

WESTERN RECORDER

Faith, Hope and Love, these three

76th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, DECEMBER 20, 1900.

NUMBER 3.

WESTERN RECORDER.

PUBLISHED WEEKLY BY

THE BAPTIST BOOK CONCERN.

(INCORPORATED.)

OFFICE

642 Fourth Ave., Opposite the New Postoffice.

One copy one year (in advance)..... \$1.00
After three months..... 1.50
After six months..... 1.50

The date on the label of your paper shows to what time you have paid. It serves as a receipt. If proper credit has not been given within two or three weeks from time of payment, notify us at once.

We must not stint our necessary actions in the fear to cope malicious answers.—William Shakespeare.

To DOUBT you have a soul is proof that you have it, since to doubt whether or not one has a soul is possible only of a being who has a soul.—Nowlin.

The correspondent of the *Examiner*, in reporting the attack made by Dr. W. R. L. Smith and Prof. Poteat at the Baptist Congress on the vicarious atonement, says: "The striking feature of this discussion was the evidence it gave of a breaking down of the strict orthodoxy even of conservative Southern Baptists, and their growing accessibility to the newer religious thinking."

A DENIAL of the vicarious atonement is the breaking down of orthodoxy at the vital point, unquestionably. But there was nothing new in the view advocated by Dr. Smith and Prof. Poteat. It has been current among the Unitarians for many years.

Dr. A. S. Coats says in the *Examiner*: "If the church is ever to assume her rightful place in Christianity, her leaders at least must not be afraid of new truth." That sort of talk has been indulged in *ad nauseam*. Baptists at least have never been afraid of new truth, but they will not have old heresies dressed up with new names. Any thing which is proved to be true, they welcome whether it be new or old. But the errors which are set forth in these last days are neither new nor true.

Mr. Ruskin's father left him \$1,000,000. In his busy life he had earned much money, though he never did anything with the object of making money. But he gave away his possessions, and died having only a small income to support his home. His theory was that, if a man only knew when he would die, he should give away his property in such a way as to have only enough left to pay his funeral expenses.

ALL celebration of Christmas as a religious festival exalts the incarnation at the expense of the atonement, lifts the manger above the cross. The apostles in the Acts and the Epistles had nothing to say about the birth of Christ, but very much to say of his death. And the Holy Spirit has effectually concealed from us all knowledge of the date of the birth.

A TONIC.

BY REV. THEODORE L. CUYLER, D.D.

The Bible is a wonderful pharmacopoeia for the soul. It contains plenty of stimulants to arouse, and not a few anodynes for aching hearts.

Among its many tonic texts is this one which the ancient Psalmist used long centuries ago—"the Lord is my strength." This is a tonic that meets a universal demand; for none of us have any spiritual strength in ourselves. Just as our bodies derive all their vigor from the food we eat, and every oak up in yonder forest draws its vigor from the surrounding earth and air, so do our souls derive all their spiritual power from a source outside of us.

Who are the heroes presented to us in God's Word? Are they the men of native genius, skilled in learning or philosophy? No; they are the Enoch who walked with God—the Joseph who conquered sensual temptation because God was with him—the Elijah who stood like a rock against the tides of idolatry—the Paul who qualified not before Nero because "the Lord stood with him"—and the Daniel who feared neither the king nor his lions.

Daniel gives us the secret of his strength in his three-times-a-day interviews with God. The conduit of prayer fed his soul as the subterranean springs feed a well, and keep it full during the droughts of summer.

We use "tonics" when we are run down; and in like manner the divine strength is "made perfect in our weakness." I understand by this that this power from above is most conspicuous when our weakness is felt most keenly. We must first be emptied of self-conceit and self-confidence. The purpose of some hard trials and sore humiliations is to get the accursed spirit of self out of our hearts. When we have been emptied of self-trust, we are in a better condition to be filled with light in the inner man by the power of the Holy Spirit. Peter had an immense confidence in Peter when he boasted of his loyalty to his Master; but after his pride had caught its awful fall, he got his endowment of power from on high, and then the man who had been frightened by a servant girl faced the whole Sanhedrin! We have got to realize our utter feebleness; we have got to know that vain is the help of man; we have got to let go of broken reeds before we lay hold of the Everlasting Arm.

That poor woman who had tried all the doctors in her neighborhood and only became weaker in body and poorer in purse, is a vivid illustration of an invalid soul. She despaired of human help, and then came crouching at the feet of the Son of God. One touch of His garment sent a new tide of health through her veins. Contact with Jesus, contact in faith, contact in sincere prayer, brings currents of divine power into our souls so that we can "do all things through Christ which strengtheneth us."

This is the very lesson that every sinner must learn before he can be converted. No Bartimous gets his eyes opened until he feels and admits his utter blindness and begs Jesus to give him sight. No John B. Gough is ever delivered from his degraded drunkenness until he prays Jesus Christ to cast the seven devils of lust for the bottle out of him. When Christ comes in, the bottled devils go out. My dear friend Gough always claimed that his victory over his enemy was a "supernatural" work—the very thing which modern skepticism boots at. It was that or nothing. A Gospel that

brings no supernatural element into weak and wicked human nature would not be worth the paper on which it was printed. If the Lord Jesus Christ does not endow a frail sinner with supernatural strength to resist terrible temptation, then Christianity is a delusion.

This has been the crucial test, and it is so still; this test Christianity has stood triumphantly in myriads of cases. "The Lord stood with me and 'strengthened me,'" the same hero who said that, said also, "When I am weak then am I strong." Just as soon as we get emptied of self-trust, the Lord Jesus comes in and strengthens us. There is many a minister, many a teacher, many a worker whose testimony is that when he put himself like an emptied vessel under the descending power from on high, then he was filled from the fullness of God.

Faith implies a partnership. Our weakness is linked to the omnipotence of Christ Jesus. We furnish the weakness and He furnishes the strength. The hungry baby furnishes the mouth, and the loving mother furnishes the nourishing milk. Both the mother and the darling are made happy. The supply will never give out for us weak, hungry souls just as long as our blessed nourisher and strengthener keeps saying, "Come to Me, trust Me, obey Me; My grace is sufficient for thee." When we do obey our loving Master we are "strengthened with all power according to the might of His glory."

Turn to that grandly tonic text, my friend. You will find it in the first chapter of Paul's letter to the Colossians. The literal rendering of the Greek would be, "informed with all force." When you feel weak; when you get despondent; when your arms hang down and your own strength has gone out of you, then go straight to Him who can reinforce you with His almighty power, and for His own glory. Those who do thus go to Him renew their strength so that they can mount up with wings as eagles; they can run without being weary and walk without fainting.

THE OTHER SIDE OF IT.

Look Through This Chinaman's Spectacles and How Can You Quarrel With Him?

It was his long finger nail that stuck in me first—figuratively speaking, I mean. It carved inward across the palm of his hand, and was showing an inclination to go around the wrist in time.

He was a most wonderfully well-informed and cultured Chinaman. Years of business on a large scale with Europe had made him as thoroughly acquainted with Western civilization as he was with the English and French languages.

Delicately polite and courteous, it was difficult to draw him into saying anything which might appear disparaging to things European, and therefore doubly interesting when he was lured into holding forth on the subject of a comparison between the two civilizations.

He could say extremely severe things which came out with no vestige of expression—from his smooth, well-shaved face, and spoke quietly in low tones with a superior conviction as if each sentence were as luminously self-evident as an axiom in Euclid.

"WHO SAID FOREIGN DEVIL?"

I got him to rise properly for the first time in reply to some remarks of mine as to "the Chinese idea of foreign devils." "It is a saying of Confucius," said he, looking at me and adjusting his gold-rimmed spectacles. "What you would

not desire done unto yourself, do not to others."

"Now, it was you Western people who have passed laws against us foreign devils. Many more Chinamen have been killed in Australia and California than Europeans in China.

"In America and English colonies you have passed laws against us foreign devils, even landing there, although we allow you to force yourselves upon us. Is there any record in the history of China of our ever asking you to come and give us any of the products of your newly discovered civilization?"

"No! We had all we wanted; among which things was China for the Chinese. Your people seem to imagine that your upstart civilization is the only one on earth, which is only understandable by reason of your having no knowledge of China.

"For many centuries we used most of these things you now pride yourselves on, and have retained in use that quantity of them which in moderation is useful to a great nation.

EUROPE OVERDEVELOPED.

"You are running riot with all your discoveries, your civilization is becoming debauched with their excessive development. For instance, take the example of printing, which we had in use centuries before you discovered it, and which we have used for the cheap reproduction and spread of the works of our great thinkers, who have labored to make life better and happier and more beautiful.

"You have used it likewise also, but now flood the world daily with a mass of spurious stuff, hurriedly written by hurried men, which crowds out the great works of your old writers so that your people no longer have time for reading anything during the day except your rightly-named 'daily literature.'

"The time will soon come when you will think that it would have been better to have drawn a line and stopped your authors writing to give your readers time to read what was written.

"The whirr of your wheels, the puffing of your engines, the rattle of your telephone bells, your street voices, are banishing all repose from your lives. Repose is one of the blessings of life."

This came from the lips of that immobile, expressionless, smoothed-shaved face, that except for the spectacles, might have been a model for a statue of the compassionate Lord Buddha. That voice of compassion deepened into tones of almost supercilious contempt when he was led to speak of military matters.

CHINESE SOLDIERS DESPISED.

"You look down rather on your men who are hangmen, and also on your butchers. We look down also on our butchers of men—soldiers. We think it higher to give honor to a man who has excelled in scholarship and literature than to him who has successfully worked machines that kill men.

"The result of that civilization which you Europeans pride yourself so much on is that you now have more men employed and more money expended on the art of killing than on any other pursuit or occupation.

"This is all contrary to our ideas. We aim at only having soldiers as you would have police, and among the families of our gentl folk it is considered low to have any of the members soldiers."—London Chronicle.

The opportunities of illness are patience, cheerfulness and prayer.

THE PASSION PLAY AT OBER-AMMERGAN.

BY H. ALLEN TUPPER, JR.

