific wants of his congregation. There will be enough and more than enough to pray about and unceasing variety. And if the angel of thought give the poetry of heaven to his tongue, all the better. It will enrapture the worshippers with the invisible glory of God and Christ and paradise.—The Standard.

Envy is the daughter of Pride, the author of Murder and Revenge, the perpetual tormentor of virtue. Envy is the filthy slime of the soul; a venom, a poison, a quicksilver, which consumeth the flesh and drieth up the bones.—Socrates.



**QUESTIONS ANSWERED.**

By Senex.

"A church has recently adopted new articles of faith, one of which is, 'We will not take alien baptism.' What must we do with those who have been received and have shown themselves good workers and upright Christians for ten or twelve years?" Do nothing, of course. A church must not make an *ex post facto* law; it is not just. If the members received on their alien immersion became dissatisfied with their baptism, let them be baptized. As they are such good Christians, it is very likely they will become dissatisfied. But if they do not desire baptism, it would be wrong for the church to exclude them.

I am always glad to hear that a church has taken the stand this one has. It is the only consistent stand for close communion. But the members must not let their praiseworthy zeal for their new departure lead them into injustice to good brethren and sisters.

To this question the brother requested an answer in the issue of November 8th, and the letter was written November 1st. This did not give time for the letter to be sent to me and for me to answer. I always answer as promptly as possible questions which for any reason require an immediate answer. "What has been the prevailing practice of churches with reference to persons who are legally divorced for causes other than adultery? Without regard to the action of the churches what should be the practice?"

If the divorced parties do not marry again, the prevailing custom of the churches, according to the best of my knowledge, is to do nothing. Occasionally they take the matter up as they do other quarrels and insist upon the reconciliation of the parties. This is done when both are members of the church. This is not done as frequently as it ought to be. The command "first be reconciled to thy brother," and those in regard to disputes and wrongs between brethren apply to all members of the church, and of course to husband and wife when they are members.

The prevailing practice of Baptist churches in regard to those who secure divorces for other than the one Scriptural cause, and marry again, so far as my knowledge of their practice goes, is to exclude them from their fellowship. The churches are bound by the law of God in their discipline. They cannot recognize any marriage ceremony in such cases, and must treat them exactly as they would if there had been no marriage ceremony at all. Sometimes when the innocent party had Scriptural grounds for a divorce, for family or other reasons, he or she prefers to secure the legal divorce on other grounds. In such cases, if the community and the church are sure the Scriptural grounds existed, churches allow re-marriage. It is necessary that the facts should be known to the community, although not brought out before the court, in order that the church may not injure the cause of Christ by seeming to allow what He has forbidden.

"Can any ordained minister of the Gospel refuse to immerse any one desiring to be immersed that has never united with the church?" He not only can, but in this country it is his duty to

do it. In heathen lands where there are no churches, it is different. The very fact that the man who wishes to be baptized is not willing to present himself to the church, shows that he is unworthy, or, at best, ignorant. In the latter case he needs to be instructed as to his duty to the church and to be sent to it. If he is in a hurry and is not willing to delay for the church's action, it shows that in his heart he believes in baptismal regeneration.

I suppose the majority of Baptist pastors who have been long in the ministry have been asked at some time to baptize a Pedobaptist secretly. Some Pedobaptists become uneasy in their consciences on the subject of their disobedience to the Lord's command, or while thinking sprinkling will do, they are desirous of following their Lord's example and going down into the water and be buried with him. But they are not willing to leave their churches, and therefore ask for private baptism. It is the custom of our pastors to refuse all such requests. And they would do very wrong not to refuse.

"Was the theology of Emanuel Swedenborg orthodox in any respect, and, if so, in what one? Should a young minister study him?" My knowledge of Swedenborgianism is very vague. My opinion has always been that Swedenborg's mind was unbalanced. That his theology was orthodox on some points is true, so far as I know his theology. He believed in the existence of God and in the divinity of Christ. But I would not call him orthodox on the latter doctrine, because he believed that the Lord was the incarnation of the Trinity and not of the Second Person alone.

I suppose Swedenborg taught that doctrine of the incarnation. I never conversed with but one Swedenborgian whom I met in Philadelphia. He was a lawyer, a brilliant conversationalist and a man of learning. I was surprised when he told me his religious belief, but took the opportunity to ask him to give me the main points of it; acknowledging my ignorance. He was glad to comply with my request and gave me a long account of his doctrine with such transcendentalism that I could not understand him. Every now and then I interrupted with a pointed question, such as, "Do you believe in the vicarious atonement?" only to be overwhelmed with a torrent of phrases from which I could gather no clear idea. I learned only two things in the course of the entire evening—that Swedenborgianism in his eyes was transcendently beautiful and that the whole Godhead was incarnated in Christ Jesus. My impression of his views as told in his brilliant way was of a fog bank shot through with rainbows.

From other sources I have gathered that Swedenborg believed the millennium had come and that he himself was inspired. Life is too short for me to spend time in reading such books as his. I do not think a young minister would be in danger of being injured by reading Swedenborg, if his book is as mystic and transcendental as I supposed from hearing his lawyer disciple talk. But I cannot conceive of a greater waste of time. It would be a waste of time for an old man who had read widely of good and helpful books. It would be a much greater loss of time for a young man to read them.

I hope the young brother who

asks the question is not imbued with the idea that it is necessary for him to be conversant with the different systems of heresies in the world. It is seldom that he will have the least occasion to answer any of them. And if he does, it is not necessary for him to understand the specific points of the heresy. Suppose, for example, a Swedenborgian denies the vicarious atonement. The young preacher is to answer him by quoting the Scriptures which teach that atonement. The certainty is that if a young man takes up his time in familiarizing himself with the different forms of error, he will not have time to study the Scriptures and to memorize them as he ought. He will have equipped himself with a poor shield of straw, and he will not be ready with the sword of the Spirit.

I said I did not think reading Swedenborg would injure the young brother. But I must make an exception to that. There would be little danger of his faith being shaken. But the book might injure him mentally. It is better for one's intellect to read the writings of clear thinkers and not of dreamy mystics.

**GOD'S WORK AND THE MOTHER'S.**

God Himself does many things similar to those mothers have to do; if you clothe your children, He clothes the earth with grass and flowers; if you feed your children, he feeds the young ravens when they cry; if you watch night and day occasionally over the couch of a sick child, afraid to stir from its side or take your eyes off it for a moment, He never slumbers nor sleeps in watching over His slumbering children. If you try to manage well and to make the best of whatever happens, for the sake of those who love you and look up to you, He also maketh all things work together for good to them that love Him. Thus God counts nothing beneath Him, nor derogatory to His character, which is really required by any of His creatures or needful in any part of His creation. He doeth all things, little and great, ordinary and extraordinary, in the same god-like manner, acting always in character, whether He sustains a sparrow or creates a world. Nothing in His glorious holiness holds Him back from doing ordinary things well, because they are but ordinary things; He acts like Himself whether displaying the tenderness of a parent or the majesty of a judge and carries out His great principle into all His operations.

If then He be not less holy, nor less beautiful in holiness, whilst attending to the minutest claims of His universal family, why may not "holiness unto the Lord" be written upon all the details of the mother's duties? Heaven as it is revealed in the Bible is a family-house, where it may be well with us and our children forever.—Rev. ROBERT PHILIP, in Evangelist.

When we read the Bible, we must always remember that, like the holy waters seen by Ezekiel, it is, in some places, up to the ankles; in others, up to the knees; in others, up to the loins; and in some, a river too deep to be fathomed, and that cannot be passed over. There is light enough to guide the humble and teachable to Heaven, and obscurity enough to confound the unbeliever.—Richard Cecil.

It is not place, but love, which makes neighborhood.

**HERE IS HEALTH**

These Four New Preparations comprise a complete treatment for nearly all the ills of life. The Food-emulsion is needed by some, the Tonic by others, the Expectant by others, the Jelly by others still, and all four, or any three, or two, or any one, may be used singly or in combination, according to the exigencies of the case. Full instructions with each set of four free remedies, represented in this illustration.



**EDITOR'S NOTE.**—The Slocum System is medicine reduced to an exact science by America's foremost specialist, and our readers are urged to take advantage of Dr. Slocum's generous offer. When writing the Doctor, please mention The Western Recorder and greatly oblige.

**THESE FOUR REMEDIES**

Represent a New system of medical treatment for the weak and for those suffering from wasting diseases, or inflammatory conditions of nose, throat and lungs.

The treatment is free. You have only to write to obtain it. Its efficacy is explained as simply as possible below.

By the new system devised by DR. T. A. SLOCUM, the great specialist in pulmonary and kindred diseases, all the requirements of the sick body are supplied by the FOUR remedies constituting his Special Treatment known as The Slocum System.

Whatever your disease, one or more of these four preparations will be of benefit to you.

According to the needs of your case, fully explained in the treatise given free with the free medicine, you may take one, or any two, or three, or all four, in combination.

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The medicines are especially adapted for those who suffer from weak lungs, coughs, sore throat, catarrh, consumption and other pulmonary troubles.

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The many ailments of women and delicate children are speedily relieved.

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Every invalid and sick person needs strength. This food gives it.

Many people get the complete system for the sake of the Emulsion, which they themselves need, and give away the other three preparations to their friends.

The second article is a Tonic. It is good for weak, thin, dyspeptic, nervous people, for those who have no appetite, who need bracing up.

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**SUNDAY-SCHOOL LESSON.**

SUNDAY, DEC. 23.

**PARABLE OF THE POUNDS.**

Luke 19:11-27.

**MOTTO TEXT**—"Every one of us shall give account of himself to God."—Rom. 14:12.

"And as they heard these things."—Our Lord was in the house of Zaccheus, the publican. They had heard his conversation there. "He added and spake a parable, because he was nigh Jerusalem."—Less than twenty miles, and he was on his way to Jerusalem. "And because they thought that the kingdom of God should immediately appear."—They expected him to proclaim himself a king in Jerusalem, the capitol city, and to conquer the Romans.

The kingdom of God is set up in each heart when it is regenerated. But the coming of Christ in person is another thing. There have always been some in every age who have looked for the second coming of the Lord. He teaches us by this parable that the time would be long. Every one of the elect will be tested as these servants were before time is ended.

"A certain nobleman went into a far country to receive for himself a kingdom."—The Jews had seen this done. Herod had gone to Rome to ask for the kingdom of Judea, and had received it. His son Archelaus went also, and when he went the Jews sent a delegation to Augustus, begging him not to appoint Archelaus over them. This nobleman represents our Lord, who was going back to heaven till his kingdom was prepared for him. "And he is to return in the Father's good time."

"And he called his ten servants."—Those who had been in his household and whom he proposed to make officers of his kingdom if they showed the necessary energy, ability and faithfulness. "And delivered them ten pounds."—To each man the same. In a similar parable the Master gave talents, each talent being worth £400. These mines translated pounds were worth among the Jews about \$2. It was a small sum which was entrusted to these servants, the object being to test them. And faithfulness can be better tested by a little than by much.

"But his citizens hated him."—This is just what the Jews did to Archelaus, and what his chosen people did to the Lord. Crucifying him was telling God in a most emphatic way that they would not have him to rule over them.

However long the time may seem there comes a day of reckoning in which every man must give a strict account of his stewardship. We must not forget that however long it may be before the coming of our Lord in the great day of accounts, each one of us at death must face the record we have made.

"Then came the first, saying, Lord, thy pound hath gained ten pounds."—The humility of this most faithful servant is shown in his report. He takes no credit to himself. It is his lord's pound which has done all.

"Well, thou good servant, because thou hast been faithful in a

**"He That Any Good Would Win"**

Should have good health. Pure, rich blood is the first requisite. Hood's Sarsaparilla, by giving good blood and good health, has helped many a man to success, besides giving strength and courage to women who, before taking it, could not even see any good in life to win.



very little."—There are many lessons for us in these words. Our ability, our strength and our opportunities are all God's, entrusted to us. He is watching the little things which seem to us insignificant. By these our faithfulness is tested. Therefore there should nothing seem little or unimportant. "Have thou authority over ten cities."—From having the spending of twenty dollars to having the sway over ten cities was a great advance. It may give us a faint idea of how much grander heaven is than earth.

"And the second came, saying, Lord, thy pound hath gained five pounds."—He had not been as diligent as the first, and his reward is less. His lord does not call him "a good servant," as he did the first, but says, "Be thou also over five cities."—His reward was proportioned to his ability and faithfulness, as shown by his standing the test. Only three of the ten servants are mentioned. The others received their rewards according to their faithfulness.

"Lord, behold, here is thy pound, which I have kept laid up in a napkin."—He had taken the utmost care to keep his pound safe and clean. He had hidden it away so that no one would steal it. "For I feared thee, because thou art an austere man."—Strict in judging and in acting. Had he attempted to use the talent he might have lost it. "Thou takest up that thou layest not down, and reapest that thou didst not sow."—The master expected the servants to do the work, and took all the gain to himself. There is no humility seen here. "This slave meets his master as an equal, utterly ignoring the fact that the master had a right to all his service. He tries to excuse himself by blaming his lord. All sinners since Adam have excused themselves and accused God. It is only when the Holy Spirit has convicted a sinner that he says from his heart:

"Lord, should thy judgments grow severe. I am condemned, but thou art clear."

"Out of thine own mouth will I judge thee, thy wicked servant."

—If he was austere as he admits, so much the more reason for the servants working with fear and trembling to please him. God is a strict Judge. He will demand a settlement to the uttermost farthing, and not a sinner on earth can pay the first farthing, much less the last. But he will receive payment for us as from the one Substitute.

"Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?"—When our version was translated, usury did not have its present bad meaning. It meant interest. We must not forget that God holds us to a strict accountability for sins of omission.

"Takes from him the pound and give it to him that hath ten pounds."—The bystanders murmured. That he deserved to be deprived of his pound was evident. But why give it to the

one who had the most? The nobleman pays no attention to this murmuring, but goes on to say, "Into every one which hath shall be given."—This is a law of God's making, the workings of which we see in many ways. "And from him that hath not."—For the man who would not use, who simply hid in a napkin, could be said not to have the pound.

He has reckoned with his servants. Now he turns to his enemies, and in the stern and righteous judgment upon them, the Jews could see the punishment they should receive for rejecting the Messiah.

**HOVERED AND HIDDEN.**

If we would be hovered we must consent to be hidden. There is more comfort in nestling under God's wings than in scratching and crowing over the dung-hill of worldly honors. The motherless fowl freezes. The Christian who forsakes the covert of the Lord's wings to exhibit himself or catch the passing breeze of greatness, will become a victim of frost or the prey of the hawks and owls of error.

How true is this of the young Christian. Ducks and buzzards never hover their young, and the chicken that goes with them will suffer. The ball-room, the saloon, the card party, is a cold place for a child of God. Better stay with the brood under wing. J. A. SCARBORO.

**STRUCK CENTRE**

When the Food Coffee Was Slowly Killing Her. Even a very temperate mode of living in regard to food beverages will not avail if the use of coffee is continued.

A Virginia lady, Mrs. R. F. Miller, of Bedford City, says that she was very temperate in every way. "I did not suspect that coffee was the poison that was undermining my whole nervous system, causing a condition of vertigo and headaches, until the attacks became so frequent and violent that I was compelled to give up all kinds of work and forced to lie down most of the time." "My attention was drawn to Postum Food Coffee by the experience of some others in regard to common coffee, and the thought occurred to me that perhaps coffee was the cause of my trouble, so I began to use Postum, being careful to have it made according to the directions on the package.

"I did not have to cultivate a taste for it, for I found on the start that it was a most delicious beverage.

"Day after day I continued to improve but did not dream that it would be such a help, and never since the day I left off coffee, and commenced the use of Postum Food Coffee (about nine months ago) have I had any return of the trouble. I have used no medicine or tonic of any kind during this time, and my present condition of magnificent health is due entirely to the use of Postum Food Coffee.

"I have heard several persons say they did not like Postum upon inquiry that it was because they tried to make it like common coffee, that is boil it four or five minutes. This will not do, for one cannot get the delicious flavor and the food value in so short boiling. The directions are plain enough, and it only requires a little patience to bring out the beautiful flavor.

"The doctors find Postum one of their most valuable aids in their treatment of cases like mine."

**FIFTH ANNUAL CONVENTION OF THE B. Y. P. U. OF KENTUCKY.**

In Session at Lexington.

At 7:30 p. m. Nov. 21st, in the First Baptist church of Lexington, the Fifth Annual Convention of the B. Y. P. U., of Kentucky, was called to order by President M. B. Adams, of Frankfort.

After devotional exercises, conducted by Rev. T. M. Green, of Greensburg, the address of welcome was delivered by the honored pastor of the First church, the Rev. Preston Blake. His address of welcome, though brief, was an illustration of miltum in parvo.

"We welcome you to our church. We have been looking forward for weeks to your coming, and prayed that the meeting might be a blessing to our church and our community. We trust that your stay here shall be pleasurable and profitable."

**THE RESPONSE.**

The response to this welcome was spoken by the Rev. G. W. Argabrite, of Keene. He spoke appropriate words in appreciation of the hearty welcome given the convention.

At this juncture Rev. C. M. Thompson led in an earnest prayer.

The prayer was followed by the introductory address by Rev. J. N. Prestridge. He spoke of the importance of having every organization within the church properly adjusted.

The next speaker was the Rev. J. A. Burns, president of Oneida College, Oneida, Ky. The theme of his address was: "My experience in founding a mountain school." This address was a touching appeal for assistance in educating the mountain people.

The closing address of the evening was by the Rev. Dr. Warran G. Partridge, pastor of the Ninth-street church, Cincinnati, O. Dr. Partridge is one of the great pastors of one of the great churches. His theme was: "The young Baptist and Bible study." This address was witty, earnest, forceful and abounded in quotation.

Thursday morning at 9:30 the session was opened by a devotional service conducted by the Rev. Edward Stubblefield, of Flemingsburg. Bro. W. D. Nowlin, pastor of the Upper-street Baptist church, led in prayer. The Rev. B. B. Bailey, of Winchester, spoke eloquently of the young soul-winner and his Bible.

This subject was assigned to Bro. Wm. Lunsford of Bowling Green, who could not be present on account of serious sickness in his congregation. The address of Bro. Bailey was a remarkable one, when we bear in mind the fact that he was called on without preparation.

The next address was by Bro. F. D. Hale, of the Third church, Owensboro, on the subject: "The Young Baptist in Business." This was a strong, clear out, forcefully put argument for fidelity and honesty in all business relations with both God and man.

Dr. George B. Eager of the Seminary, then gave a very interesting and helpful speech on "The Young Baptist in Politics."

**AFTERNOON SESSION.**

At 2:30 the devotional exercises were conducted by Bro. P. E. Burroughs, of New Liberty.

A very thoughtful and well-written paper by President J. C. O. Dunford of Clinton college on "The Young Baptist in Society," was then read by Bro. B. A. Copas of Marksburg.

The next address was by Cor. Sect. J. G. Bow on "The Young Baptist and Missions." Bro. Bow not only made a strong plea for missions, but gave some startling figures and glowing prophecies.

Rev. E. S. Alderman of Bethel college then spoke on "The Young Baptist and College Education." He started out by saying, "It is claimed by some of our Baptists that we have more money invested in educational equipments than any other denomination. I don't know about the truthfulness of that statement, but it looks to me like a piece of Baptist brag." Bro. Alderman made some good points.

**EVENING SESSION.**

At 7:30 after song service, Dr. L. O. Dawson of Tuscaloosa, Ala., spoke on "The B. Y. P. U. in the South." This was one of the best speeches of the meeting. It had the right ring. Bro. Dawson is a Baptist and is not ashamed of it. He "speaks out in meetin'." And the people showed that they were Baptists by saying "Amen" time and again while he was speaking.

The second address of the evening was on "The All-Round Young Baptist," by the Rev. Dr. E. Y. Mullins, President of the Southern Baptist Theological Seminary of Louisville. This was a very helpful address.

**FRIDAY MORNING 9:30.**

This morning's session was opened with a prayer and praise service conducted by Bro. W. D. Nowlin, pastor of the Upper-street Baptist church. Bro. E. F. Wright, pastor of the Baptist church at Woodlake, led in prayer.

Some important items of business were transacted, a part of which was the election of officers. Rev. M. B. Adams of Frankfort, was re-elected President. Rev. H. E. Tralle of the Portland Baptist church, Louisville, was re-elected Transportation Leader, and was also elected Corresponding Secretary.

After the transaction of other items of business there were a number of short addresses. The first was that of Rev. E. W. Coakley, of Habit, giving an interesting account of his experience with children's Bible class. Others who spoke were Rev. H. G. Ferguson, of Midway; Rev. O. M. Huly, of Carrollton; Rev. T. M. Green, of Greensburg.

A poem written by Bro. W. J. Bolin of Mt. Sterling on the "No Good Church" was then read by E. F. Wright.

The closing address was made by Prof. E. E. Ayres, of Georgetown College, on "Bible Study in the College." This address was scholarly and forceful.

Georgetown has reason to be proud of Prof. Ayres.

There were 188 names enrolled, representing 53 churches. The congregations were large, especially at night, interest good, speeches fine.

At the request of Dr. Harvey this scribe represented the Recorder in a short speech in which he told how she, for three quarters of a century, had weathered every storm and stemmed every tide error which has threatened our denominational life in Kentucky.

Fraternally,  
Wm. D. Nowlin.

**For Nervous Headache**

Use **Herndon's Acid Phosphate.**  
Dr. F. A. ROBERTS, Waterville, Me., says: "It is of great benefit in nervous headache, nervous dyspepsia and neu. gias."

THERE is nothing so makes a man suspect much, as to know little.

FROM ARKANSAS.

The Baptist State Convention.

Having just returned from the State Convention at Hope, and having greatly enjoyed the occasion, I find pleasure in sending you a brief account of that great meeting. The attendance was large and representative, all parts of the state being well represented, and the number of visitors was unusually large. Our denominational interests at large were well and ably represented by such men as Willingham, Kerfoot, Frost, Sampey and others.

Ex-Gov. James P. Eagle was enthusiastically elected President for the twentieth time, and he presided with marked ability. If there is a more worthy man or a better presiding officer anywhere I do not know who he is or where he is to be found. He is a wise and influential man, and his counsel has much to do in shaping and directing the business of the Convention and the work in the state.

Bro. Theo. Smith, of Camden, was re-elected clerk, and performed his duties well.

The questions raised as to whether the office of Corresponding Secretary should be retained and the amount of salary paid the Secretary caused a protracted discussion, not free from bitterness. The brethren differed honestly on these matters, and they expressed themselves quite freely, as they certainly had the right to do. Some of the strongest associations in the Convention had by unanimous action advised that the office of Corresponding Secretary be dispensed with and that evangelists be employed instead. After full and free discussion the office of Corresponding Secretary was retained by a very large majority of those voting and the salary remains as before. Dr. A. J. Barton, so well known as an able and efficient man, will continue the work with great vigor and earnestness, and a most successful year may be expected.

Baptists are independent people, and they must be allowed considerable liberty as to plans and methods.

Dr. Ford, of St. Louis, said at Hope: "You have organized water here, the water works being depended upon largely to supply the town; but suppose a man prefers to have his own cistern and get his supply of water in that way, should anybody object? Why, the man would be allowed his own way, and, should his cistern fail, he would simply fall back upon the organized plan—the water works." The application was easily made, and is not the point well taken? Some were found while Jesus was here among men casting out devils who did not accompany the disciples, and they forbade them, but Jesus said, "Forbid them not, for they who are not against us are for us." The same object is in view, the same work to be done, and, though brethren may differ as to plans and methods, let them do what they can in their way, and let all rejoice together in the work done.