The locality of Ober-Ammergan adds much to the impressiveness of the Passion Play. The little village nestles in a picturesque valley almost on the water-shed of the Bavarian Alps; toward the East scores of streams take their courses in the direction of Munich, and the clear, rapid Ammer runs through the town toward the Planer See. From a long distance can be seen the white walls of the village with their green window-shutters and the mosque-like minaret of the church, which is the centre of the town, and in front of which was performed the play, during many years. But, as you approach Ober-Ammergan, nothing is as attractive and impressive as the lofty Kofel crag, which rises hundreds of feet above the neighboring hills and houses, and which looks like a gigantic sentinel guarding the entrance to the valley. After the noise and confusion of the great cities of Europe, it is a benediction to rest for awhile among these quiet mountaineers, who seem to be untouched by the baneful influences of the outside world. The little community possesses the simplest form of democratic government. A burgs-master is elected by a popular vote; but the government is vested in the hands of the householders. Among the thirteen hundred inhabitants of the village, there is found no one who is wealthy (in the American sense of the word); but the poorest have three acres and the richest own not more than sixty. At the sunset hour, the village is filled with the music of bells. Not only from the church-tower do these sweet notes float out upon the hills and valleys, but from near and far can be heard the tinkling of the bells that decorate the cows, goats and horses, as they are driven from the meadows. But the people themselves are far more interesting than anything else. Is it not a remarkable fact that these men and women, isolated from the rest of mankind, pursuing quietly the even tenor of their industrial lives, should be enabled, every decade, to astonish the world by a wonderful dramatic performance? The explanation is not difficult to reach. To the world the Passion Play occurs once in ten years; but the actors, who then appear in public, live, day by day, lives that prepare them, as no other school could, for the portrayal of the characters they assume. Among the peasants in the fields, among the maids and porters in the boarding-houses, among the waiters in the restaurants and among the tradesmen and wood-carvers in the shops, going about their daily duties, may be seen those who, to-morrow, are to impersonate the greatest characters and set forth the grandest events of all history, before an audience of four thousand persons gathered from every part of the civilized globe. Without doubt, there is here to be found much native talent; but if we would reach a satisfactory solution of the possibility of such a performance under the existing circumstances, we must take into account also the reverential spirit that pervades this mountain town, the influence of a vow made by the ancestors of these people hundreds of years ago, the stimulus and inspiration of a great idea and a noble ideal. The Passion Play opens at eight o'clock in the morning and closes at five o'clock in the after-

noon, with an intermission of one hour and a half. The theatre, which is built in a meadow on the outskirts of the village, was erected at the expense of the community, each burgher being liable for a certain proportion of the \$50,000, the cost of the building. The sky is the only covering above the stage; the seats for the audience are covered by a roof supported by six great arches of iron, each having a span of one hundred and forty feet and reaching a height of sixty-five feet; fourteen doors lead into the building; and from the sloping seats a good view can be obtained from every part of the auditorium. The play does not set forth the Passion of our Lord merely; but it takes into account also the types, figures and prophecies of the Old Testament. The Old Dispensation serves as a background for the New; and the performance of the Passion Play is interrupted by scenes from the Old Testament, which are supposed to prefigure the next event to be represented on the stage. Thus the Bible is presented as one book; and the thought of one of the originators of the Play is carried out: "The representation of the Passion is arranged and performed on the basis of the entire Scriptures." The typical tableaux and the scenes are made more impressive by the singing in part and in chorus of a choir of "Guardian Angels"; and after the recitation of verses by the choragus, the great chorus bursts forth into song, accompanied by a corocoled orchestra. The singers now move back so as to reveal the tableau; the curtain falls as they resume their places in the front of the stage and the singing continues; and as they finish, half of them withdraw to the right, half to the left and the play begins. The most brilliant oriental colors are displayed in the costumes of the chorus. As described by another: "From the choragus in bright scarlet all wear coronets, with the cross in the centre, and are dressed in white under-tunics, with golden edging. In leather sandals and stockings of the same color as the robes which fall from their shoulders. These robes, held in place by gold-decorated cords and tassels round the breast and round the waist, are arranged very artistically and produce a brilliant effect, especially when the wearers are leaving the stage."

Immediately before and after the crucifixion, the brilliant robes are exchanged for black; and the bright dress is resumed when the play closes with the triumph of the Resurrection and the glory of the Ascension. The play consists of eighteen acts, not including the tableaux, which are presented in the following order: The Entry of Christ into Jerusalem; the Sanhedrim; the leaving-taking at Bethany; the last supper to Jerusalem; the last Supper; Judas, the traitor; in Gethsemane; Jesus before Annas; Jesus before Caiaphas; the despair of Judas; Christ before Pilate; Christ before Herod; Christ scourged and crowned with thorns; Christ condemned to death; the way of the cross; the crucifixion; the resurrection; and the ascension. Six hundred and eighty-five persons are engaged in the performance, of whom fifty are women and two hundred children; but only one hundred and twenty-five take prominent parts. A young man by the name of Anton Lung, a potter by trade, took the part of Christ, and Anna Flunger, a postman's daughter, represented

the character of Mary. The portrayal of these characters was, generally, true to the Biblical record, with the exception of Mary, the sister of Martha and Lazarus, who was presented as Mary Magdalene. The most brilliant and effective tableaux were: the Expulsion from Paradise; the sacrifice of Isaac; Joseph sold by his brethren; the brazen serpent; Samson avenging himself on the Philistines; the rejection of Vashti; the lament of the bride; the departure of Tobias; and the adoration of the cross.

A deep solemnity, rising sometimes to intensity of interest that is painful, pervades the vast audience from the beginning to the close of the play. The singing is good, and the acting is, at times, thrillingly realistic. Johann Zwink, in the character of Judas, shows marvellous artistic talent, and I think that there can be no doubt of the fact that he is the most gifted actor in the play. The despair of Judas is acted with consummate skill; the frenzy of the traitor becomes pitiful; and when the bitter remorse of the conscience-stricken man drives him to self-destruction, the scene reaches a striking climax. A storm in the afternoon added to the impressiveness of the closing acts. The sun was overshadowed by a dark cloud; the rain fell in torrents; the hail beat down upon the stage; the thunder rolled and crashed above us; and as the quick flashes of lightning lit the sky, the curtain was drawn and there was pictured before us the redemptive sacrifice of the holiest among the holy and the mightiest among the mighty who died that man might live. Before me is a strong man who wipes from his cheek a burning tear, and no one in the great congregation is unmoved. Elsewhere the Passion Play would be sacrilegious; here at Ober-Ammergan it is an inspiration.

Ober-Ammergan.

LIFE.

There is life withersoever the river of salvation flows. On its banks grow trees for food and for medicine. They "bring forth new fruit every month" because the waters thereof issue out of the sanctuary. We have all seen the life springing up by the river, in waste-places, in city-slums, in dark lands and in desolate hearts. Those who love God and obey Him are sound and strong and helpful, wherever they are in the world.

What then is the worthy life? It is to dwell on the banks of the river of salvation, to cause its stream to swell, to send it through all the world. Worship God in His house. Let His Word dwell in you richly. Hallow His day. Give as love to him prompts you to make His temple worthy to be His dwelling, and to spread the river of the Gospel of salvation to all lands. Live for Him and you will live forever with Him.—Rev. A. E. Dunning.

There is more pulp than pluck in a great deal of what passes for piety. It is an audacious attempt to get a free ride to heaven in a drawing-room car, with plenty of select company and a good fare on the road. "Will Dr. A. be in the pulpit to-day? Will the music be up to the mark? Is it likely to clear off? Then I'll try to go to church to-day." With such a soliloquy on Sunday morning, how much grace is there likely to be left for the wear and tear of the week? The piety that Christ wants will stand a pinch and face a storm.—Oayler.

Greatest Inducement Ever Offered

PREMIUMS TO NEW SUBSCRIBERS!

Anyone sending us \$2 will receive the Recorder for 1 yr and anyone of the following premiums:

- 200 Sermon Outlines
- Little Baptist
- Behind the Scenes
- Grace Truman
- Things a Pastor's Wife Can Do
- Theodosia Ernest
- Dying Testimonies of the Saved and Unsaved
- Practical Commentaries on the Sunday-school Lesson for 1901
- In His Steps (Illustrated)
- Black Rock
- Stories About Jesus
- Married Life (fancy binding)
- Christmas Week
- Old Folk's Large Print Testament and Psalms
- Handsome Calendar
- Pandlessen's Church Manual
- Pilgrim's Progress (Illustrated)
- Good Sunday-school Secretary's Book
- Stalker's Life of Christ
- Large Print Bible

Anyone sending us \$2.50 will receive the Recorder 1 yr and any one of the following books as a premium.

Pillars of Orthodoxy: or, Defenders of the Faith
The price of this book is \$2. It contains 425 pages and is full of good things from a stalwart Baptist standpoint.

Justice to the Jew
A thrilling story of what he has done for the world. By Madison C. Peters. Price \$1.25. Forty thousand copies already sold. The London Post declares it "a book fearless in its inception and earnest in its endeavor to wean people from unjust opinions." The first and only book ever written by a Christian minister in Justice to the Jew.

The Baptist Principle, by Prof. W. C. Wilkinson, D.D.
This book contains 268 pages and sells for \$1.25. Of this great book Dr. Henry C. Weston, President of Cross Theological Seminary, says: "In all Baptist polemics, I have never seen its equal." The Baptist Quarterly Review says: "All things considered, we regard this the most satisfactory work upon the subject that has yet been placed before the public." The Baptist Teacher says: "It can scarcely fail to carry conviction to any candid mind." The Canadian Baptist says: "Probably the ablest polemical work that has ever been written on the Baptist side."

Eben Holden—This is a great book, more popular than David Harum. It contains 422 pages; price \$1.50.

- Shakespeare's Complete Works**. Good large type. Price \$2.
- Josephus' Complete Works**. Price \$2.
- Holman's Self-Pronouncing Teachers' Bible**. Large print; \$2.
- Man's Value to Society**, by Hills.
- Great Books as Life Teachers**
- Life of Yates**
- Model Church Roll and Record**
- Church Treasurer's Book** (100 names)
- Friendship**, by Hugh Black (fancy binding)
- Pandlessen's Notes on the Sunday-school Lesson for 1901**
- Life of Moody** (Illustrated)
- Pandlessen's Christian Doctrine**
- Brief Notes on the New Testament**

For 6 new Subscribers, including your own name and \$12

We will give as a premium the Two Version Oxford Bible. Price \$7.50. Large, clear type; rice paper; silk sewed; less than half the weight of ordinary Teachers' Bibles. Convenient to carry in the pocket. Every preacher needs and will have it. If you saw it, you would want it, even if it costs \$20.

Prof. Robert W. Rogers, of Drew Theological Seminary, Madison, New Jersey, says of it: "I congratulate you upon the plan of its execution. You have ably and wisely solved the long-standing problem, and have piped in our hands both Versions so admirably coordinated as to give any Bible student at once glance the mastery of two translations. I am unreservedly commended it."

Rev. Jesse L. Hurbutt says of it: "Such a work as this is needed by every Bible student, and I wonder that it has not been supplied sooner. We cannot entirely abandon the old Authorized Version—perhaps we ought not—and it is not convenient to keep two Bibles constantly at hand, or to look up our text twice. With this book one can constantly refer to the E. V. even while using the A. V.; moreover, it is a marvel of compactness, the largest possible type in the smallest possible volume. This book will be my working Bible, on my desk for daily use; and I shall take pleasure in calling attention to it." This is the latest and most complete in Bible production.

For 6 new Subscribers, including your own name and \$12

We will send by express, not prepaid, Matthew Henry's Commentary on the whole Bible, with all the original illustrations and foot notes. Prefatory notes by Dr. John A. Broadus. Best cloth binding; good type. Used and praised by such great men as Doddridge, Bicknell and Spurgeon.

For 8 new Subscribers, including your own name and \$16

We will send you by express, not prepaid, the Great American Commentary on the New Testament.