In the Convention there was some discussion about the paper question, a few having the idea that the Convention should not commend any one paper as "our State paper," but the *Arkansas Baptist* was commended just in that way, and the vote was practically unanimous. The *Gleaner* was also commended, and certainly no harm was meant to other papers by mentioning the *Arkansas Baptist* as "our State paper."

Our various denominational enterprises in the state were shown to be in a most healthy and prosperous condition, and this is especially true of our schools and colleges. Ouachita, under the able and judicious presidency of Prof. Conger, was never so prosperous as at present, and its success is marvelous. All the equipment of this noble institution of learning are first-class, and the college is doing an unsurpassed work.

Prof. Lile, of Central College, reports that school for young ladies as more prosperous than ever before. So of all our enterprises in our great and growing state. Our Baptist people earnestly desire to keep abreast of all the rapid improvements of the state, and they will do it. Both secular and religious progress in our state is far greater than ever before, and it will be still greater.

Dr. Willingham, Frost, Kerfoot, Sampey and others most ably represented the great interests of their works, and made good impressions upon all. These brethren preached for our people with great ability, yet in the simplest, tenderest and most pathetic style, and their visit will long be cherished.

Dr. S. H. Ford, who has been so long prominent in the denomination, though now eighty-one years old, has lost none of his zeal or power, and his speaking and preaching were in power and demonstration of the Spirit. I have been meeting and hearing Dr. Ford for nearly forty years, and I have never seen him appearing fresher or more vigorous at present.

The woman's work of the Convention under the direction of that noble woman, Mrs. Gov. Eagle, with her able corps of assistants, was shown to be in a most prosperous condition, and that it had been marvelously successful the past year.

The entertainment at Hope

DID NOT CURE.

But Recently Healed by Change of Food.

A lady in Harrisburg, ( ), is frank enough to say that while she has been helped, she was not entirely cured in the change of food and taking up Grape-Nuts food. She says she began eating rich and highly seasoned food when she was young and followed it until she set up a bad stomach trouble, with severe attacks of nervous sick headache.

Finally rheumatism of the joints set in, and now some of her joints are dislocated by the heavy deposits forming about them and pushing them out of place, so that she is almost helpless. Her nervous system was wrecked and the optic nerve affected so that she could not read without bringing on nervous prostration and insomnia that would last two or three nights.

"Last fall I heard of, and commenced the use of, Grape-Nuts as a food. It has since been both my food and medicine to me, for I have taken very little medicine since I began to use it. After 10 months I find a great improvement in my brain and nerve power, am no longer troubled with sleeplessness, I suffer very much less with my rheumatism, and can read several hours a day, one day after the other and sleep well all night."

"I am by no means entirely cured of rheumatism, but I have been made so much better by the use of Grape-Nuts food that I am sincerely thankful for it." This name will be furnished by the Postum Cereal Co., Ltd., Battle Creek, Mich.

was most beautiful and generous, all being delighted with their homes. Your correspondent and his better half certainly had a charming home, and mortals could not have been treated better or more kindly. Capt. and Mrs. West and their lovely little daughter will never be forgotten.

The Convention was certainly a great one, and it should be the earnest desire of every one to make the present the most prosperous year the Baptists of Arkansas have ever enjoyed.

With love and hearty good will for all, I am yours sincerely,

A. B. MILLER.

P. S.—Permit me to add a word of strong commendation of Bro. Doyle, the able representative of the Sunday-school work in the state. He represents the publications of the Sunday School Board of the Southern Baptist Convention and of the American Baptist Publication Society. His report was very able, showing that great things have been done, and giving promise of still greater things. A. B. M.

GOOD MEETINGS.

Last week I returned from Russell county. While there I learned that there had been, and was then in progress, the best meetings that had been for many years.

The first was a Union church, where there had been 12 or 14 additions by baptism. The meeting was conducted by Elds. C. I. Bradley and others. The church and community were aroused as they had not been for years before.

The second meeting, then going on, was Free Union that was organized mostly from members lettered from Union. This meeting was conducted by their own members and a young preacher licensed by the church, and they were having a good meeting, with several professions at the end of the first week, and the interest increasing every day.

The third meeting was at Salem church, and had been in progress only four or five days, but was full of interest. Several were interested in their soul's salvation, and the congregations good and very serious. This meeting was conducted by Breu. Bradley, Smith and Pierce.

The fourth was at Bethel, and I did not learn who was carrying it on, but I heard that there had been several professions and the interest still on the increase.

The next, at Liberty church, was conducted by W. B. Cave and J. W. Evans, United and Separate Baptists, but I did not learn how many additions they had, but heard that there were several.

On Monday night after the first Sunday in December Elds. J. F. Allen and J. K. Grider will begin a meeting at Russell Spring with a view of organizing a church there, as there are several members already there who will get their letters if the chances are good for a church. This is a place that I have been asking the State Board to lend a helping hand, and for more than a year I have been asking for an Institute, that the Board might know more of this country, but so far my letters have remained unanswered, but I hope the Baptist cause will prosper here, Board or no Board, and things may work around so that it will not need their aid.

I hope in the near future that we may have a prosperous church there, and that the Jamestown church may be revived and take on new life.

There is talk of several more meetings soon, of which I will

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If these danger signals are unheeded, more serious results are sure to follow: Bright's Disease, which is the worst form of kidney trouble, may steal upon you. The mild and the extraordinary effect of the world-famous kidney remedy, Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince anyone—and you may have a sample bottle for the asking.

Lame back is only one symptom of kidney trouble—one of many. Other symptoms showing that you need Swamp-Root are: obliged to pass water often during the day and to get up many times at night; smarting or irritation in passing, brick-dust or sediment in the urine, catarrh of the bladder, constant headache, dizziness, sleeplessness, nervousness, irregular heart beating, rheumatism, bloating, irritability, wornout feeling, lack of ambition, loss of flesh or sallow complexion.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and

bladder need immediate attention.

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

Swamp-Root is the triumphant discovery of Dr. Kilmer, the eminent kidney and bladder specialist. Hospitals use it with marked success in both light and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy.

If you have the slightest symptom of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you free by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book of wonderful Swamp-Root testimonials. Be sure to say that you read this generous offer in the Louisville *WESTERN RECORDER*. Swamp-Root is pleasant to take, and if you are already convinced of this great remedy is what you need, you can purchase the regular fifty cent and one-dollar size bottles at drug stores. Don't make any mistake, but remember the name, Dr. Kilmer's Swamp-Root.



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inform you in due time. It appears that everybody wants to see a great revival, and I think that is the time for one

when everybody wants it—if they want it badly enough to work for it and trust the Lord. SINBAD.

RECOMPENSE.

BY LINNIE HAWLEY DRAKE.

If, when I lay me down to sleep— That dreamless sleep; If, when I enter into rest; My promised rest; If some one bending o'er my bed— Some one whose life hath touched my own— Shall whisper "We are better, dear, Are nearer heaven for having known Your love for him"—ah, if this bliss Could come to me, Methinks that sleep would sweeter be!

the little kernel of glowing heat is getting covered thicker and thicker with gray ashes. Yes; but if you blow the ashes off, the fire is there all the same. Let us try if we can blow the ashes off this morning.

I.—THE CHRISTIAN PLACE.

There is clearly a metaphor here, both in the word "access" and in that other one "stand." The grace is supposed as some ample space into which a man is led, and where he can continue, stand and expatiate. Or, we may say, it is regarded as a palace or treasure-house into which we can enter. Now, if we take that great New Testament word "grace," as I have often occasion to say to you, and ponder its meanings, we find that they run something in this fashion. The central thought, grand and marvelous, which is enshrined in it, and which often is buried for careless ears, is that of the active love of God poured out upon inferiors who deserve something very different. Then there follows a second meaning, which covers a great part of the ground of the use of the phrase in the New Testament, and that is the communication of that love to men, the specific and individualized gifts which come out of that great reservoir of patient, pardoning, condescending, and bestowing love.

OUR PULPIT.

ACCESS INTO GRACE.

BY ALEXANDER MACLAREN, D.D.

By whom also we have access by faith into this grace wherein we stand.—Romans 6:2. I may be allowed to begin with a word or two of explanation of the terms of this passage. Note, then, especially, that also, which sends us back to the previous clause, and tells us that our text adds something to what was spoken of there. "The peace of God" which comes to a man by Jesus Christ through faith, the removal of enmity, and the declaration of righteousness. But that peace with God, which is the beginning of everything in the Christian view, is only the beginning, and there is much to follow. The text tells us, with that "also," what is to follow. While, then, there is a progress clearly marked in the words of our text, and "access into this grace wherein we stand" is something more, and after, the "peace with God," mark next the identity in the two clauses. "Being justified by faith, we have peace with God through our Lord Jesus Christ." These two things, Christ's meditation or intervention, and our faith as the condition by which we receive the blessings which were brought to us in and through him, are both repeated, with no unmeaning tautology, but with profound significance in our text—"By whom also we have access"—as well as "the peace of God"—"access by faith into the grace." So then, for the initial blessing, and for all the subsequent blessings, of the Christian life, the way is the same. The medium and channel is one, and the act by which we avail ourselves of the blessings coming through that one medium is the same. Now the language of my text, with its talking about access, faith and grace, sounds to a great many of us, I am afraid, very hard and remote and technical. And there are not wanting people who tell us that terminology in the New Testament is like a dying brand in the fire, where

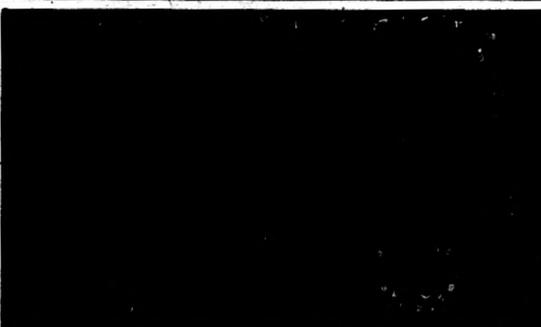
lives, singing a quiet tune, the continual thought of the love of God, even whilst life's highway is dusty and rough, and our feet are often weary in treading it. A Christian life may be, and therefore should be, suffused with the sense of the abiding love of God.

Take the other meaning of the word, the secondary and derived meaning, the communication of that love to us, and that leads us to say that a Christian life may, and therefore should, be enriched with continual gifts from God's fulness. I said that the Apostle was using a metaphor here, regarding the grace as being an ample space into which a man was admitted, or we may say he is thinking of it as a great treasure-house. We have the right of entrance there, where on every side, as it were, lie ingots of uncoined gold, and masses of treasure, and we may have just as much or as little as we choose. It is entirely in our own determination how much of the wealth of God we shall possess. We have access to the treasure-house; and this permit is put into our hands: "Be it unto thee even as thou wilt." The size of the sack that the man brings, in the old story, determined the amount of wealth that he carried away. Some of you bring very tiny baskets and expect little and desire little; you get no more than you desired and expected.

That wealth, the fulness of God, takes the shape as well as is determined in its measure by the magnitude of the vessel into which it is put. It is multiform, and we get whatever we desire and whatever either our characters or our circumstances require. The one gift assumes all forms, just as water poured into a vase takes the shape of the vase into which it is poured. The same gift unfolds itself in an infinite variety of manners, according to the needs of the man to whom it is given; just as the writer's pen, the carpenter's hammer, the farmer's ploughshare, are all made out of the same metal. So God's grace comes to you in a different shape from that in which it comes to me, according to our different callings and needs, as fixed by our circumstances, our duties, our sorrows, our temptations.