Western Recorder, Louisville.

IMMERSION IN THE LUTHERAN CHURCH.

BY H. D. MORWOOD.

When, some two years ago, I made the claim that Martin Luther taught and practiced immersion, some of our Baptist papers made some sharp criticisms on the testimony which I then submitted, at the same time making some very curious as well as foundationless explanations for the language used by Luther in regard to his practice. The claim was made against my position, that although Luther used language that would usually indicate that he immersed, yet the act performed by him was something totally different from what his words implied.

Among the many curious instances which I have since found that substantiate my claim, I thought the following might be of interest to the readers of the *Western Recorder*:

From—"Unachuidige Nachrichten von Allen und Neuen Theologischen Sachen (cc., von Johann Friedrich Braun, Leipzig 1711)."

—Page 608. I translate: A case of baptism by immersion after the Reformation; such an act took place in 1556, at Dennstadt, in Thuringia, upon a converted Jewess and her little son, who were from France, and was performed by the resident pastor there at that time, Valentine Wineschem, with the full consent of his superintendent, M. Wolfgang Leyser, at Langensaltz, on the Sunday of the Invocation of the said year, and afterward appeared in print under the following title: "Notice of a Christian examination, confession and order of the holy Baptism of a born Jewess named Christina, and also of her son, whose name is John, under the Royal Augusto, Electoral Prince of Saxony, &c., which took place in Dennstadt, in Thuringia, in the parochial church, with Valentine Wineschem, the pastor as the baptizer, on Sunday of the Invocation, in the year 1556, as above written."

The process was briefly this: "First, they had sung the customary vesper service before the mid-day sermon. The Antiphonal, *Veni Sanctus Spiritus*, upon the Psalm, *Lauda Jerusalem Dominum*, &c. then with bowed knees the hymn *Veni Creator* was sung, after which the congregation sang the beautiful baptismal hymn, "Christ our Lord to Jordan came." Thereupon a short sermon on the baptism of Christ was preached from the chancel, from Matthew 8d chapter.

After the sermon, when the poor Jewess, together with her circumcised little son, carefully and with great earnestness, besought the large assembly of people to pray that God, with all compassion, would not only receive her to his grace, but also would by his Holy Spirit lead her forward and firmly keep her. Then they sang, "Come Holy Spirit fill the hearts of thy believers," after which the collect for the assistance of the Holy Spirit was intoned, and then sang—Go ye into all the world, with the verse, Glory be to the Father, and to the Son, and to the Holy Ghost. Then the Jewess, with her sponsors, one of whom was an honorable Counsellor, ascended a large platform prepared within the church beforehand, to a place opposite the baptizer. Whereupon a short address was made to the people, and the Jewess made a detailed confession of her faith, and the sponsors also for each one to give an account

"Hit the Nail

On the Head."

If you have eruptions, pains in the head or kidneys, stomach trouble and feelings of weariness. "Hit the nail on the head." Hood's Sarsaparilla is the hammer to use. It will purify your blood. The masses praise it for doing this and making the whole body healthy.



at the judgment day. Then the baptismal act took place in the following manner according to Pastor Wineschem's advice. That upon the platform had been placed a particular and suitable tank filled with water, all of which the sexton had been ordered to provide. This was draped with cloth above and on all sides that no one might see therein. Therein the Jewess removed all of her clothing and with nothing more than a cloth, such as used by women in the bath, around her, after the counsel of Doctor Martin Luther and Eugehagen's writings, and as soon as she entered into the water and had fallen upon her knees, and with folded hands, had lifted her eyes toward heaven, then the cloth curtains were removed so that every one could see. Thereafter the baptizer, with the sponsors, advanced to the baptism and asked, "Christina, will you and do you desire to be baptized?" Answer, "Yes, I desire it." Then the baptizer dipped her head three times in the water so that it (the water) came completely over and struck together, with these words, "I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit." The baptizer said "Amen." As she came forth out of the water the curtains were again lowered and they repeated the words, "The power of God the Father, God the Son, and God the Holy Spirit, Amen." And after she reclothed herself, the sponsors giving to her new underclothing, she came forth and fell upon her knees and audibly repeated the Lord's Prayer. The baptizer then laid his hands upon her head repeated the usual prayer from the Agenda, "The Almighty God and Father," &c. And afterward he said to her, "Be of good cheer, my daughter, thy faith hath helped thee, rise joyfully up and go in peace." She answers, "Amen."

Likewise, after this act was completed the circumcised little son of this Jewess, a child not over two years old, with three sponsors, is brought to the baptism, and in the same way as other children is baptized, except only that the sponsors at the renouncing and abjuration, for the circumcised abjured all his present Judaism, and as they held the child, swimming in the tank, by the arms, he is also dipped three times into the water in the name of the Father, and of the Son, and of the Holy Ghost.

A picture or frontispiece to this volume represents a stream, or river, with a tower on the bank, the sun is rising in the distance. From the tower a man has leaped and is in mid air descending head downward with hands pressed together like a diver, and over him this inscription, **WH EMBATEVEIN**, and below is Colloes ij:18.

Notice that it is said this child is baptized in the same way as other children. That is, dipped three times into the water. H. D. Morwood. Bloomington, Wis.

RESOLUTIONS

Passed by the Central Committee of the Woman's Missionary Union of Kentucky;

WHEREAS, The State Board-at its July meeting, unanimously adopted the following resolutions:

Resolved, That we have heard with pleasure the communication read by Bro. J. N. Presridge from the President of the Central Committee of the Woman's Missionary Union; suggesting a closer fellowship in our common work, which suggestion we heartily approve.

Resolved, That the Central Committee be requested to report to our Board every quarter.

Resolved, That all the woman's mission organizations in Baptist churches in Kentucky be requested to report their work to this Board through the Central Committee of the Woman's Missionary Union, and that they are also requested to assist the State Mission Board in the prosecution of its work.

WHEREAS, At a later meeting the State Board requested the women's societies to raise \$500 each for the schools at Pineville and Irvine; therefore be it

Resolved by the Central Committee, That we shall urge the societies to contribute to State Missions, and that all funds sent us by the societies for State Missions, shall be by us designated to Mission schools, unless otherwise instructed by the donors.

EMMA B. BRADUE, President Central Committee.

CHILDREN SHOWED IT.

Effect of Their Warm Drink in the Morning.

"A year ago I was a wreck from coffee drinking and was on the point of giving up my position in the school room because of my excessive nervousness.

"I was telling a friend about it and she said, 'we drink nothing at meal time but Postum Food Coffee, and it is such a comfort to have something we can enjoy drinking with the children.'

"I was astonished that she would allow the children to drink any kind of coffee, but she said Postum was the most healthful drink in the world for children as well as for older ones, and that the condition of both the children and adults showed that to be a fact.

"Just a little thought convinced me that one should not take a stimulant such as coffee, but really should have the best food to nourish the brain and nerves, and that nourishment was found in Postum.

"My first trial was a failure. The cook boiled it four or five minutes and it tasted so flat that I was in despair but determined to give it one more trial. This time we followed the directions and boiled it fifteen minutes after the boiling began. It was a decided success and I was completely won by its rich, delicious flavor. In a short time I noticed a decided improvement in my condition and kept growing better and better month after month, until now I am perfectly healthy, and do my work in the school room with ease and pleasure. I would not return to the nerve-destroying regular coffee for any money."—F. Scott, Warrensburg, Mo.

HAPPY is the man or woman who loves laborious monotony! It is the most easy of all things to be got in this world, and the most serviceable to our day and generation.—Dr. Cairns.

FROM MISSISSIPPI.

My daily paper of yesterday appeared with a heavy head line, "Storms are raging: At Sioux Falls snow has fallen to a depth sufficient to stop all the street railways; and the temperature is four degrees below zero at several points in Iowa." I feel comfortable. May good judgment and a kind Providence deliver me from weather that makes the mercury play at hide and seek with zero. But we have had a little frost, and rejoiced when we saw it. To our surprise, yellow fever appeared in Natchez in November. No one knows whence it came, but one good man is painfully conscious of the fact that it came. The wife of Rev. G. B. Butler died of the contagion, the only victim in our state this year.

We are about free from all epidemics now. Our Mayor said yesterday that he did not know of any case of the infectious diseases that have been afflicting our people for a year past in Jackson. Well, I must not mistake the facts. An epidemic of foot ball is breaking out in our state. Nothing on earth could enjoy foot ball but a boy. A black bear would cringe from its tortures. Have I been a boy? I am inclined to doubt it. I have no scars won nobly at foot ball, not a broken arm, nor a crushed nose; nor have I at any time carried my head in a bandage. Such thoughts make me unhappy. They make me feel that I have lost so much in life.

This correspondent was over at Ollaton last week in attendance upon the meeting of the annual convention of the B. Y. P. U. of Mississippi. You know I was pastor at Ollaton three years, and it is always a pleasure to me to visit the classic town. Mississippi College is at Ollaton. And it can have a graduate's show, and show men with any institution of its kind in the South. It is the most wonderful school on the continent. It has been poor from the beginning. It has had as students the sons of the rich, but has developed great men of very poor boys. Boys so poor as to approach the poverty line, have, under the magic touch of this school, become great preachers and learned professors.

The sum of the enrollment of Mississippi College since Baptists adopted it has been 7,417, or about 4,000 students, allowing one-half each session for new students. And these 4,000 thick of their *Alma Mater* very much as they do of their natural mother. The number of students now in Mississippi College exceeds any former session. Two hundred and sixty-six have matriculated this session to date, and at least twenty more are expected by the first of February. They are all boys. Mississippi Baptists do not take to the idea of co-education.

Dr. W. T. Lowrey, son of Gen. M. P. Lowrey, is now the President of Mississippi College. This family of Lowreys are great builders. When Gen. M. P. Lowrey died he had placed Blue Mountain Female College in such a condition that it moved along afterward without and perceptible hurt. When Dr. W. T. Lowrey resigned the presidency of Blue Mountain Female College to become the President of Mississippi College, the Blue Mountain school held the even tenor of its ways. Less than a year ago some of the large buildings at Blue Mountain were consumed by the flames, but the school did not lose a day from recitations. I am not paid to say this. I can-

not say that I do so exultingly; candor compels me to say it.

Kentucky Baptists ought to appreciate Mississippi College. Some of your greatest men have been students in this school. Dr. A. C. Oaperton, long the editor of the *Western Recorder*, is a Mississippi College alumnus. He may be called the best editor the *Western Recorder* has had—until the present one—and if he is inclined to quarrel with us as to the last clause he can have the benefit of the dash. Rev. Ivan M. Wise, of Princeton, Ky., was graduated from Mississippi College. Rev. I. P. Trotter, of Bardstown, got his fast gait at this school, and only tended toward the Bluegrass State because of his name. Dr. George B. Eager, of the Seminary, learned, polished and pious, is a son of Mississippi College. Draw on us when you need fine characters and we will honor your draft and keep our business going on as before. Z. T. LEAVELL.

REBUILDING THE CHURCHES IN THE STORM-SWEPT PORTION OF TEXAS.