So, brethren, how shameful it is that, having the possibility of so much, we should have the actuality of so little. There is an old story about one of our generals in India long ago, who, when he came home, was accused of rapacity because he had brought away so much treasure from the Rajahs whom he had conquered, and his answer to the charge was, "I was surprised at my own moderation." Ah! there are a great many Christian people who ought to be ashamed of their moderation. They have gone into the treasure-house; stacks of jewels, jars of gold, on all sides of them—and they have been content to come away with some one poor little coin, when they might have been "rich beyond the dreams of avarice." Brethren, you have "access" to the fulness of God. Whose fault is it if you are empty?

Then, further, I said there was another meaning in these great words. The love which may suffuse our lives, the gifts, the consequence of that love, which may enrich our lives, should, and in the measure in which they are received, will adorn and make beautiful our lives. For "grace" means loveliness as well as goodness, and the God who is the fountain of it all is the fountain of "whatsoever things are fair,"



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THE WEEKLY OFFERING CALENDAR and Coupon Book System will successfully solve the financial problem for our churches. It is interesting, and it is covered for complete sample to G. C. Furford, Publisher, Boone, Iowa. "I certainly approve of G. C. Furford's financial plan in church matters, and were I a pastor I would introduce it and put it in practice."—A. H. Ford, D. D., St. Louis. "I am sure that the general use of the G. C. Furford's plan would very greatly improve the financial condition of churches."—Manly J. Breakey, D.D., "I serve with Breakey in his view of the financial plan."—J. P. Greene, President Wm. Jewett College.

as well as of whatsoever things are good. That suggests two considerations on which I have 10 time to dwell. One is that the highest beauty is goodness; and unless the art of a nation learns that its art will become filthy and a minister of sin. They talk about "Art for Art's sake." Would that all these poets and painters who are trying to find beauty in corruption—and there is a phosphorescent glimmer in rotting wood, and a prismatic coloring on the scum of a stagnant pond—would that all those men who are seeking to find beauty apart from goodness, and so are turning a divine instinct into a servant of evil, would learn that the true gracefulness comes from the good which is the fulness of God given unto men.

But there is another reason, and that is that Christian people who say that they have their lives irradiated by the love of God, and who profess to be receiving gifts from his full hand, are bound to take care that their goodness is not "harsh and crabbed," as not only "dull fools suppose" it to be, but as it sometimes is, but is "musical" and fair. You are bound to make your goodness attractive, and to show that the things that are "of good report" are likewise the "things that are lovely."

And so, now, turn to the second point here, viz:

II.—THE CHRISTIAN ATTITUDE.

"The grace wherein ye stand." That word is very emphatic here, and does not merely mean "continue," but it suggests what I have put into that phrase, the attitude of the Christian.

Two things are implied. One is that a life thus suffused by the love, and enriched by the gifts, and adorned by the loveliness, that come from God, will be stable and steadfast. Resistance and stability are implied in the words. One very important item in determining a man's power of resistance, and of standing firm against whatever assaults may be hurled against him, is the sort of footing that he has. If you stand on slippery mud, or on the ice of a glacier, you will find it hard to stand firm; but if you plant your foot on the grace of God, then you will be able to "withstand in the evil day, and having done all to stand." And how does a man plant his foot on the grace of God? Simply by trusting in God, and not in himself. So that the secret of all steadfastness of life, and of all successful resistance to the whirling onrush of temptations and of difficulties, is to set your foot upon that rock, and then your "goings" will be established.

Jesus Christ brings to us in the gift of life in him, stability which will check the vacillations of our own hearts. We go up and down, we yield when pressure is brought to bear against us, we are carried off our feet often by the sudden whirl of the stream and the fitful blast of the wind. But his grace comes in, and will make us able to stand against all assaults. Our poor natures, necessarily changeable and sinfully vacillating and weak, will be uniform, in the measure in which the grace of God comes into our hearts. Just as in these so-called petrifying walls, they take a bit of cloth, a bird's nest, a billet of wood, and plunge it into the water, and the mineral held in solution there infiltrates into the substance of the things plunged in, and makes it firm and inflexible; so let us plunge our poor, changeable, vacillating resolutions, our wayward, wandering hearts, our pas-

sions so easily excited by temptation, into that great fountain, and there will filter into our flexibility what will make us firm, and into our changeableness what will give in us some faint copy of the divine immutability, and we shall stand fast in the Lord and in the power of his might.

Further, in regard to this attitude, which is the result of the possession of grace, we may say that it indicates not only stability and steadfastness, but erectness, as in opposition to crouching or bowing. A man's independence is guaranteed by his dependence upon, and his possession of, that communicated grace of God. And so you have the fact that the phrase of Christian teaching which has laid most stress on the decrees and sovereign will of God, on divine grace, in fact, and too little upon the human side—the phrase which is roughly described as Calvinism—has underlain the liberties of Europe, and has stiffened men into the rejection of all priestly and civic domination. "Where the Spirit of the Lord is, there is liberty," and if a man has in his heart the grace of God, then he stands erect as a man. "Ye are bought with a price; be ye not the servants of men." The Christian democracy, the Christian rejection of all sacerdotal and other domination flows from the access of each individual Christian to the fountain of all wisdom, the only source of law and command, the inspirer of all strength, and the giver of all grace. By faith ye stand. "Stand fast therefore in the liberty wherewith Christ has made you free.

Lastly, and only a word. We have here—

III.—THE CHRISTIAN WAY OF TRANSCENDING GRACE.

I have already remarked on emphasis with which, both in my text and in the preceding clause, there are laid down the two conditions of possessing this grace, or the peace which precedes it: "By Christ—through faith." Notice, too, that Jesus Christ gives us "access." Now that expression is but an imperfect rendering of the original. If it were not for its trivial associations, one might read instead of "access" introduction, "by whom we have introduction into this grace wherein we stand." The thought is that Jesus Christ ac-

cesses us entry into this ample space, this treasure-house, as some court officer might take a poor rustic, standing on the threshold of the palace, by the hand and lead him through all the glittering series of unfamiliar splendor, and present him at last in the central ring around the king. The reality that underlies the metaphor is plain. We sinners can never pass into that central glory, nor ever possess those gifts of grace, unless the barrier that stands between us and God, between us and his highest gifts of love, is swept away.

I recall an old legend when two knights are represented as seeking to enter a palace, when there is a mysterious fire burning in the middle of the portal. One of them tries to pass through, and recoils scorched; but when the other essays an entrance the fierce fire sinks, and the path is cleared. Jesus Christ has died, and, I say it with all reverence, as his blood touches the fire it opens "down to the holiest of all, whether the Forerunner is for us entered." He both brings the grace and makes it possible that we should go in where the grace is.

But Jesus Christ's work is nothing to you unless your personal faith comes in, and so that is pointed to in the second of the clauses here: "By faith we have access." That is no arbitrary appointment. It lies in the very nature of the gift and of the recipient. How can God give access into that grace to a man that shrinks from being near him; that does not want "access," and that could not use the grace if he had it? How can God bestow inward and spiritual gifts upon any man that closes his heart against them, and will not have them? My faith is the condition; Christ is the Giver. If I ally myself to him by my faith, he gives to me. If I do not, with all the will to do it, he can not bestow his best gifts any more than a man who stretches out his hand to another sinking in the flood can lift him out, and set him on the safe shore, if the drowning man's hand is not stretched out to grasp the rescuer's outstretched hand.

Brethren, God is infinitely willing to give the choicest gifts of his love to us all, to gladden, to enrich, to adorn, to make stable and erect. But he cannot give them unless you will trust him. "It pleased the Father that in him should all fulness dwell. That alabaster box is brought to earth. It was broken on the Cross that "the house" might be "filled with the odour of the ointment." Our faith is the only condition; it is the indispensable condition, of our being anointed with that fragrant anointing. He, and he only, can give us the fulness of God.

We are pained to learn that Rev. J. A. Bennett, the beloved pastor of Fairview, was run over by a fast rider and seriously injured. We are thankful that it is no worse. He moves about on crutches, but we hope he will soon recover from his injuries.

We are pleased to enjoy a call from Rev. J. L. Spruill, pastor of Millington Baptist church, Tennessee. We remember him as a student in our Seminary and as pastor of one of our Louisville churches. His many friends will be happy to meet him.

It is folly to shiver over last year's snow,

Ladies' Suit Sale

- \$6.98 For Ladies' Gray or Brown Covert Cloth or Homeopon Tailor-made Suits, double-breasted jackets, half tight fitting, lined with Romaine silk; the skirt made in good style and lined with percaline.
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- \$15.98 For Ladies' stylish Tan or Oxford Gray English Cloth Suits. The coat is made blouse effect, trimmed with taffeta silk or panne velvet, lined with taffeta silk; the skirt made in the latest flare, best percaline lining; worth \$22.00.
- \$18.98 Choice of a small lot of fine Studio Suits, made of broadcloth and public chevrot in black, blue or brown, made in blouse military styles or otherwise, trimmed with gold braid or panne velvet, best fitting; worth \$28.00.

Misses' Stylish Coats.

- \$4.98 For Misses' Blue, Black or Castor Beaver Cloth Coats, half tight fitting, dip front fancy back, seams finished with stitching, best Mercerized lining.
- \$6.48 For Misses' Red or Castor Cloth Coats, dip front, lapels and Medici collar, trimmed with braid or appliqued with velvet; half lined front.

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EDITORIAL.

No CHRISTIAN should ever think of boasting because of anything he is or anything he has done. The inspired Apostle well asks: "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory as if thou didst not receive it?"

We have no right to take credit to ourselves for any good element in us, since we have received it as a gift from God, and we certainly are not making the best use of it. It is as if a man had been entrusted with \$1,000,000 to use for increasing the income of his benefactor. Proper diligence would yield six per cent. per annum, but this trustee makes the million dollars yield only 1 of 1 per cent., and yet he boasts of being a millionaire.

Whatever one's gifts may be, let him remember they are gifts, and for them he should not glorify himself, but should glorify God. And yet even here there is a danger. When a man talks about his gifts, even though he give thanks to God, there is danger that he will make the thanks a covering for his boasting. This is just what the pharisee did when he prayed in the Temple, "God, I thank thee that I am not as other men." His thanks to God were but a thin veil thrown over his own boastful pride. While pretending to thank God, he was congratulating himself and parading his goodness before everybody without hearing. In this day when a sanctificationist arises to "testify," and tells of his sinlessness, he usually prefaces his remarks with "Praise the Lord," e. g., "Praise the Lord, I have not sinned in five years," and hence he is "not like other men," who have sinned right along.

There may be occasions when a Christian is justified in speaking of his attainments and achievements, but such occasions certainly are very rare. Only once in his long and eventful life did the Apostle Paul, when goaded and belittled by his enemies, in a way to mar the effect of his inspired writing, for the sake of the cause, and not at all for his own sake, did he break forth into declaring what he was, what he had done and what he had suffered (2 Cor. 11). Yet even in this case the Apostle declares, "I speak foolishly," and "I speak as a fool." It is not likely that such an occasion will ever arise in the life of any of us. Hence it is well for us to refrain from speaking of whatever gifts we think we possess. The way to make people know we have gifts is, not by telling them, but by exercising those gifts that the world may see our good works and be led to glorify God. The way to appear bright is simply to shine, and not to boast of one's brightness.

The story goes that a brier was growing by the wayside, and a gardener came and transplanted it among the roses of his garden. Then with a keen-edged knife he made a slit in the brier and "budded" it with a rose. When summer came beautiful roses were blooming on this brier; and the gardener said: "Your beauty is not due to what came out, but to that which I put into you."

Whatever of fragrance and beauty there may be in our lives is due, not to what came out, but to what the Gardener has put into us.

The latest light in church history is Dr. Wilhelm Moeller, of the University of Kiel, Germany. The third volume of his "History of the Christian Church," covers the period from A. D. 1517 to A. D. 1648. It is translated by J. H. Freese, M. A., of Cambridge, England, and published in London, A. D. 1900. This volume lies now before us.