I am instructed by the Home Board to call attention to the fact that the State Board of Texas has undertaken the rebuilding of the churches in Galveston and vicinity, destroyed by the recent storm. The Texas State Secretary writes that it will require all of \$75,000 to do this. The State of Texas will undertake to raise \$15,000 of this amount, besides supporting the preaching of the Gospel in that entire section until the brethren shall again be in a position to support their own churches. This will entail a very heavy portion of this burden upon the Baptist churches of Texas. They have not, therefore, called upon their brethren in the other states without being willing to take their full share of the burden. It would be a comparatively easy matter for the thousands of Baptist churches outside of Texas to replace every one of these injured houses. A special collection taken by a majority of our churches, even though small in each case, would furnish ample means. This will be a graceful and noble thing for the servants of God, who have not suffered, to do in the name of Christ for their less fortunate brethren. The Texas brethren earnestly appeal to their brethren in the other states to help in this undertaking. I take pleasure in announcing again that the Home Mission Board will gladly receive any funds which may be collected for this special purpose, and will see that such funds reach their proper destination. Let all funds sent to the Home Board for this purpose be directed to Mr. Walker Dunson, Treasurer, Equitable Building, Atlanta, Ga. Please be sure to state definitely the church and state from which such funds come, and the special purpose for which they have been collected.

F. H. Kkaroor, Corresponding Secretary Home Mission Board, Atlanta, Ga.

God says, "Be glad." Christians may have earthy joy. Health, spirits, youth, society, accomplishments—let them enjoy these, and thank God with no mingling. Let us hear the merry ringing laugh. But observe, everlasting considerations are to come in, to moderate its transports, and make even worldly joy a sublime thing.—F. W. Robertson.

Successors for the Recorder.

NORTH CAROLINA LETTER.

It has been a cherished thought to write a letter to the RECORDER for the past few months in which I have been traveling over the Old North State.

I have been privileged to attend ten of the associations held in our state this fall in the interest of one of our religious papers, *The North Carolina Baptist*. One thing marked the sessions: an increase of pledges for missions. Some of the associations pledged the same, but the majority, from the weaker to the stronger, went forward. I think this may be attributed to the centennial programme for missions.

Education, especially as it concerned our Female University at Raleigh, occupied a deal of attention. Wake Forest College is enlarging her borders and strengthening her stakes, and will soon have a man in the field to increase her endowment.

Two associations were especially interesting, the West Chowan and the Tar River, two of the largest in the state.

The West Chowan met down in the "Old Chowan County," filled with its great Baptist host of over 10,000 members, and its sweet sounding Indian names. Three thousand people met at this session. It is a great Baptist empire, full of rich Baptist history, the home of Chowan Female Institute, the place of the Scarborough and Speight brothers, who are doing so much for the Baptist cause in our state. It is the old association of Rev. J. B. Boone, who is now manager of the Orphanage at Thomasville.

Bro. Boone was there, and told how he had in sight about \$5,000 of the \$15,000 which he wished to spend in the improvement of Orphanage property. The walls of the Mills Memorial Building is now going up.

I must, in closing, say something of the great Tar River Association which lies along the river from which it gets its name, the original Indian name being Tah. This association contains the greatest missionary ground for Baptist east of the frontier. I say this without fear of contradiction. It will spend \$2,500 in this work this year. It is my privilege to be pastor at Belhaven, right in this missionary territory.

Belhaven, with its 6 other great factories and ship and boat-building yard and great lumber plant, shipping its tens of thousands of feet of lumber north every day ready finished for the most elegant of residences; its surrounding trucking farms and healthful climate bids fair to be one of the foremost of our eastern cities. It is a new place, and as its name implies, it is a beautiful haven.

This is a great missionary country for Missionary Baptist, because it is a county of broken-down Hardshell, Freewill and Campbellite churches.

This county, though old, is new, for bear and deer roam its forests, and it must be taken for the Baptists.

Yours in Christ,
J. H. RICH.

Belhaven, N. C.

TO THE SUNDAY-SCHOOLS.

I want to send a message to every Sunday-school. To every superintendent, teacher, officer and pupil in Kentucky. It is this:

I want your help, your co-operation, your contributions, your prayer, for the great Sunday-school and colportage work in the State.

Let us plant and cultivate the missionary spirit in every Sunday-school.

Many of the schools have been observing "Bible Day," that is, making a special contribution one day in the year to the Sunday-school Board at Nashville to buy Bibles for the poor.

I made application the other day to the Sunday-school Board and they gave one hundred Bibles and one hundred Testaments to use in our colportage work. I hope our Sunday-schools will continue this good work. Then I hope they will adopt some regular, systematic method of giving to the Sunday-school and colportage work in the state. Give a part of their collections, say the contribution of one Sunday in each month for this much needed work.

We have some good men whose business it is to organize Sunday-schools where there are none, to carry Bibles and other good books and tracts to the destitute regions, and to preach to the people. Won't you help to do this grand work?

If every Sunday-school in the state will send me even a small contribution we can do a great deal more of this work. Won't you begin at once?

I will keep a separate account of your contributions and report at the end of the year the amount given.

Send money, stating what it is for, to your brother,

J. G. Bow,
Box 504, Louisville, Ky.

A WINNING BOY.

Learn the Details by the Use of Good Food.

A Vicksburg, Miss., boy, J. B. Smith, corner Grove and Third streets, says: "I have been studying very hard to try and beat my room in examination. I have been eating oatmeal and cream for breakfast all my life. Lately when the hard study began I did not feel well enough to go to school, and there was an examination ahead of me and an exhibition, too.

"I was determined to go through this examination, but felt so sick all the time that I didn't know how to accomplish it. Well, mother saw the Grape-Nuts food advertised, so she bought some and gave it to me for breakfast every morning, and you just ought to see what this food did for me.

"I began to get well at once and grew hearty and fat, in spite of my hard work. Above all that I did beat my room at examination, making a general average that was the highest mark in the room. I am also able to take part in the military drill to-morrow night at the exhibition and will try for the gold medal for general excellence. If you think there is any question about this you can write to Bro. Garbrial, our principal, and he will tell you that it is true."

It is of the greatest importance that parents feed their growing children, during study, on the most nourishing food possible to obtain, and there is no question on this score regarding Grape-Nuts, for the food is compounded of the elements selected from the grains which go to quickly make and rebuild the brain and nerve centers. Any parent can prove this statement by feeding the children on Grape-Nuts. Obtained from any first-class grocer.

We cannot know what future honor may depend on the way we do the simplest, most common-place thing to-day.—J. R. Miller, D.D.

GENERAL ASSOCIATION OF VIRGINIA BAPTISTS.

This body convened with the Baptist church at Bristol, Va., in their seventy-seventh annual session Friday evening, November 16, 1900.

The introductory sermon was preached by Dr. F. O. McConnell, of Lynchburg, Va., from Isaiah 59:1. The drift of the discourse was an emphasis of the doctrine of grace, the bearing of these on missionary work, and the need of a revival. It was delivered in Dr. McConnell's inimitable way, and was well received.

Judge W. R. Barkdale was re-elected moderator for the ensuing year.

We note the following visiting brethren: Dr. E. E. Folk, editor of the *Baptist and Reflector*; Dr. A. T. Holt, Secretary of the State Mission Board of Tennessee; Dr. Harvey Hatcher, of Atlanta, Ga.; Prof. J. T. Henderson, of Carson Newman College, Tenn.; Rev. O. H. Pruitt and Rev. R. E. Chambers, of China.

The reports from the various boards were very encouraging. Only one showed a falling off in its contributions, and that in a very slight degree. Sixteen thousand dollars in advance of last year was the splendid showing of the Virginia Baptists. More than \$53,000 were contributed to the Orphanage at Salem; this includes contributions for buildings and all purposes.

The report of the State Mission Board was read by Bro. Wm. Elllyson. It showed that the volunteer movement and the appointment of Field Secretary C. J. Thompson were wise ventures. There was an advance in their gifts over last year of \$4,578 w. s.

Dr. E. Y. Mullins delivered an address on "The Ministry of the Twentieth Century." He emphasized the need of preaching a complete Gospel, of conviction in the ministry, of working till we fall in love with our work. The address was interspersed with the most beautiful and apt illustrations, and delivered in a most charming manner. The discourse, at the unanimous request of the body, will be published in the *Religious Herald*.

Sunday was given to the discussion of the century movement and Foreign Missions. The speeches on these topics were of high order. The reports from all our fields were encouraging; \$10,280 have been contributed by Virginia Baptists up to date, which indicates, according to previous statistics, that \$30,000 will be raised during the conventional year.

The Bristol Baptists are indeed a noble body of people. The church, though pastorless, entertained us royally. It has been the best session of this body it has ever been my privilege to attend.

CHURCH BUILDING IN GALVESTON AND VICINITY.

The losses to the Baptists in Galveston and vicinity, in church buildings alone, will amount to far more than fifty thousand dollars. The Baptist General Convention of Texas, at its recent session, instructed its Board of Directors, of which the undersigned is Corresponding Secretary, to undertake the rehabilitation of the Baptist cause in the storm-swept section of the State and to ask the denomination at large to render such help as the brethren may feel disposed to give. It is expected, of course, that Texas will do her part in this work, but the burden of supporting the preaching of the

Gospel over that entire section will fall almost entirely upon the State Board of Missions for some months to come. Not only were the meeting houses destroyed, but the homes of the people, as well, and pretty much all their property was swept away except the bare land. The Board will have regard to the wants of our colored brethren, whose houses were all destroyed. Manifestly, it would be wrong to leave them out.

This statement is sent to the papers with the earnest hope that pastors and churches will heed it, and send contributions for this large undertaking to the undersigned. It is a work too great for Texas Baptists to do in any short time. We appeal to the brotherhood to help bear the burden. We will do our utmost to use all money for the greatest good.
J. B. GAMBRELL,
Dallas, Texas.

AN ORATOR ON THE FARMER.

In a recent address Webster Davis, lately Assistant Secretary of the Interior, told the following story and paid his eloquent tribute to the men who till the soil and earn their bread "in the sweat of their faces." Mr. Davis said:

"Not long ago, in the capital of our Republic, I took occasion to tell of the heroism and chivalry of the fighting Boer, when a British sympathizer sarcastically remarked: 'Oh, he is only a farmer and nothing more.' Then I thought of the men who in the long ago planted the first germs of civilization in South Africa, whose fathers followed William the Silent when he wrested liberty from the hand of the Spanish tyrant, and I remembered that they were only farmers and nothing more. And who was it that fought the wild beasts and the still wilder savages of that mysterious land in order to lay the foundations of two splendid little republics, for the happiness of their posterity? It was only farmers and nothing more.

"Ah, yes! It was only a farmer, and nothing more, who climbed the steep sides of Majuba Hill to drive from its summit the soldiers of British tyranny and oppression, and who at Bronkhorst Spruit and Laing's Nek fought like chivalrous knights of old for liberty, justice and equality.

"It was only a farmer and nothing more who, in the embankments of Modder river, with but 3,000 comrades, with only four cannon and two Maxims, for six days held in check the flower of the British army, consisting of 40,000 men, under command of the greatest general of the British empire, with one hundred of the greatest cannon to be found in all the world, but finally yielded to overwhelming numbers and now lies dreaming at St. Helena of liberty and a future republic.

"I remember, too, that in our own land it was only a farmer and nothing more that poured out the crimson tide of his life on Lexington green, as a willing sacrifice on Liberty's altar, who suffered with Washington amid the sorrows of Valley Forge, and who at Saratoga, Monmouth, Banker Hill and Brandywine performed deeds of valor that wedded his name to glory and undying fame.

"It was only a farmer and nothing more who stood with brave old Andrew Jackson behind the cotton bales at New Orleans and taught old England that easier were it to hurl the rooted mountain from its base

KIDNEY AND BLADDER TROUBLES PROMPTLY CURED

A Sample Bottle Sent Free by Mail.

Dr. Kilmer's Swamp-Root, the wonderful new discovery in medical science, fulfills every wish in promptly curing kidney, bladder and uric acid troubles, rheumatism and pain in the back. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases.

Swamp Root is not recommended for everything, but if you have kidney, liver, bladder or uric acid trouble you will find it just the remedy you need.

If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes. You may have a sample bottle of this wonderful new discovery and a book that tells all about it and its great cures, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing, mention that you read this generous offer in the Louisville *WESTERN RECORDER*.

than to force the yoke of slavery upon men determined to be free, and who at Chepultepec, Palo Alto, Cerro Gordo and Buena Vista carried the banner of the Republic to triumph and glory.

FROM CHINA.

DEAR RECORDER:

It is a glorious fact that some of the missionaries, once reported killed, are still living, to the praise and honor of our Lord, their zeal for souls not dampened by the sufferings they endured in escaping the death decreed by the Manchu government. We praise our Heavenly Father for it. So far as the truth can be learned, not fewer than one hundred Protestant missionaries and children, and perhaps as many Roman Catholic priests and nuns, have been murdered by imperial decree. Others have not yet been heard from, and we have strong hopes of their safety.

All that we, in China, have learned regarding the Greens, Griffiths and others recently rescued at Patingfu is that, while in the hands of their enemies, their sufferings were terrible.

The venerable Dr. Goodrich, one of the besieged in Peking, tells us, "It would have been marvelous that the legations held out until relief came, but for the fact that God was with them. There never was a time when the Chinese could not have overcome and destroyed the foreigners in Peking had they not been restrained by the Lord. Doubtless they could have held out indefinitely had it been the Lord's will that they should do so, but it pleased him to bring the allied forces to their relief. Let us praise him for it.

Your missionary,
JULIA K. MACKENZIE,
Rife Butte, Shanghai.

WHAT we ask in relation to our Lord Jesus Christ is steady, constant obedience to his will, a quiet household life, a business conducted face to face with the Decalogue, and the whole life lived in the spirit of the love of Jesus Christ.—Clifford.

HIS PRECIOUS LOVE.

BY D. Y. BAGBY, PH. D., TH. S.

Jesus, thy blessed name To me is just the same As light and life; O may I nestle near Thy wounded side so dear; When there I have no fear Of earthly strife.

I cannot know nor tell Why thou hast loved so well, Jesus, my Lord; But I can ever rest Upon thy gentle breast And be forever blest By thy sweet Word.

One thing I ever know, Thou, Jesus, lov'at me so, As none can love; Then will I for Thee live; All I possess, I'll give, Though naught but good resolve From Thee above.

OUR PULPIT.

CONFIRMING THE WITNESS OF CHRIST.

BY G. H. SPURGEON.

Even as the testimony of Christ was confirmed in you.—1 Cor. 1:8.

It is not always the most gifted church which is in the most healthy state. A church may have many rich, influential, or learned members; many that have the gift of utterance, and understand all sciences; yet that church may be in an unhealthy condition. Such was the case with the church at Corinth. Paul, in the opening of his epistle, tells them that he thanks God always on their behalf for the grace of God given unto them by Christ Jesus, that in everything they were enriched in all utterance, and in all knowledge, so that they were behind in no gift, waiting for the coming of our Lord Jesus Christ. The Corinthians were what we should call now-a-days, judging them by the usual standard, a first-class church. They had many who understood much of the learning of the Greeks; they were men of classic taste, and men of good understanding, men of profound knowledge, and yet in spiritual health that church was one of the worst in all Greece, and perhaps in the world. You would get find another church so low sunk among the whole of them as this one, although it was the most gifted. Now what should this teach us in the very outset? Should it not show us that gifts are nothing, unless they are laid on the altar of God? That it is nothing to have the gift of oratory, that it is nothing to have the power of eloquence, that it is nothing to have influence, unless they all be dedicated to God, and consecrated to his service? I said it is "nothing;" I mean it is nothing good. Alas! it is worse than nothing good; it is something evil, it is something dreadful, it is something terrible for a man to have these gifts, and yet to misuse them, for they shall only furnish fuel for a fiercer flame than he would have endured had he not such abilities. He who buries his ten talents may well expect to be given over to the tormentor. This is the lesson taught us. Let us never judge men by their talents—let us never estimate our fellows by externals—but by the use which they make of their powers; by the end to which they devote their talents, by the kind of duty which they bring on those

pounds which their Master has entrusted to them.

That this world is fallen, is the first truth in all theology. "We have gone astray like lost sheep," and had there not been mercy in the mind of God, he might justly have left this world to perish without ever calling it to repentance; but he, in his wondrous long-suffering and his mighty patience, was not pleased so to do. Being full of tender mercies and loving kindness, he determined on sending the Mediator into the world, whereby he might restore it again to its pristine glory, and might save for himself a people whom "no man could number," who are to be called the elect of God, loved with his everlasting love. In order that he might rescue the world, and save those elect ones, the Lord of Hosts has constantly ordained and sent forth a perpetual priesthood of testifiers. What was Abel with his lamb but the first martyred witness of the truth? Did not Enoch wear his mantle when he walked with God, or prophesied the second advent? Was not Noah a preacher of righteousness among a gainsaying generation? The glorious succession never fails. Abraham comes from Ur of the Chaldees, and from the hour of his call till the day when he slept in Machpelah, he was a faithful witness. Then we might mention Lot in Sodom, Melchisedec in Salem, Isaac and Jacob in their tents, and Joseph in Egypt. Read the Scripture history, and can you fail to observe a golden chain of united links, hanging over a sea of darkness, but yet uniting Abel with the last of the patriarchs.

First, let me remark, that Christ witnesses directly for himself, and that is one thing in which he is superior to all the rest of the prophets—and the other holy men who testified to the truth. What did Isaiah say? and what did Elijah say? or Jeremiah? or Daniel? They only said second-hand things, they spoke what God had revealed to them. But when Christ spoke, he always spoke directly from himself. All the rest only spoke that which they had received from God. They had to tarry till the winged cherub brought the live coal; they had to gird on the ephod and the curious girdle with its Urim and Thummim; they must stand listening till the voice spake—"Son of man, I have a message for thee." They were but instruments blown by the breath of God, and giving sounds only at his pleasure; but Christ was a fountain of living water, he opened his mouth and the truth gushed forth, and it all came directly from himself. In this, as a faithful witness, he was superior to every other. He could say, "What I have seen, and heard, that do I testify;" I have been inside the veil; I have entered into the sanctum sanctorum; I have dived into the depths, I have soared into the heights; there is not a place where I have not been, there is not a truth which I cannot call mine own. I am no voice of another. I am he. In this respect he surpassed every other.

Yet, further, Christ's testimony was perfect in testifying to all truth. Other men only gave testimony to parts of truth, but Christ manifested it all. Other men had the threads of truth, but Christ took the threads and span them into a tapestry, made them into a glorious robe, put it on, and came forth clothed with every truth of God. There was more of God revealed by Christ than in the works of creation, or in all the prophets. Christ was

a testifier to all God's attributes, and he left none of them unmentioned. Do you ask me whether Christ bore testimony to the justice of God; I tell you yes. See him hanging there, languishing on Calvary, his bones all dislocated. Did he bear testimony to God's mercy? Yes. See those poor creatures who were limping there just now—the lame man leaping like a hart, the poor man beholding the sun and rejoicing. Did he witness to the power of God? I say yes. You see him standing in the prow of the ship, and saying to the winds, "Be still!" and holding them in the hollow of his hand. Has he not borne testimony to everything in God? His testimony was perfect; nothing was left out; every thing was there. We could not say that of any other man. I believe we cannot say that of any modern preacher. Some people say, I can hear Mr. So-and-so, because he preaches so much of doctrine, another likes all experience, and some want all practice. Very well, you do not expect that God has made one man to say everything. Certainly not. One class of men defend one class of truths, and another, another. I bless God that there are so many denominations. If there were not men who differed a little in their creeds, we should never get so much Gospel as we do. One man loves high doctrine, and he thinks he is bound to defend it every Sabbath. So much the better. Some do not speak of it at all, that he helps to make up other people's deficiencies. Some men are fond of fiery exhortations; they give them every Sabbath, and they cannot preach a sermon without them. But, then, others do not give them at all, so that the lack of one is supplied by the other. God has sent different men to defend different kinds of truths. But Christ defended and preached all. He took them, bound them in one bundle and said, "Here is myrrh, and spice, and aloes altogether, here is the whole truth"—Christ's testimony was perfect.

Mark, once more, before I come to the confirmation of this testimony, Christ's testimony was final. His was the last testimony, the last revelation that ever will be given to man. After Christ nothing. Christ comes last; he is the stepping stone across the brook of time. All who come after him are only confirmers of the testimony of Christ. Our Augustus, our Ambrose, our Chrysostom, or any other of the mighty preachers of olden times, they never pretended to say anything fresh. They only revived the Gospel—that same old-fashioned Gospel which Christ used to preach. And Luther, and Calvin, and Zuingli, and Knox, they only came to confirm the truth. Christ said "finis" to the canon of revelation, and it was closed forever. No one can add a single word thereto, and no one can take a word therefrom. We Dissenters are sometimes charged with inventing a new Gospel. We deny it. We say that our Owen, Howe, Henry, Charnock, Bunyan, Baxter, or Janeway, and all that galaxy of stars did not pretend to anything new; they only preached the same thing over again, they only revived the things that Christ said, they only professed to be confirmers of the witness, and not witnesses. And so it has been with the great men we have lost during the last century. Whitefield and his brother evangelists, and men who stood in the same position as Gill, or Booth, or Rippon, or Carey, or Ryland, or some of

those who have just been taken away—they did not pretend to anything new. They only said, Brethren, we come to tell you the same old story; we have got just as much as God bestows; we are not-testifiers of new things; we are only confirmers of the witness, Christ Jesus.

II. And now we come to the second part of our subject, and that is, the testimony of Christ is to be confirmed in you. There are two points here—the testimony of Christ needs to be confirmed in ourselves, and it needs to be confirmed in others.