Dr. Moeller shows no liking for the Baptists, but decidedly the reverse, and yet he makes a notable concession to their history. Among other things he says:

The Baptists have often been called the most content and the most genuine sons of the Reformation, or it has been thought that they have been excellently characterized by the name of the "Ultras" of the Reformation; but this view is supported only by the very extraneous circumstance that many of their members had previously been adherents of Zwingli or Luther, and that the Swiss Reformation prepared the way for their doctrine of the Eucharist and their biblical radicalism. Even the attempt of Cornelius to give the effect of the Reformation to the Bible in the hand of the ordinary man, is only sufficient to account for certain formalities and singular eccentricities. To judge from their collective view of the world, measured by their motives and aims, the Reformation was not the Reformation, but to Medieval Christianity a continuation of the opposition (which grew up in the second half of the Middle Ages on Catholic soil) to the secularized church. A. Ritchei deserves the credit for having paved the way for this opinion of the movement (p. 90).

Here Prof. Moeller distinctly admits that the Baptists existed before the Reformation, during "the second half of the Middle Ages," and how much earlier he does not say. Now the Middle Ages lasted, roundly speaking, from A. D. 500 to A. D. 1500. Hence "the second half of the Middle Ages" was from A. D. 1000 to A. D. 1500, and in this period Dr. Moeller admits that there were Baptists.

We think there is a great deal in Prof. Cornelius' explanation of "the Bible in the hand of the ordinary man." That is very apt to make Baptists.

The Rev. Joseph Jones, a brother of the famous Rev. Sam Jones, and a Methodist evangelist of 15 years' standing, recently joined the Baptists at Cartersville, Ga., and was baptized by the pastor, the Rev. A. W. Bealer. The occasion was of special interest, and the action of Mr. Jones was a great surprise. He was in attendance at the Baptist church one night when, after a sermon by the Rev. L. E. Roberts, two young men were to be baptized. Mr. Jones arose and (as reported) said:

Ye brethren all know me. Sixteen years ago I died to sin and began to live a new life through faith in the Lord Jesus Christ. For fifteen years I have been preaching the Gospel. I have preached in eighteen States and Territories. I joined the Methodist church because my father and mother were Methodists. For the last five years I have not been satisfied. I am now 54 years old, and I know I have not much longer to live. Brethren, I want to go to Heaven, and I want to follow my Lord. I believe, just as firmly as that I am standing here, that Jesus was immersed. I want to come in with you, brethren, if you will let me. I have been struggling with this question for five years. I know I am going to be severely criticized for what I am doing, but I want to obey God rather than men, and hope you will receive me and let me go on with my work.

The church voted to receive him, and he was "baptized straightway." We hope he will be abundantly useful as a Baptist. There are many, God alone knows how many, Pedobaptists to-day, who would do as Mr. Jones has done, if only they would act out their sentiments.

They believe Christ was immersed, and that they ought to follow Him, but because they dislike to separate themselves from friends, they conclude that "baptism is not essential to salvation, any way, and we can go to heaven in our church," and so they drift on neglecting their duty. It is to be hoped that Mr. Jones' example will have a good effect on such persons.

We had a pleasant visit from the Rev. R. M. Rabb last Saturday. A native of South Carolina, a student of the Southern Baptist Theological Seminary, of Rochester Seminary and of the Divinity School of the University of Chicago, Mr. Rabb certainly has had school training enough for all practical purposes. It is a striking feature of his experience, and shows how well grounded he was in the faith, that he studied in the Divinity School of the University of Chicago for 15 months, and yet is not in the least "tainted" with the "higher criticism." He comes forth without even the smell of fire upon his garments. He has been pastor in Kentucky, New York and Chicago, and we would be glad to see him settled again in the South.

TRENDS will work themselves out in time. Our readers will remember the stir made by the orthodox Congregationalists over the departure from their faith of Prof. Smythe, of Andover Theological Seminary. There was no doubt about the departure, but the cries of "persecution," "heresy-hunting," "freedom of teaching," "bigotry of traditionalism," &c., &c., were raised, and the professor was allowed to remain in his chair. The number of students fell off greatly, since the orthodox Congregationalists did not want their young preachers to have the sort of preaching dispensed at Andover. But it was a triumph for "liberty" and "freedom of teaching."

And now the final step has been taken. The founders of Andover Seminary believed something for the maintenance and propagation of which they founded Andover Seminary, requiring that every professor at his inauguration should sign a particular creed, which expressed the convictions of the founders. And as an additional guarantee of the soundness of the institution, it was provided that each professor should reaffirm his faith in that creed every five years.

At first the plan of making the creed elastic was tried. A professor was allowed to sign it with his own private interpretation, but that degree of freedom did not suffice, and now the creed has been set aside and Prof. Hincks has been formally excused from signing it.

The pitiful plea is made that if the founders were alive to-day they would not hold that creed. Indeed? But those founders had the right to their belief, and they had the right to found a seminary to teach that belief, and nobody has any right to divert that seminary from its purpose. Let those who are not willing to accept the Andover creed found a seminary to suit themselves, one which will teach any belief they please or no belief at all, if they choose to make it so; but let not the sacred trust bequeathed by the founders of Andover be betrayed.

Here is an "object-lesson" for Baptists. If we want to hold our institutions to "the faith" once for all delivered to the

saints," we should secure them by every possible guarantee. After the horse is stolen it is too late to lock the stable door.

THE Rev. J. H. Wohl, of the First Presbyterian church at Williamstown, West Virginia, preached a sermon on dancing, which led to a quarrel with a lawyer of the place, who shot the preacher to death. We hope no preacher will be deterred from faithfully rebuking sin. "If they have persecuted me, they will also persecute you." The preacher who makes no enemies fails in his duty. He may be very amiable and kind, but he does not actively antagonize evil. The preacher whom "everybody loves" is sure to be a good and useful man, but he is not aggressive against wrong. Everybody did not love Christ, nor John the Baptist, nor Paul, nor Augustine, nor Chrysostom, nor Savonarola, nor Luther, nor Calvin, nor Bunyan, nor Carey, nor Judson, nor Wesley, nor Whittier, nor Jonathan Edwards, &c., &c., &c.

"Dr." Dowie, of the "Church of Zion," has been roughly handled by the people of London, England, as he and some of his disciples have been in some states North of us. The *Christian Commonwealth* pleads for toleration for him, and speaks of him as "a medley of buncombe, brag, ignorance and real piety" but adds, "there are many men in the churches who have all these qualities and yet are left in peace." We have no sort of patience with Dowie-ism, but we think Dowie should be allowed full religious freedom. If he wants to be a Dowie-ite, his neighbors have no right to interfere.

One of the anomalies of a union of church and state was clearly shown in the remark of an eminent Irish judge. On one occasion he sat in conclave over some point of law about the Established Church of England, in which they had the decision. Looking around at his colleagues for a moment, he said: "One of us is a Jew, another is a Presbyter, and I, a Roman Catholic, yield to none of your Lordships in ignorance of the matter in hand."

THE reporter of the Baptist (?) Congress for the *Standard*, Chicago, speaks of the Congress as "an annual operation for appendicitis, by which inverted theological ideas and sociological grape seeds are removed from the Baptist body." This is a striking and happy description. But since we do not care to witness such surgical operations, we do not attend the "Congress."

OOM (uncle) Paul Kruger had a most enthusiastic reception all through France. His hair and beard were trimmed, and when he left the Transvaal. The French women on seeing him exclaimed: *Il est presque beau*—he is almost beautiful.

A RECENT writer says: "The attack on any Christian truth is an effort of a narrow-minded man to understand it." We grant the narrow-mindedness of the man cheerfully. But it is the hatred of the carnal heart to God that is at the bottom of such attacks.

If a man cannot be a Christian in the place where he is, he cannot be a Christian anywhere.—H. W. Beecher.

Editorial Varieties

We tender our condolences to Col. Harris of the *Alabama Baptist* on the death of his daughter, Mrs. Annie Harris Bushin. She was the wife of Dr. J. T. Bushin, to whom she was devotedly attached.

The *Daily Intelligence* tells about the meeting conducted by the Rev. Mr. W. Williams and his singer Prof. Brown in Mexico, Mo., where there have been over 100 additions to the Baptist church.

We acknowledge an invitation from Dr. and Mrs. A. H. Newman, of Toronto, Canada, to the marriage of their daughter, Miss Beale, to Mr. Eby. It is a brilliant match, and we extend hearty congratulations.

Last week's *Arkansas Baptist* said: "In fact the Rev. Mr. Newman is the most conservative and yet the most faithful to the tenets of the Baptist faith of any paper coming to this office." We take off our hat.

Dr. C. H. Nash and J. W. Loving, with the writer—a section of the Educational Committee of the General Association—visited last week our schools at Bardonia, Lynnland and Glasgow, and were greatly pleased with what they saw.

One of the leading laymen in Texas writes: "I much enjoy reading the *Recorder*. In my judgment, it is sound and conservative and yet the position it takes on all questions of vital concern to our Baptist people are well-defined and unambiguous."

The Louisville School Board has adopted a rule that when a lady teacher marries her place shall be declared vacant. Why not add that when a man teacher marries his place shall be declared vacant also? We are sorry to see the body in charge of our city schools discouraging matrimony.

Dr. Newton, an "advanced" Episcopalian, Dr. Gottlieb, an "advanced" Jewish rabbi, and Dr. Miller, an "advanced" Unitarian in New York, are at work on an "advanced" prayer book. We can easily imagine what sort of a book it will be. Were Bob Ingersoll alive, he would probably adopt that prayer book as expressing his sentiments.

Our Hundy School Board has improved the dress and make-up of its literature for 1901, and we are glad to learn of the Board's property. The work is much in advance of what it was a year ago and Dr. Frost is cheerful and happy. He guards with special care the reputation of the literature, and in this he cannot be too careful. Our Board closes the century well.

Dr. W. K. Penrod, lately of Paducah, has taken hold well at Knott, Texas, and now he has succeeded at the First church by Dr. G. W. Perryman, of Middleborough. We were sorry to lose Dr. Penrod and we are glad Dr. Perryman, in changing his field, does not leave Knott. We trust he will be greatly missed at Middleborough and in the mountains. He will enter upon his new field by Christmas.

"The other day I had a little quiet time and I took up the religious papers of which several came to me. I read over the others as usual, but when I took up the *Western Recorder* I was impressed as never before with its superiority. Its strong and spiritual articles took hold of me and lifted me up." So said Pastor I. P. Trotter to the writer one day last week. It is our aim to make the *Recorder* a great spiritual help to our brethren. We care little for gossip that is profitless.

Dr. George D. Boardman has founded a lecturership in the University of Pennsylvania on Christian Lectures. The lecturer to be appointed may belong to any denomination so only he is a decided Christian. He may also be either a layman or a preacher. Dr. Boardman delivered the introductory lecture the other day on Christ's Golden Rule, pointing out how it differed from the negative rule of Jesus ("not as the heathen and the Gentiles," "not as the hypocrites and the Pharisees," and that of Confucius, which has so often been compared with it).

We have received a copy of the "Perpetual Baptist Calendar and Memorabilia for the Twentieth Century," by our correspondent and friend Mr. K. O. White, of Toronto, Canada. It is an interesting compilation of Baptist facts and dates, in which he gives much valuable information. Among the departments are: "Believers' Holding Baptist Principles in all the Centuries," "The Continuity of Baptists from A. D. 100 to 1900" and "Two Ancient English Churches." Large space is given to the Baptists of Canada, of course. We cordially join in the commendations of the pamphlet (160 pages) given by leading Baptists in Canada. Prof. A. H. Newman says of it: "I do not hesitate to commend it to our Baptist people." The price, we think, is 25 cents.

The Baptist *Commonwealth*, in reporting the recent Baptist (?) Congress, among other things, says: "In fact, some of the speakers from the South were more 'advanced' in their views of the statement of Christ than those of the North, and certainly placed more exclusive emphasis on the 'moral influence' than is generally done among us." The latter was said by H. L. Smith and Prof. W. L. Foster, as the writers on this theme, the *Commonwealth* adds: "It was a surprise to some that two Southern men should lean toward the moral influence view of the statement." We would be glad to be assured that these brethren were not misled. We would be unkind to the doctrine of the statement is to be sound at the very core of theology

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AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached on "The parable of the sower," and on "Hell." Broadway—Bro. W. H. Whitsett preached in the morning and Dr. Eager preached at night. Chestnut-street—Pastor Weaver preached on "Who is on the Lord's side?" and on "Why and how Jesus baptized." Bro. Cates assisting in the meeting. Pastor baptized 24, received 81 for baptism and 4 by letter. East—Pastor Felix preached on "Christ's speech to Peter," and on "Make no provision for the flesh." Reception for the pastor next Thursday evening at 8 o'clock. McFarren Memorial—Pastor Hamilton preached on "Our Christian liberality," and on "Let us forget. Two received by letter. Twenty-second and Walnut—Bro. W. C. Golden preached on "Our Lord's appeal for lost ones," "Counting up the cost," and "Ways that delude." Eighteen received for baptism, 10 on Sunday. Clifton—Bro. G. L. Swope preached in the morning on "Ingratitude," and Pastor Foster preached at night on "Cry for mercy." East Mead—Pastor Cooper preached on "If ye love me keep my commandments," and on "Why will ye die?" Two baptized. Franklin-street.—Brother Spoltes preached in the morning on "The two fundamentals," and Pastor Jenkins preached at night on "The Father's gift." Gorman—Pastor Wm. Ritsmann preached on "Moses and Jethro," and on "Look unto me." Highlands—Pastor Dawes preached on "Christ's pity for the rich," and on "Christ's influence over the Christian's life." Logan-street—Pastor Montgomery preached on "revival," and on "Winning souls." Parkland—Pastor Taylor preached on "Lessons from the angel," and on "Making light of the Gospel." Portland-avenue.—Pastor Tralle preached on "Man's exaltation," and on "The Ideal Son." Southgate-st.—Pastor McFarland preached in the morning and Bro. Spoltes at night on "Christ, God's ideal." Third-avenue—Bro. T. J. Martin preached on "The version of the jailer," and on "Goliath," by baptism and 2 by letter. Good congregations. Twenty-sixth and Market—Pastor Thompson preached on "Little faith," and on "The great shepherd." One received for baptism. Oakdale—Pastor Hill preached. Highland Park—Pastor McClelland preached on "The unfolding of God's goodness," and on "God the source of life and light." Good congregations, good Sunday-school and good services. The Point—Bro. J. D. Ray preached on "The marks of the Lord Jesus," and on "Making friends with God." There were 197 in Sunday-school. Preston-st.—Pastor Green preached on "Open thou mine eyes." There were 180 in Sunday-school. Tabernacle (New Albany, Ind.)—Pastor Martin preached. Cox's Creek—Pastor J. B. Hunt preached on "Sowing and reaping."

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Jacob's Addition—Bro. Whittinghill preached on "An honest Israelite." Elk's Creek—Bro. Cates preached on "What will you do with Jesus?" He preached at Simpsonville at night. Bro. Bruce made a good report for the mission. Permanent organization effected.

SEMINARY NOTES.

Dr. Carver will meet classes again this week. Dr. Mullins is meeting his classes again regularly. Dr. McGlothlin announced Monday that he would not be able to meet his classes this week and until Dec. 18th. Dr. Sampay has not been away this session, and the Hebrew classes have the distinction of being further advanced at this time of year than any other class. Our Bro. Dunlap, who has been down with fever for some weeks, is up and about again. J. C. Wilkinson, of Georgia, is now leading the afternoon gymnasium classes. Looks as though Georgia is all of it this year—physically. Bro. E. T. Smith, who has been out in a meeting at Uniontown, Ind., has returned. A splendid meeting is reported. Bro. A. J. Copeas is in a meeting that is being held at Sootsburg, Ind., by Bro. F. A. Risner. He will probably be out of school two weeks. Another agent in the field and another "seminary notes" writer. Bro. T. Joe Talley is correspondent for the Bayles' Herald.

The mid-week prayer-meeting was conducted by Bro. K. W. Clawson. The subject was "the success of love." The Scripture reading was I Cor. 13. Because he keeps things neat, because he sees to improvements that are needed, because he is as one of us as well as our manager, we like Mr. B. Freesley Smith.

In the hum of voices in the dining-room, a skilled ear can detect exultant shouts already that shall increase until Jan. 15. Double work in classes is already ours—as is the custom in December—and exams are coming. We have had three visitors during the past week. W. C. Golden, who is holding a meeting at Twenty-second and who gave us the benefit of his experience, was the first; Dr. J. H. Boyet of Third-avenue was second, together with Bro. T. T. Martin. Bro. Golden exhorted us to go to the country when we leave the Seminary, and not all aspire to city churches. Bro. Boyet introduced Bro. Martin who gave us the benefit of observation along certain lines. We love and appreciate all these brethren very much. Come again! H. A. L. F. BUCKNER.

THE STATE.

Pastor Wm. M. Stallings writes: "We have just closed a meeting of great spiritual power with my church at Bradfordsville. The church was greatly revived, the community split and 7 professed their faith in Christ, 6 of whom I buried with Him in baptism. Bro. D. P. Montgomery of your city did the preaching, presenting the Gospel in purity and with power. I am in my eleventh year as pastor there, with a bright and hopeful future before us." Pastor I. N. Strother writes: "Bro. W. O. Bailey, of Nashville, Tenn., recently visited the Cadiz saints in a meeting which was profitable to the church and town. Additions are expected at the next conference meeting of the church. Bro. Bailey is a learned, fervent, able and gifted servant of Jesus Christ."

We are pleased to learn that Pastor W. H. Robinson, of Columbus, is having a success. During his brief pastorate he has received 83 into the church.

Pastor J. T. Duvall writes from McQuady: "Have just closed a good meeting at Goutson. Am now helping Bro. D. F. Shacklett here. Having good prospect."

Bro. J. Brown, Corresponding Secretary of Mission Board of General Association, is engaged in a revival meeting at Burkaville.

Bro. W. T. Ellis writes: "Last August Bro. P. J. Conkright and myself closed a meeting at Squiresville, Owen county, with 14 additions, and with understanding that in the near future to organize a church at this place that should be called the Squiresville Baptist church. November 8 was set to organize, and the following named churches invited to meet with us in council: Beach Grove, Salem, Mt. Zion, South Fork, Mt. Pleasant and Gratz. Elders L. N. Thompson, B. F. Hunter and the writer were also present to assist. The church was organized with 22 members, and promise of many more in the near future. This was a beautiful location, where the ground has been donated for the church and valued at \$100. Also \$500 in cash and \$200 in material and work has been donated, and expect soon to have the church built. We ask the members of the readers of the Recorder that this good work may go on."

OTHER STATES. We are pleased to hear that Pastor B. D. Gray, of the First church, Birmingham, Ala., has had a great meeting. His assistants, Bro. Robert H. C. Risner, of Roanoke, Ala., formerly of Kentucky, and a native of Kentucky; also by Pastor F. O. Lamoreaux, of Columbus, Ind. Results, 15 received by letter and 37 by baptism. Pastor Willis L. Wray writes: "Please send the Recorder to me to Buena Vista, Va., instead of Taxwell. I enter upon my work there the second Sunday in December." Pastor Arthur Kennedy writes: "The people of Underwood Baptist church, Underwood, Ind., have been rejoicing in a gracious revival of three weeks duration, closing Dec. 2. Bro. Marlon Humphrey, of Jeffersonville, the pastor of the church, in charge. Bro. Humphrey was greeted by a large and very attentive crowd at each service, especially at the morning services. He has been gloriously blessed and our number increased by 26 additions to the church, several of these being remarkable conversions. Brother Humphrey is an able speaker and a great pastor, and is well liked by all with whom he has the pleasure of meeting him. The people have experienced that joy and peace attained only by a close walk with the blessed Saviour in the three weeks of these meetings, and may they still hold the joy and peace by a close walk with Thee, is the prayer of the church."

Pastor J. J. Porter writes from Mexico, Mo.: "We are in a great meeting. Evangelists Sidney J. Williams and Brown have been with us. They left to-day (Dec. 6) for Fayetteville, Ark. There have been 108 additions to the church, and still the work goes on. The whole city has been aroused on religious matters. Those who have been converted average in age from nine years to sixty-four. We have been pastor here for fourteen months and there have been over 300 additions to the church. We now have a membership of 550. There is material enough in our midst to enlarge our membership to 800. By the grace of God we expect to have these sinners saved and added to the church. We regard Williams and Brown the safest and most successful evangelists in our denomination. During this year there have been over 1,000 people saved and added to Baptist churches. Bro. Williams does not get the common run and preach a half Gospel. He is bold and fearless; he holds to the old doctrines of Christ and the apostles; he strikes at all manner of sin and hurtful things. He is a man of prayer and great faith. He captured all of our people and helped us in all things for the good of the Kingdom of God. We expect 125 additions as the result of the meeting."

Pastor L. L. Henson, of Fort Wayne, Ind.—a Kentucky boy—has accepted a call to the Cranston-street church, of Providence, R. I. He has all of our people and helped us in all things for the good of the Kingdom of God. We expect 125 additions as the result of the meeting."

TO CURE A COLD IN ONE DAY Take a pinch of Chamberlain's Cough Remedy and it will cure you. It is the only remedy that cures in one day. It is sold in every drug store.

ORDINATION.

The Liberty Baptist church, Caldwell county, Ky., having decided to have Charles Gregston set apart to the work of the Gospel ministry and B. Dillingham to the deaconship. Invited several ministers and deacons of neighboring churches to be present at a called meeting on the 20th of November, 1900.

As provided for, the church met in business session, the pastor, Elder C. L. Roberts, presiding as moderator. The minutes of the meeting ordered this called meeting were read by the clerk.

The candidates for ordination were presented by the church to the council, composed of Elders R. W. Morehead acting as moderator for the council, and C. L. Roberts, and Deacon Glen Goodwin, clerk for the council, and Wm. Stevens, together with the deacons of the Liberty church.

After Bro. Gregston had related his Christian experience and call to preach the Gospel by the Rev. Bro. Dillingham were carefully examined by the council as to their qualification for their respective offices, and recommended to the church for ordination, they were by order of the church set apart in the usual way to these offices. Elder C. L. Roberts leading in the ordaining prayer. The right hand of recognition was given by the members of the council and of the church. R. W. Morehead preached the ordination sermon. C. L. Roberts delivered the charge, and R. W. Morehead presented the Bible, after which the church adjourned. The benediction was pronounced by Rev. Chas. Gregston. The services were highly interesting and impressive.

Bro. Gregston is a brother of Elder C. Hodge Gregston, of Morganfield, and a son of Elder Wm. Gregston, deceased. There is another son in Texas who is a Baptist preacher. In addition to these three of Bro. Wm. Gregston's family, four others who were members of the White Sulphur Springs church, of Caldwell county, Ky. (of which he was pastor for about twenty years), were licensed to preach by that church, viz: M. G. Cookrill, J. W. Hiatt, J. D. Jordan and Benji. Yours fraternally, R. W. MOREHEAD.

Princeton, Ky., Dec. 8.

THE REV. J. H. DEW DREAMS.

DEAR RECORDER:—Oh such an experience as I had last night! It was brought about in this way: At church Rev. O. L. Bronson handed me the late edition of the WESTERN RECORDER—"A Thanksgiving number." I did not recognize it. But Bro. Bronson constantly affirmed that it was the WESTERN RECORDER. I read it and it read like the WESTERN RECORDER, but when I looked at its cover it did not look like the WESTERN RECORDER. I have at ways congratulated myself on being a sound sleeper; but last night "gentle sleep, nature's soft nurse," failed me. I resorted to all the devices recommended under such circumstances. I counted sheep as they jumped the fence. I counted one hundred forward and backward etc., but I could not keep down that Thankgiving number of the WESTERN RECORDER. What does it prognosticate!