1. First, then, to every Christian the testimony of Christ needs to be confirmed in his own heart. O, beloved, that is the best confirmation of Gospel truth which every Christian carries about within him. I love "Baker's Analogy," it is a very powerful book. I love "Foley's Evidences," but I never need them myself, for my own use. I do not want any proof that the Bible is true. Why? Because it is confirmed in me. There is a witness which dwells in me, which makes me bid defiance to all infidelity, so that I can say:

"Shall all the forms that men devise, Assault my faith with treacherous art, I'd call them vanity and lies, And bind the Gospel to my heart."

I do not care to read books opposing the truths of the Bible. I never want to wade through mire for the sake of washing myself afterward. When I am asked to read a heretical book I think of good John Newton. Dr. Taylor, of Norwich, said to him: "Have you read my Key to the Romans?" "I have tarred it over," said the doctor. "And is this the treatment a book must meet with which has cost me so many years' hard study; you ought to have read it carefully, and weighed deliberately what comes forward on so serious a subject." "Hold," said Newton, "you have cut me out full employment for a life as long as Methuselah's. My life is too short to be spent in reading contradictions of my religion. If the first page tells me the man is undermining truths, it is enough for me. If I had the first mouthful of a joint tainted, I do not want to eat it through to be convinced; I ought to send it away." Having the truth confirmed in us, we can laugh all arguments to scorn; we are plated in a sheet of mail when we have a witness within us to God's truth. All the men in this world cannot make us alter one single iota of what God has written within us. Ah, brethren and sisters, we want to have the truth confirmed within us. Let me tell you a few things that will do this. First, the very fact of our conversion tends to confirm us in the truth. O, says the Christian, do not tell me there is no power in religion, for I have felt it. I was thoughtless like others; I laughed religion to scorn, and those who attended to it; my language was, Let us eat, drink, and enjoy the sunshine of life, but now through Christ Jesus I find the Bible a honeycomb, which hardly needs to be pressed to let the drops of honey run out; it is so sweet and precious to my taste that I wish I could sit down and feast on my Bible forever. What has made this alteration? That is how the Christian reasons. He says, there must be a power in grace, otherwise I never would be so changed as I am; there must be truth in the Christian religion, otherwise this change never would have come over me. Some men have ridiculed religion and

Indigestion, Cramps or intestinal disorders, such as Cholera, Diarrhoea, etc. DE RICQLÈS ALCOHOL DE MENTHE gives quick and thorough relief; should be kept always on hand; is conducive to sleep in nervous attacks. RICQLÈS ALCOHOL DE MENTHE has a record of over sixty years in Europe. Sold by All Druggists. E. FRUENKEL & Co., Agents for U. S., New York

Do you intend buying a rifle or pistol? If so, get the best which is a STEVENS Rifles range in price from \$4.00 to \$75.00. For large and small game, also for target practice. Pistols from \$2.50 to \$30.00. Send stamp for large catalogue illustrating complete line, bristling of valuable information to applicants. J. STEVENS ARMS AND TOOL CO., 200 New St., CHICAGO, ILL., MASS., U. S. A.

THE ROYAL INSURANCE COMPANY LIVERPOOL. (Incorporated.) Under a Charter, Renowned London Reg't. Columbia Building, Louisville, Ky. Agents in all the towns of the South.

HOTEL ALBERT Corner of 10th Street and University Place NEW YORK CITY. European Plan. Rooms \$1.50 per day and upwards. The best of Food, good cooking, prompt and liberal service in Restaurant. Special attention to Ladies travelling alone. L. S. FRINKEL. Through Sleeping Car Service Louisville to Jacksonville via SOUTHERN RAILWAY. Leave Louisville 7:05 a. m. daily Leave Lexington 9:25 a. m. daily Arrive Jacksonville 1:25 p. m. daily Arrive at Atlanta 9:25 p. m. daily Arrive at Jacksonville 6:30 a. m. daily Equally as good schedule returning. Also train leaving Louisville 7:45 p. m. has through connections and sleeping car service, arriving Jacksonville at 10:30 p. m. next evening. The Southern Railway, in connection with the Queen & Crescent Route, is the only line with 24-HOUR SCHEDULE BETWEEN LOUISVILLE AND JACKSONVILLE. Superior connections at Jacksonville for all points in North Florida. Winter Tourist Tickets now on sale to principal resorts of Florida and the Southern States—also to Havana, Mexico and Porto Rico via Southern Railway. Information: 405 Fourth Avenue, Louisville, Ky., A. W. HUBBARD, Passenger Agent. W. A. TERRY, General Passenger Agent, Washington, D. C. W. R. TAYLOR, A. G. F. A., Louisville.

its followers, and yet divine grace has been so mighty, that those very men have become converted and felt the new birth. Such men cannot be argued out of the truth of religion. You may stand and talk to them from dewy morn to setting eve, but you can never get them to believe that there is not truth in God's word. They have the truth confirmed in them.

Then, again, another thing confirms the Christian in the truth, and that is, when God answers his prayers. I think that this is one of the strongest confirmations of truth when we find God hears us. Now I speak to you, on this point, of things which I have tasted and handled. The wicked man will not believe this; he will say, Ah, go and tell those who know no better. I say, I have proved the power of prayer a hundred times, because I have gone to God, and asked him for mercies, and he has had them. Ah, say some, it is only just in the common course of providence. "Common course of providence!" It is a blessed course of providence; if you had been in my position you would not have said that; I have seen it just as if God had rent the heavens, and put his hand out and said: "There, my child, is the mercy." It has come so plainly out of the way, that I could not call it a common course of providence. Sometimes I have been depressed and downcast, and even out of heart at coming to stand before this multitude, and I have said, what shall I do? I could fly anywhere rather than come here any more. I have asked God to bless me, and send me words to say, and then I have felt filled to the brim, so that I could come before this congregation or any other. Is that a common course of providence? It is a special providence—a special answer to prayer. And there be some here who can turn to the pages of their diary, and see there God's hand plainly interposing; we can say to the infidel, Begone! The truth is confirmed in us, and so confirmed that nothing can drive us out of it.

2. The second thought was, that it was our business not only to have the truth confirmed in our own souls, but so to live that we might be the means of confirming the truth in others. Do you know what Bible the wicked and the worldly man reads? He does not read this Bible at all. He reads the Christian. "There," says he, "that man goes to church, and he is a member; I will see how he lives, I will read him up and down;" and he watches him and reads his conduct. "If he is bad," he says, "religion is a farce;" but if he is a man who lives up to it, he says, "There is something in religion after all." Wicked men do not read the Bible; they read Christians; they read professors and members. They watch them, to see how they live, with a careful eye. Christians have got Argus with a hundred eyes staring on them. The wicked world looks at every fault with a magnifying glass, and they make the smallest molehill into the greatest mountain; and if there is a mote in our eye, they will make it into a beam, and they will say the man is a hypocrite at once. It is the duty of every child of God so to live, that he may confirm the witness of Christ. We should labor to do it in all the common things of daily life: "Whether ye eat, or drink, or whatever ye do, do all to the glory of God." Some men think that religion lies in

great things. It does not, it lies in little things. That man who died last night, and went to heaven; if you ask what his life was the day he died—why he ate, he drank, there was nothing particular about the day. Take any one day of our lives; we eat, drink, rise in the morning, go to bed at night, nothing very particular about the day. Our life is made up of little things, and if we are not careful of little things, we shall not be careful of great ones. If we do not take care of little things, the great ones must go wrong. O, may you have grace so to live that the world may find no fault in you; and if in little things they see an exactness and almost precision (and too much precision will be better than the looseness of the morals of some professors), then they will say, There is something in religion; that man's life has confirmed it in my mind, because he lives up to it.

Then, again, if you can bear the taunts of wicked men, without returning them, that will be a way of confirming religion. O, when I have entered into a controversy with some men, and have been betrayed into heat of temper, I could have bitten my fingers off that I should have done so. If you can keep your temper when men laugh at you, and if, when they revile you, you do not return it, you will confirm the truth. They will say, There is something in that man, otherwise he could not so keep his temper. You have read of James Haldane. Once, when unconverted, he threw a ship's tumbler at the head of a person who insulted him; but when regenerated, on another occasion of insult, he simply said, "I would resent it, but I have learned to forgive injuries and overlook insults." Men were obliged to say of him, "There is something in religion which can bring such a lion as that down, and make him such a lamb." Thus you will confirm the witness of Christ, if you bear up against persecution. If you can bear the laugh and jeer of wicked men patiently, you will confirm the truth.

Now, my friends, to close; the last confirmation you and I will ever be able to give to the witness of Christ is coming very soon. There is an hour when we shall no longer be able to confirm the truth; for we must die, and that is the best confirmation of a man's principles—when he dies well. One of the noblest confirmations of the Christian religion is the fact that a man dies a peaceable, a happy and a triumphant death. O, if when you come to die you are able to say, "O Death, where is thy sting? O Grave, where is thy victory?" and if you can grasp the tyrant Death in your hand and hurl him to the ground; and triumph in him who said, "O Death, I will be thy plague; O Grave, I will be thy destruction!" If you can die without fear, or repining, or remorse, knowing that you are forgiven—if you can die with the song of victory on your lips, and with the smile of joy upon your countenance, then you will confirm the witness of Christ.

Once more, let me, in conclusion, urge you as followers of Christ Jesus, as those whom he has loved with an everlasting love; as heirs of immortality, as those who have been rescued from the pit of destruction, as professors of religion, as members of a Christian church, let me beseech you to make it your first and last object to confirm

the witness of Christ. Wherever you are, whatever you are doing, say within yourself, I must so live and die that I may confirm the witness of Christ. I must so walk among my friends and neighbors, that they will see that there is a truth and a power in religion. And let me warn you not to undertake this in your own strength; you will want fresh power from on high from the Holy Ghost. Get a fresh supply of grace at the throne. You will want fresh power from the throne of heavenly grace. It is a good plan that some persons adopt; they walk home, and when they get there, they have a few minutes in prayer with their God. It is a blessed way of clenching the nail and making a sermon tell.

ALONE WITH GOD.

No great purpose has ever been achieved by any individual until his spirit has first gone out into some wilderness solitude, and there discovered its native strength, its absolute invincibility, when it relies upon no help but that of God. This is the experience of all the greatest among men. They go apart from their fellows for awhile, like Moses into the land of Midian, or like the Lord Himself into the wilderness, or like St. Paul into the Arabian desert, and there in solitary communion with God they come to themselves. From that communion with God, from that highest of all companionships, they drink in strength to fit them for the work of their lives. Alone with God they see visions which fill their souls; visions which never fade afterward, even in the light of common day, but which serve as beacon lights to guide them, through storm and darkness, till the purpose of their lives is fulfilled.—Edwin H. Eland.

PROGRAMME.

The following is the programme of the Fifth Sunday Meeting of the Salem Baptist church, Cumberland county, December 29 and 30:

SATURDAY, DEC. 29.

10 A. M.—Opening exercise by Rev. J. L. Adkins. Bible authority for missions by J. W. Catron and William Cheek.

DISCUSSION.

The relation of churches to Mission Boards, by J. M. Dickerson and J. L. Adkins.

DISCUSSION.

Adjournment. 2 P. M.—What is a Baptist church? by S. Grider and J. E. McMurtrey.

DISCUSSION.

SUNDAY MORNING. 10 A. M.—Sunday-school in every church, by L. Dalton, W. H. Cole, W. H. Cneek and J. O. Ewing.

Sermon—The Great Commission—Rev. J. C. J. Selvaige.

1:30 P. M.—Sermon by Rev. B. Wright; S. Grider, alternate.

\$100 REWARD. \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's 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 it no chance of strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

Address, F. J. CENNEY & CO, Toledo, O. Sold by Druggists.

Hall's Family Pills are the best.

Christmas Presents for All.

Suggestions for Men.

- 50c For your choice of 20 styles of Men's Silk Ties; all shapes; each one put up in a Christmas box.
- \$1.50 For Men's New heavy Hessian Undershirts, in broadest effects, colors pink, light blue, white, red, violet and black.
- \$3.50 For Men's All-wool Cloth "Monkies" Jackets, silk corded seams; pockets and cuffs with plaid lining; others at \$4.50.

Fancy Work.

- 49c For Mosaic Lined Dresser Scarfs with hemstitched ends, stamped in carnation, violet and rose.
- 74c For An All-linen Hemstitched Dresser Scarf, 14 inches long, stamped in new conventional patterns with drawn-work border.
- 98c For a fine quality 24-inch Table Cover, with beautiful drawn-work border and hemstitched.

Bulk Perfumery.

- 10c Instead of 20c, per ounce for Triple Extract Violet, White Rose, Jockey Club, Persian Bouquet, Purple Lilac, Crab Apple.
- 25c Instead of 50c, per ounce for choice odors of Violet, Heliotrope, Jockey Club, Carnation, Lilac, Crab Apple and Rose.
- 35c Instead of 70c, per ounce for exquisite odors of Violet, Heliotrope, White Rose and Jockey Club.

Choice Jewelry.

- 24c For pretty Spiral Hairpins, in all colors of setting.
- 48c For Infants' Sterling Silver Bracelets, with or without heart attachment.
- 74c For Ladies' nice quality Sterling Silver Chains.
- 80c For pretty Gold-plated Chain Necklaces, with heart attachment.

Our Mail Order Department

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

J. Bacon and Sons,

Market Street, Above Preston, Louisville, Ky.



Liberty

College

First Term Begins Aug. 30. Second Term Begins Jan. 17.

GLASGOW, KY.,

If you believe in thorough education, send your child to Liberty College. Its Faculty contains some of the finest and most competent teachers. The College is beautifully located and is one of the healthiest spots in Kentucky. Wholesome food and delightful home influences are the features of the boarding department. In addition to the literary and scientific branches, you can take business courses, art, vocal and instrumental music. Glasgow is a prohibition town of about 1,000 inhabitants. A child put under our care will be safe from evil influences as under their parental roof. You cannot find a better place at our low prices.

Write for Catalogue.

J. H. Burnett, Pres. George J. Burnett, Vice-Pres.

THE WEEKLY OFFERING CALENDAR

and Coupon Book System will immediately solve the financial problem for our churches. If interested, send me to cover cost for complete sample to C. O. Purinton, Fullerton, Boone, Iowa. I certainly approve of C. O. Purinton's financial plan in church matters, and were I a pastor I would introduce it and put it in practice.—H. Ford, D. D., St. Louis. "I am sure that the general use of Bro. C. O. Purinton's plan would very greatly improve the finances of our churches."—Hansley J. Brecker, D. D.—I agree with Dr. Brecker in the view of this financial plan.—J. F. Greene, President Wm. Jewell College.

A Vest-Pocket Dictionary 25c

25,000 words, bound in cloth. English Book Concern, 625 1/2 Ave. Louisville

EDITORIAL.

NOW IT IS DONE.

"One should keep his mind open to new truth," is an expression we often see and hear in these days. There is no new truth and can be none, forevermore.

But the expression, "keep the mind open to new truth," has become a phrase to juggle with. It is used to inculcate error into the mind.

1st. "Keep your mind open to new truth." Therefore loosen your hold on what you have been believing, and do not be fettered by "tradition."

2d. In keeping your "mind open to new truth," you must, of course, lead a ready ear to these new vagaries and old errors in new dress which I offer you.

3d. These views can be held reverently, and with an admission that there is a germ of truth in the old doctrines. These new views are broader, and everybody will sooner or later adopt them.

4th. The acceptance of the new views does not after all surrender what is essential. You can still believe in God, and can believe the Bible is of great value to the world.

5th. Of course, the old doctrines of atonement, redemption, depravity, guilt, hell, &c., &c., must be sublimated; but you can still believe that Christ's life was beautiful and his death noble.

By taking these five degrees, a young man who was reared in a pious home may become what old-fashioned people used to call an infidel, but what some new-fashioned people call an "advanced" and "progressive" Christian.

In a recent number of a Northern Baptist paper, once a great bulwark of Baptist orthodoxy, there is an article by a prominent Baptist doctor of divinity in which he urges his readers to be ready to accept "new truth," and,

of course, he puts in a plea also for "a new definition of inspiration, miracle and the supernatural." And our observation is that when a man begins by pleading for keeping "the mind open to new truth," he ends by attacking the authority of the Bible.

"What is new, is not truth, and what is truth, is not new." A man should not "keep his mind open to truth" as a man holds a door open to the wind.

The way these "advanced" men evaporate the faith is well illustrated in a recent statement of the "Evangelical faith" by The Outlook, as follows:

God has revealed himself to ancient prophets, through whose writings, preserved in the Bible, that revelation has been communicated to others; he has more perfectly revealed himself in the life of Jesus the Christ, in whom he dwelt, and through whose human life he manifested his own nature.

This statement leaves out the atonement, the inspiration of Scripture, the divinity of Christ, repentance, faith, justification, &c., &c., &c. It contains nothing to which the most radical Unitarian could not subscribe.

The King's Daughters of Louisville have a special annual meeting, and they have the Lord's Supper administered at the meeting. At the last meeting, the Rev. Dr. Felix R. Hill, pastor of the Broadway Methodist church, was informed, officiated in the administration of the Lord's Supper.

This is assuming church functions on the part of the King's Daughters, and it shows one of the dangers of such organizations. Unless they are carefully guarded and held to the lines along which they are started, they begin to assume church functions.

PRESIDENT W. T. WHITLEY, of the Baptist College in Melbourne, Australia, is spending part of his summer vacation in America. He spent Saturday and Sunday in Louisville, and the writer greatly enjoyed seeing and hearing him.

When Mr. John D. Rockefeller offered \$100,000 to Wallesey College, the lady principal, with

sixteen of the teachers, signed a memorial to the trustees, asking that before accepting this gift they institute inquiry into the methods by which Mr. Rockefeller made his money, and if they found those methods wrong to decline the gift.

This raises an interesting question. Shall our colleges and churches receive money from men who make their money by wrong methods? Does such acceptance involve any endorsement of these methods?

Should a church, for example, receive money from a saloon-keeper? In answering this question several questions are involved.

We recall the story of a preacher who after preaching a strong sermon against the saloons, was next day walking down the street in sight of a saloon-keeper, who said to his companions: "Yonder comes that preacher who preached against my business."

It seems to us that if the money really belongs to the saloonist, he ought to contribute to church support and to other good objects; but this should not take the edge off the church's most emphatic condemnation of the saloon business.

It was the pleasure of the writer to attend the first day's meeting of the State Board Institute at Barboursville last week, and to hear admirable addresses from Rev. H. H. Hibbs and W. B. McGarrity and from Dr. J. W. Warder.

The attendance was gratifyingly large, and the interest was deep. A goodly number of representative mountain preachers were present, and they gave profound attention.

Dr. P. H. Kennedy, the general missionary of the colored Baptists of Kentucky, gives us the following figures for the institute work among the colored people of the state from Jan. 1st, 1896 to Oct. 1st, 1900. There were held 51 New Era institutes, in which 345 lectures were delivered. There were 1,023 ministers in attendance, and the total attendance, beside ministers, was 29,848.

THE TEXAS TORNADO SUFFERERS

We have received for the benefit of the Texas tornado sufferers the amounts named below, and have duly forwarded them, as indicated. Some of the money was designated, and in each case the designation has been carefully respected.

Table listing donors and amounts: Roanoke, Ala., Sep. Church \$35 00, Western Recorder 25 00, Mrs. J. Lawrence Smith 25 00, Mrs. John Caperton 25 00, Bloomfield Baptist church 18 25, etc.

Summary table: Total received \$275 80, Sent Dr. W. M. Harris 80 00, Sent Dr. J. B. Gambrell 11 00, etc.

Total forwarded \$375 80

We were pained to learn of the illness of the Rev. G. O. Cates. He had been preaching twice a day for a hundred days, with his characteristic intensity and with great success.

[Since the above was in type, we have learned that he has rallied and is able to be about again, of which we are glad.]

Dr. P. H. Kennedy, the general missionary of the colored Baptists of Kentucky, gives us the following figures for the institute work among the colored people of the state from Jan. 1st, 1896 to Oct. 1st, 1900.

Editorial Varieties

Germany has now 52,000,000 population while France has only 39,000,000.

You are going to make some Christmas gifts this season. Well, what better thing for the price could you give your friend than the Western Recorder for a year?

It is a curious and noteworthy fact that fewer voters were cast in the late Presidential election than in the election of 1888. It is estimated that more than a million voters stayed away from the polls.

It is not generally known that in the Negro republic of Haiti, the white people who live there are not allowed to become citizens or to have any part in the government.

In Porto Rico cemeteries, graves are rented. After the body has been in the grave the full time and the lease is not renewed, the bones are taken up and piled in a corner of the cemetery devoted to that purpose.

The new census shows that there are 91 cities in the United States with over 20,000 population, 19 with between 100,000 and 200,000, 48 with between 50,000 and 100,000 and 81 with between 15,000 and 50,000.

It is estimated that during the late disturbances in China twenty thousand native Christians were killed in the Peking division alone. The days of martyrs are not over.

At the recent meeting of the section of the Pan-Presbyterian Alliance, in this city, the beauties and glories of Christian union were eloquently set forth, and yet—and yet—right under the noses of the speakers were four different sorts of Presbyterians.

Prof. Tall read a paper at the recent meeting of the German Evangelical Alliance at Halle, in which he gave figures showing that in the last twenty-five years the Protestants of Europe have increased 50 per cent, while the Catholics have increased 21 per cent.

The retirement of Dr. John E. White from the state mission secretaryship in North Carolina to become pastor of the Second church in Atlanta, has been noted in our columns. And now the Rev. Livingston Johnson, of Greensboro, has been chosen by the North Carolina Baptist Convention to fill the vacancy.

The editor of the RECORDER has accepted an invitation to deliver one of the three addresses at the annual meeting of the Dr. Conwell's in Philadelphia, on the last Sunday of the century. This great church, the largest in America, will close the old and open the new century with a special celebration.