Finally, I yielded to "tired nature's sweet restorer." But I did not sleep soundly. For two unkindly dreams came to me. In my first dream I was carried forward to Christmas week, and when my mail was received I picked up the RECORDER and read, "A Christmas edition of the Western Recorder." I walked quietly to my boarding-house saying, "Where will this end?" "I fear the dear old Recorder is going off after something new." I dreamed again. I was carried forward weeks into the future. I stood at the postoffice and received my mail, and oh horror of horrors! I read, "An Easter Number of the WESTERN RECORDER." I cried out in my anguish, "Who will show us any good?" "Who will lead us in the old path?" I awoke and it was all a dream. Brother Editor, you can't help dreaming, you know. J. H. DEW.

Palmyra, Mo., Nov. 29.

Holiday Rates via "Air Line." The L. F. & St. L. C. railroad, "Air Line," will sell all points on its line at one and one-third fare for the round trip. Tickets on sale December 23, 24, 25, 31 and January 1, good for round trip and including January 2, 1901. J. B. CAMPBELL, Gen. Agt. City ticket office, S. W. Cor. Third and Main sts.; depot ticket office, Seventh and River, Louisville, Ky.

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DEAR RECORDER—Sunday, November 18, 1900, was a sad day for Stewart's Creek Baptist church when Bro. J. B. Ferrell preached his farewell sermon. After which Bro. John Burdet was called to the chair as moderator, when resolutions were passed unanimously.

Whereas, At the regular annual meeting, November 17, 1900, this church, for the sixth time, by a unanimous vote, called Bro. Ferrell for another year, which call was declined; therefore be it

Resolved, That we deeply deplore the step Bro. Ferrell has felt it best for him to take, and saying he had so long and faithfully labored for the upbuilding of the church and the Master's cause among us; that he has greatly endeared himself to every member of the church, all of whom feel it a personal loss to have him leave, and that we take this means of expressing the sense of the church and of assuring him of their best wishes and most earnest prayers will follow him wherever he may be called to work in the Master's vineyard, and extending to him a hearty welcome to the church and the homes when he comes their way.

The church has called a meeting for the 25th looking to the calling of a pastor.

This is one of the best little churches in the country. Every member is a worker. We have a good Sunday-school, and they are going to keep it going through the winter. Bro. H. F. Miller is our church clerk. Postoffice Lebanon, Ky. Yours truly, A. O'FULTT.

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The readers of this paper will be pleased to learn that there is at least one dread disease that science has been able to cure in all its stages and in all its forms. This is Catarrh. Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in the curative power that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address, F. J. CHENNEY & Co., Toledo, O. Sold by Druggists and Dealers.

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LITERARY.

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

MAGAZINES.

The December Century is a superb number, richly illustrated. It opens with Milton's Ode on the Nativity, illustrated most artistically. Then come The Lace Camisole, by L. D. Walford; While the Automobile Ran Down - a Christmas Extravaganza; Broken Wings, by Henry James; By the Waters of Galilee, poem by Clinton Scollard; Down the Rhine, Schaufhausen to Worms, by Augustine Birrell; The Dream of the Innkeeper's Wife, poem of the Nativity, by Theodosia Garrison; East London Types, by Sir Walter Besant; A Hired Girl, a breezy sketch by Edwin Aaa Dix. The Adirondack Grouse and To Robert Louis Stevenson are two bright little poems, The Helmet of Navarre, by Bertha Rankle, is continued through the 21st chapter. William Howe Tolman discusses practically, What More Than Wages? The Pursuit of Happiness; is the subject of a thoughtful and helpful article by Charles Dudley Warner. Significant knowledge of the Bible, is an account of a test made at Hampton Institute. Paul Laurence Donbar gives us a poem on The Haunted Oak. James Dowd, a Southerner, offers practical suggestions on Paths of Hope for the Negro. Ghosts Who Became Famous is the theme of Carolyn Wells; while Hamlin Garland follows Her Mountain Lover through chapters iv and v. Frederick Palmer furnishes interesting notes of the Chinese war, in With the Peking Relief Column, which is fitly followed by W. N. Tethick's (Li Hung Chang's Secretary) account of the Struggle on the Peking Wall. The editorial department discusses the American Westminster Abbey; Shakespeare, the Modern; A Labor Experiment in Illinois; followed by In Lighter View of annual brightness. The Century closes the century most brilliantly. The Century Co. New York. \$4 a year.

The Atlantic Monthly reaches high-water mark. Opening with some verses from James Russell Lowell, it gives us Prof. John Fiske's story of a New England town, followed by Prof. Goldwin Smith's War as a Moral Medicine. These are three great names. Then Sara Orne Jewett carries us through four chapters with her Tory Lover, while Gerald Stanley Lee discusses the Dominance of the Crowd. We have then An Ode to Instrumental Music by Owen Wister, followed by an interesting description by A. Maurice Low, of Washington; The City of Lisieux. John B. Tabb sings of The Mist; Kate Douglas Wiggin gives us a good instalment of Fenelope's Irish Experiences. We have An Alpine Christmas Play by E. Martinengo-Olesareo. John Buchan tells of The Watcher by the Threshold; while Stuart Sterne chants of the Sanrize. Dr. Benjamin Ide Wheeler discusses Art in Language - a notable article - and Florence Wilkinson describes A Little Christ at Swanton's. The Maintenance of a Foot is the theme of F. B. Sanborn, while Ellen Boyd Findlay gives us an ode - The Day of the Child. New Ideals in Musical Education are presented by Waldo S. Pratt, and Eliza Orme White tells of A Little Change. Henry L. Abbott explains The

Best Isthmian Caval, and Walter Allen gives a sketch of William H. Seward. Then follow: The Letters of Thomas Edward Brown; The Contributor's Club, containing, Charles Dudley Warner, A Bit of Gospel according to Stevenson, Profanity as a Resource, Pot Boiling, The Glittering Generality - Woman, The Inaccuracy of Accuracy and The Passing Bell. Houghton, Mifflin & Company, Boston, Mass. \$4 a year.

Scribner's Magazine for December offers the following tempting bill of fare: The Child, Bertha Gerneaux Woods; The Vice-Consort, Frank R. Stockton; Two Sonnets - To Marana - His Reproach, Richard Hovey; Johnny Bear, Ernest Seton-Thompson; Pavis De Chavannes, John La Forge; The Lion's Mouth, Alice Duer; Irmengard, Gertrude Hall; Pichon, Henry Van Dyke; An Untold Story, Thomas Bailey Aldrich; George Eliot, W. O. Brownell; Gloucester Moore, William Vaughan Moody; The Woman That Understood, Octave Thanet; The Orane, Francis Churchill Williams; The Emigrant East, Arthur Colton; The Point of View - Comfort and Happiness; The Field of Art - Portrait Painting and the State. Charles Scribner's Sons, New York. \$3 a year.

The Review of Reviews is of special interest as telling all about the late election and its results, as well as giving us facts of interest from all the world. We have a chronology of President McKinley; A Hundred Years of the District of Columbia, by Albert Shaw; Governor-elect Odell, by Lyman Abbott; Making a Way Out of the Slum; The Old Age of New England Authors, by Heseiah Butlerworth; An Estimate of Max Muller, by Charles Johnston; Marcus Daly, Empire Builder; The Cuban Republican - Limited; A Town and Country Club. Beside these, we have accounts of the Leading Articles for the Month, notes and criticisms on periodicals, etc., etc. The Review of Reviews has become indispensable to us. The Review of Reviews Co., New York. \$2.50 a year.

Ford's Christian Repository for December has been received. The contents are: Frontispiece; Mount Zion - Throne of the Immortal King - Not the Church; Forestates of the Kingdom; Mayo; The Lamb on Mount Zion and the 144 Thousand, S. H. F.; Keep me as the Apple of the Eye, Searle; That Tree - The Shelter, D.; Your Impressions - Are They from the Holy Spirit? S. H. F. Future Glories Revealed by the Spirit, J. M. Weaver; Somewhere the Sun is Always Shining (poem), Geo. A. Lofton; Baptism and Christian Unity - Baptists and Reformers, S. H. F.; Notes on Texts, John S. H.; Cor. 9:16. Historic Department: Remarkable Revivals and Revivalists of the Century, S. H. F. The Home Circle: Women on the Walls, Sallie Rochester Ford; Our Syrian Missionaries - Mr. and Mrs. Said M. Jureidat; Thanksgiving at Todd's Asylum, Wintrop Packard; Mother's Oak Tree, Alice May Douglas; Making Friends. Editorial. Address: Ford's Christian Repository, St. Louis, Mo. \$2 a year.

The Biblical World opens with an editorial on the Necessity of Biblical Training for Lay Workers. Then Prof. E. J. Goodspeed takes us From Haifa to Nazareth.

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THE FARM KENTUCKY TRADE ITEMS

The Adair News reports the sale of hogs at 5c. The latest census bulletin shows that in Kentucky there are 44,892 horses.

C. T. Bohon, of the West End, sold Mr. Hudson, of Atlanta, 20 mules at \$100, and 30 at \$92.50.—Interior Journal.

Brook & Railsback bought of Wm. Jones, of Bourbon county, 100 hogs at \$4.40.

Springfield court was dull; stock was plentiful, but buyers were scarce and prices low.

S. L. Perry and France Tackett bought of James Glass, of Owen county, 18 head of extra yearling cattle at \$27.50 per head.—Georgetown Times.

Will Lillard, of Anderson, bought 100 feeders in Garrard at \$4. A large bunch of good mules changed hands at \$92.50 in this county the other day.—Interior Journal.

At Harrodsburg last week there were about 250 head of cattle on the market, some mules, which sold readily and well, and a few horses. Cattle were dull, bringing 2 1/2 to 3 1/2c, and nearly all going to the Anderson county slopers.

The Stanford Journal notes the sales of 25 plain cattle, wt. 1,050 pounds, at 3 1/2c; some butcher stuff at 8c; 24 mules, 14 1/2 to 15 hands high, at \$80; a car-load of hogs at 4c; 40 steers, 700 to 1,000 pounds, at 3 1/2 to 3 3/4c.

M. J. Farris sold to E. W. Lee a load of extra good cotton mules, 15.1 to 15.9, at \$85. Fox & Logan sold to Carithers & Beard 22 mules, cottoners and mixers, at \$75 to \$115. J. H. Bonta sold to M. J. Farris 300 barrels of corn at \$1.65.—Advocate.

Horses to the number of 50,000 are to be purchased in this country in the next six months by agents of the British government for the use of Lord Kitchener's forces in policing the Transvaal and Orange Free State.

H. F. Hillenmeyer, of Lexington, says that although the wheat crop is somewhat injured by the drought, the farmers will be benefited by it. He says the mineral fertility was brought to the surface and will greatly strengthen the soil.

There was a big crowd at Georgetown last week, says the Times, and 350 cattle on the market. Feeders sold at \$3.25 to \$4; yearlings at \$3.50 to \$3.85; heifers, \$2.75 to \$3; work mules, \$90 to \$100; horses, \$25 to \$125. Asa Jewell, of Lexington, bought privately over 40 horses and mules.

W. B. Arnold sold 30 1,100-pound cattle to J. H. Williams at 4c. W. G. Broyles sold to Fox & McDowell 21 extra good 1,435-pound feeders at 4c. Baird Lewis, of Lexington, bought a car-load of horses here at \$50 to \$125. Ike Shelby, Jr., bought of Lutes & Co. 25 feeders that averaged 1,000 pounds at 4c.—Danville News.

There were 1,500 cattle at Winchester, says the Register, but trade was dull. The better class sold at 4c, while the younger and lighter classes were a drag at prices ranging as low as 3c. About 70 mules sold at prices ranging from \$70 to \$135. Horses, plugs and mediums sold readily at from \$20 to \$100, owing to quality.

PROFIT FROM POTATOES!

Another year strengthens my belief that our potato seed should be planted deep and covered very lightly. To secure this end, we began about four years ago to make changes in our Robbins planter. The first year we removed the covering disks, using a small log in the furrow to drag some soil on the seed. This log was a section of an apple-tree limb, about four feet long, having a staple in one end by which a wire attached it to rear of the seat. The next year we also removed the opening shovel, finding that the shoe in front of the spout was all-sufficient in a well-prepared soil, when the log was used to equalize and firm the very light covering of loose soil that dropped upon the seed as the shoe passed through. The advantages of this method of planting in our soil are marked every year, and in the past excessively hot and dry season they were unusually so.

When this method of planting is practiced, the preparation of the ground should have been thorough; but so it should be in any case. The disc and Acme harrows, with plank drag, do good work. Nothing is left for the planter to do except to plant. The advantages of this way are many. The seed is placed deep enough to start the roots where they should be. In a drought, the seed pieces have enough moisture to start the roots. No little dry clods are collected on the surface by disks and dumped upon the seed, but the latter is slipped into moist earth. In case of heavy rains soon after planting, the excess of water passes away more rapidly than it would if the furrow were full of loose earth. The weeds are under control, the furrows being filled gradually with weeder or harrow as the plants make growth.

The greatest advantage is found in the increased vitality of the buds, as they start and continue growth very near or in the light. In other rather compact clay loams this item is important. For years I puzzled over the problem of deep planting of potatoes. A good depth seemed the rational thing, but our planting is always in early spring, and rains usually formed the heavy ridge covering, sealing up the seed below reach of the weeder, and the buds would not start stocky and satisfactory. Now that we have the seed barely covered, we have much the same effect as that secured by budding in the light—a thing impracticable in all extensive early planting.

Our soil responds to the presence of rotted organic matter of any kind, and of available phosphoric acid. I believe that this is far from being a mere local condition.

I observe that fertilizer manufacturers tend to make phosphoric acid the leading element in their special potato fertilizers, and this tendency will probably grow greater, as more and more growers recognize their dependence upon this element of plant food. Some need the so-called complete fertilizer, but in some soils phosphoric acid may never be the element that should be dominant in the fertilizer used; but there is good reason to believe that more growers should look to an acid phosphate chiefly where they have used heavy soda or manurial crops to supply rotted organic material. The latter are essential for holding moisture, as well as for supplying available fertility.

House Work Is Hard Work without GOLD DUST.

Again this year, there is evidence that the potato scab fungus does not thrive in a soil made somewhat acid by the plowing down of rye and other green stuff. The Carman seed last spring brought from Northern Ohio, had some scab. I treated the seed for a few acres with corrosive sublimate, as the planting was in a field that had not had much rye sod in the past, but the work was thrown away, the remainder of the field having no scab, just as the part planted with treated seed had none. Again last spring I planted on a rye sod in the field formerly infested badly with scab, and that has now had five or more successive crops of potatoes, and the crop was good, just as it has been every year since I sowed this land somewhat with rye plowed under every spring; though here more scab was apparent, as a result of use of the scabby Carman. I mean by this that some scab germ lived through from the seed to the new crop, but not to a serious extent; while at the beginning of this experiment the ground was worthless for potatoes on account of this disease.

In our soil and climate, the Southern cow pea is a great fertilizer. Year after year I use it, and for potatoes have learned not to leave vines to bleach during winter, but to turn them under when beginning to become brown, and then seed with rye. That paves the way for potatoes, and leaves the soil greatly improved for years to come. If potatoes were not to follow, I should try to make hay of the peavines, and then prepare the stubble for wheat with a harrow. This latter method I have not tried, as I am after fertility for potatoes; but it will have a trial next year.—Alva Agee in Country Gentleman.

SOME CRISP SUGGESTIONS.

FOR WILD DUCK.—A sauce for wild duck is made by adding a little port wine, or lemon juice, to the bird's gravy. A dash of cayenne pepper should be thrown in, and the whole served piping hot.

CRANBERRIES.—A pinch of powdered ginger added to cranberries in cooking, will bring out the flavor. They should not be stewed to a jam, but kept separate, looking more like candied cherries.

BOILED RICE.—An emergency luncheon dish is boiled rice with ham and tomato sauce. A cup of rice is steamed until tender, and while still hot a little butter and some cold lean ham chopped very fine (not more than half a cupful) are tossed lightly through it. The mixture is then piled in loaf shape on a platter, and a tomato sauce poured over. The dish is a very substantial one, and well takes the place of meat.

TO TEST LARD.—A simple test for the heat of lard in deep frying is to drop in a piece of bread. If it browns while sixty can be counted, the fat is hot enough for raw material; if it browns while forty is counted, the heat of the lard is sufficient for articles prepared from cooked material, such as croquettes, etc. Well trained cooks and cooking teachers use thermometers to test the heat, many housekeepers consider this method rather formidable and prefer the, to them, simpler way.—N. Y. Even. Post.

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## Items of Interest.

NEWS THE WORLD OVER.

When General Buller was sent to Africa some of the English papers said he was called the Brute by his own men. But his conduct in the war has shown him to be brave, courteous, modest, truthful and kindly, and whilst the best general in the British army. The Boers say he is the best general by all odds and a good fellow. He utterly refused to "doctor" his dispatches to make them more palatable to the public. He has been sent home. It is reported, because he would have no hand in burning houses and imprisoning women. For the same reason General Kelly-Kenny was removed from his command in Bloemfontein. Lord Roberts notified General Buller that all the wives and children of the Boer soldiers would be driven from their homes by the British and compelled to seek protection where they may. General Buller replied: "I sincerely regret to see that the detestable and unchristianlike attempt to persevere in the struggle for our independence will be avenged by you on our wives and children. Since it is the first instance of this kind known in civilized warfare, nothing else remains for me but to protest against your proposed intentions."

In a battle at Hagusan on the island of Panay in which the Philippine attacked the 11th Infantry, one Lieutenant and two non-commissioned officers were killed. Forty-nine of their force were only armed with bolos.

The newspapers report that Brigadier-General Hughes in the Philippines has proclaimed his intention of adopting Wesley's tactics in Spain and holding as prisoners of war non-combatants, women and children, who may have aided the Filipino soldiers. If he has done this, we are confident he will be called to order by President McKinley. It would be too infamous to adopt Wesley's methods after the denunciation which those methods received from Congress and from President McKinley.

Germany and Russia, if the newspapers can be relied upon, have entered into an agreement suggested by Russia by which Germany gives exceptional advantages to Russian petroleum in return for similar advantages for Germany iron. This includes not only pig iron, but everything manufactured from iron. At the United States have been selling to Russia a large number of locomotives and immense railroad supplies. This treaty is much against the interests of our manufacturers.

The first direct communications from Louis Pasteur since August 7, 1880, have been received in two letters addressed to his wife. The latest was dated March 31, and he wrote from Fort Conger, Lady Franklin's Bay. The fall and winter were passed comfortably at Etah and Peary himself had not had a day's indisposition. They had killed twenty-one musk oxen and had an abundant supply of fresh meat. He intended to start in a few days on the north Greenland coast.

John L. Johnson died suddenly on his yacht at Cannes, France, in his 42nd year. He became rich in a peculiar business which he had made for himself. He was employed by the governments of Europe as a dietetic expert in soldiers' rations on the march, on the field and in the hospitals. Him the United States employed in the lives of many would have been saved.

The steamer St. Olaf was wrecked during a gale and a spow storm on the rocks at the entrance of Seven Islands Bay, and all on board are believed to have perished. A party went from Quebec to the rescue, but returned having found no one alive, and only one body, that of Miss Marie Page. It is thought the others are dead and buried under the three feet of snow which has fallen.

The United States government has appointed Thomas H. Norton Consul to Khartoum, Turkey. The Sultan has refused to agree to this upon the grounds of objection to Norton personally and also because the United States has no interests there requiring a Consul. This government sent a warship and Turkey laughed at it. The Sultan of Morocco has been elected and so fond of fighting that he will begin to fight the United States at any moment the Sultan wishes it, and therefore Turkey is not in the least afraid of the United States.

The Somalis in British East Africa have arisen against the British and Commissioner Jenner, who has only a very small force, is thought to have been attacked and his position to be grave. However the rising of the natives is seldom as serious an affair as the first reports represent.

The young Duke of Manchester and Miss Zimmerman, of Cincinnati, ran away in London and were married. The Duke has just gone into bankruptcy. Miss Zimmerman is the only heir of a very wealthy man. It is said Mr. Zimmerman proposes to make the best of it by requiring his son-in-law to go into business in Cincinnati.

That man lives twice who lives the first life well.

## DEATHS.

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**HUGHART.**

Miss Armlida Hughart departed this life Nov. 4, 1900. Sister Hughart was born Jan. 19, 1842; married in January, 1864, to John W. Hughart; to this union were given eight children, four daughters and four sons, all of whom survive. In the fall of 1884, she was converted and baptized into the fellowship of Chestnut Grove Baptist church, Daviess county, Ky. Afterwards, in February, 1886, she and her husband became members of the Lewisport Baptist church. In September, 1890, she went into the organization of Poplar Grove Baptist church, where she remained until her death. Sister Hughart was a good woman, a true and affectionate wife, a kind and loving mother, a good neighbor and a consistent Christian, dying in the triumph of faith in her Redeemer.

Her funeral, at her home church, was attended by a great concourse of sympathizing relatives and friends. The writer preached her funeral. F. G. ELLIS.

**MARIE.**

At Lebanon Junction, Ky., after enduring several days of indescribable suffering, Marie Maris died the previous evening of the household of Brother Frank and Sister Mary Maris, gently fell asleep. Her death touched the heart of the whole town, where her bright and winning ways had made her a favorite. More sympathetic hearts and tear-beamed eyes are seen here than present at a funeral. Marie had just entered her 13th year, but she was precious and knew many truths; among them she knew the plan of salvation and had accepted of Jesus and was ready to unite with his people. How beautiful she was in death! "A holy girl, departed on earth to be restored in heaven." A FRIEND.

**DORRIS.**

Deacon F. M. Dorris, of Bardwell, Ky., died Nov. 13, 1900. Brother Dorris came here eight years ago from Kuttawa, Ky. He was born in Marshall county, Ky., Oct. 11, 1823, and in early life lived in Livingston county. He was married to Miss Nellie J. Green, of that county, on January 1, 1858. She with two sons and one daughter are left. He was in the hardware business, where he had many warm friends, and he will be greatly missed by the country at large. We cannot speak too highly of his honesty and upright life. He was a model. He became a member of the Baptist church in 1868, in which he was faithful until death. A loving husband, a devoted father and a humble Christian, our loss is great, and just when we seemed to need him most, but God knew best. F. F. BYLES, His Pastor.

**McQUIDY.**

Thomas J. McQuidy was born in Cloverport, Ky., Oct. 24, 1823; baptized into Cloverport church in 1845; was re-instated into the fellowship of Pisgah church about the year 1855; was a faithful and much loved member of Corinth church, Brookings, Mo., Ky., when he died, which occurred Nov. 13, 1900. After being re-instated, he lived 25 years a devoted Christian; was married to Elizabeth Mason Dec. 23, 1848. He leaves five daughters and three sons and a sorely afflicted wife to mourn their loss of an affectionate and faithful companion and father. His funeral was preached by the writer. God bless the bereaved. W. H. BRUNER.

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**PROGRAMME.**

The following is the programme of the Clear Fork Ministers' and Members' Meeting, to be held with Elk Lick church, Logan county, December 28-30:

- What is the rebuke given to Romanism in Luke 11:27, 28?—F. M. Welborn.
- Skeleton of a sermon (Gal. 5:17)—S. W. Williams.
- Exegesis of Mark 14:21—J. R. Kennerly.
- What are essential preparations for preaching the whole Gospel?—essay—D. H. Howerton.
- What is the greatest work Christ gave his churches to do on earth?—essay—B. T. May.
- Has circumcision any Scriptural

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