At the late Baptist (?) Congress, after several had tried to point out "weak points in the Baptist position," the chair announced the hymn "How firm a foundation, O ye saints of the Lord," and singing that hymn served as a reply to the speeches.

The ministry has ever been able to furnish examples of unselfishness. Dr. J. B. Gambrell, Missionary Secretary of the Baptists of Texas, refused to allow his salary to be increased.

It is not remarkable that no man can get on a jury who is not a gentleman? The lawyers always say "gentlemen of the jury," and of course they would not do that if the jury were not made up of gentlemen.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached on "Giving" and Bro. R. W. Rabb preached on "Losing God." Three received by letter. One of the members presented the pastor \$50 with which to purchase a new suit as a Christmas gift.

Broadway—Pastor Jones preached on "Christ crucified," and on "Knowing the time to put off and to put on." Eight received by letter and one for baptism. Pastor Jones addressed the Indianapolis Social Union, and aided Pastor R. P. Johnston in a meeting at St. Louis.

Chestnut-street—Pastor Weaver preached on "God's method of salvation," and on "God's call to decision." Meeting closed Friday night. Four received for baptism, five by letter and six baptized. In all there were sixty additions since meeting began.

East—Pastor Felix preached on "Giving up and getting," and Bro. S. O. Mitchell preached on "Love." Four joined by letter. Thursday night a delightful reception was given to the pastor.

McFerran Memorial—Pastor Hamilton preached on "Stages in the Christian life," and on "Where is the Lord God of Elijah?" Four joined by letter. Bro. A. C. Dixon is to aid in a meeting in February.

Twenty-second and Walnut—Pastor Dement preached on "How to know whether you are saved," and on "The best time for being saved." A fine meeting in progress. Fifty-nine additions—81 by baptism. Bro. Golden has done excellent preaching. The pastor will continue the meeting through Wednesday night. Ten additions Sunday.

Clifton—Pastor Foster preached on "The report of the spies," and on "God's wonderful love."

East Mead—Brother E. D. Simms preached on "God's being with us," and Pastor Cooper preached on "Prayer."

Franklin-street—Pastor Jenkins preached on "The glory of the Son," and on "The old and the new covenants."

German—Pastor Wm. Ritsmann preached on "The unbeliever of believers," and on "Mary's song of praise." Collection for Home Mission 50c per capita.

Highlands—Pastor Dawes preached on "God's discouraging worker," and on "Doing good to the living."

Logan-street—Bro. A. C. Cree preached on "Missions," and Pastor Montgomery preached on "Why will ye die?"

Parkland—Pastor Taylor preached at both hours. Two joined by letter. Portland-avenue—Pastor Tralle preached on "Special providence," and on "The ideal daughter."

Southgate-st.—Pastor McFarland preached on "Perfect workers," and on "Looking to the hills." One received for baptism.

Third-avenue—Evangelist T. T. Martin preached on "God's love," and on "Mooses' lifting up his hands in the wilderness." Nine received for baptism and two by letter. Meeting continues with deepening interest.

Twenty-sixth and Market—Pastor Thompson preached on "God's discouraged worker," and on "The destruction of Sodom."

Highland Park—Pastor McClendon preached on "Having the law in the heart," and on "The blessedness of giving."

Oakdale—Pastor Hill preached on "Jonah," and on "Is the young man saved?" Two baptized.

The Point—Bro. J. G. Ray preached on "No compromise with sin," and on "The lepers of Samaria." Meeting continues. Ten received for baptism and two by letter. Bro. D. P. Montgomery preaches nightly this week.

Cane Run—Pastor Whittinghill preached on "Zealness."

Jacob's Addition—Pastor Whittinghill preached on "The spirit of Christ."

Hope Mission—Pastor Bruce reports a work of great power during the week.

Bro. Harr told the Conference of interesting work in the jail. A noted singer has been converted there.

Bro. W. C. McCall, R. H. Rabb,

J. L. Sproules and T. T. Martin were at the Pastors' Conference and Bro. Rabb and Martin made addresses.

SEMINARY NOTES.

Bro. R. M. Rabb preached at Walnut-street Sunday night.

Christmas and grandmothers are the all absorbing topics now.

Hal. T. Buckner is spending the holidays with his home folks in Texas.

Bro. U. S. Thomas preached to the children at Chestnut-street Sunday afternoon.

Deacon L. P. Ellison, a prominent merchant of Hickman, was a recent visitor among us.

Bro. A. N. Fiedler, Paris, Texas, and Bro. L. B. Finney, Va., have left for their respective homes.

The family of Bro. H. R. McEldon have joined him, and are now happily located at 812 1/2 Cawthon Street.

Bro. H. M. Geren was elected chairman of Tennessee prayer-meeting, made vacant by Bro. J. T. McLaughlin.

The oratorio, "The Messiah," at the Auditorium was an event that furnished much pleasure to a large number of the brethren.

Messrs. Jno. T. Bacon, lecturer, from South Carolina, and W. H. White, Madisonville, Ky., called upon friends during the week.

Bro. F. B. Ray, pastor Immanuel Baptist church, Nashville, Tenn., gladdened the hearts of his friends with his sermon Sunday.

Bro. H. H. Newfield was called to the bedside of his mother in Rose Hill, N. D. We hope she may be in such a condition that he may return to us soon.

Many of the brethren are indebted to the young ladies of Walnut-street church for a very enjoyable time on Friday evening. It is said that Law and Larson had some thrilling experiences.

Dr. Dargan, conducted prayer-meeting for us on Thursday night, to the delight and edification of all present. He always has something to say that is helpful, and we appreciated his coming.

Bro. C. C. Coleman performed his first marriage ceremony one day last week. It is said that he was so excited he exclaimed: "Will you become Mrs. Coleman?—a—Mrs.—, I mean."

Supplies for Sunday: Dr. A. T. Robertson, Norwood, Ohio; C. T. Williamson, Cincinnati; Geo. Griffin, White Chapel, Ind.; G. N. Corwin, Little Rock, Ark.; Geo. Garrettsville, Ind.; J. F. Vines, Alton, Ky.; H. H. Maaburn, Walnut-St. Owensboro, Ky.; O. L. Powers, Prospect, Ky., and A. C. Cree, Logan-street.

It was quite a pleasure to both the faculty and students to have the Rev. W. T. Whyte, M. A., LL. D., President Baptist College, Melbourne, Australia, with us on Saturday. The class in Pastoral Duties especially enjoyed his pleasing and timely remarks to them. He has been in Canada for some time, and as he is now in the States, he is in the country without making a visit. He was very much delighted with the way we do things here.

W. W. HOANER.

THE STATE.

Pastor Wm. D. Nowlin writes from Lexington: "We had a good day Sunday, Dec. 9. Bro. L. T. Creek, of Galveston, Texas, was with us and told of the horrors of the great storm and the present destitution and heroic struggles of his church.

After his talk I asked our church to help our Galveston brethren, and they responded very cheerfully and liberally. When the collection was counted, we found we had something over \$48 for Bro. Creek's church. I have just returned from Flemingsburg, where I assisted Pastor Stibbald in a meeting. Bro. Stibbald has his hand well in hand, and is popular with his people. The church is small, but is composed of as fine a lot of people as I ever saw. I was very greatly surprised in the town and people. The meeting was called by a telegram calling me home to conduct the funeral of one of my oldest members—Mrs. Liddie Wilson. We are hoping to have a revival in January or February. Our church is moving along pleasantly."

Pastor D. H. Howerton writes: "On Sunday, Dec. 9, I closed a meeting of two weeks' duration which was held at Dripping Springs, Edmondson county. Bro. O. C. Davis, from Bethel, did the greater part of the preaching, very much to the edification of the large congregations

which attended the meeting. Not for years has the church been so revived as at this time. Eight souls were happily converted and five were added to the church by experience and baptism; one was restored to fellowship in the church. This is a very worthy band of the Lord's followers, and have very much endeared themselves to their humble pastor. The Lord came then to grow in grace and the knowledge of the Lord Jesus Christ."

Pastor F. M. Welborn writes: "Assisted Bro. G. W. Gill and his noble-hearted flock at Bethel, Mulhennburg county, in a meeting closing Dec. 2nd. A number professed conversion, and 7 were added by baptism, among whom was a bright little boy nine years old weighing about 45 pounds. Our little flock at Pleasant Hill (Buchville) are ready to do, in the thought of having their new houses of worship completed early. Theirs is a fine field. Any money that brethren give them will be well spent and appreciated."

Pastor S. H. Pope writes: "On the 3d of this month we closed one of the best revivals at Hillsdale church we ever held, assisted by the church, doing all the preaching, the good Lord working in the hearts of the people to will and to do of his own good pleasure. Results: Old troubles healed up, 17 professions, 17 additions, 14 baptized and three will follow. The pastor constituted this church 19 years ago, and has been the pastor, except three years, from the time it was constituted. They gave us a united call, doubling our salary and will give us the Orphans' Home. We are here at this little city and commenced, last night was a week ago, preaching in an old Side Baptist house, as they are called. The good Lord has, through the simple Gospel, awakened the whole community. There have been 14 conversions and as many more at the altar of prayer, to God be all the glory. Pray for us; we need your prayers."

A ten-days revival meeting with the Yalvington Baptist church closed last Wednesday. There were 21 additions to the church, 17 for baptism. Pastor W. H. Dawson was assisted by Pastor R. N. McNemer, of Richmond, Ind.

Pastor E. W. Coakly writes: "We have just closed a ten-days' meeting of wonderful power and profit at Richabara church. Eleven were added to our number and the church wonderfully revived. Bro. B. F. Jenkins was at home with us and did half the preaching with great zeal and power."

OTHER STATES.

Our church at Charlottesville, Va., gets back her old pastor—J. B. Turpin—again to their great joy.

Pastor H. A. Bagby has resigned the care of the Calvary church, Richmond, Va., and has accepted the call to the First church of West Point, Miss. He is a native of Kentucky, as is Mrs. Bagby, so this is almost an item of Kentucky news.

Pastor Richard Hall, assisted by Bro. C. B. East, had a meeting in the Florence church, Ala. The meeting was blessed in the number of men reached, more than half of the converts being men. There were 34 professions of religion and 23 additions to the fellowship of the church, with more to follow.

A meeting in the Immanuel church, Nashville, Tenn., closed last. Pastor Ray was assisted by Pastor Arose, of Clarksville, closed with 18 professions of religion and 12 additions by experience and baptism.

The Humboldt church, Tenn., has set apart Bro. W. R. Hill to the full work of the Gospel ministry.

Pastor I. N. Pentecost writes from Martin, Tenn.: "Bro. Boyce Taylor has just closed a good meeting with us. Much good done."

Pastor R. P. Johnston, of St. Louis, has been aided in a series of meetings by first Bro. J. P. Greene and then by Bro. C. H. Jones, of this city. At last accounts 20 had been received for baptism.

A meeting in the Wessler church, Tex., recently closed with the church and added 13 to its fellowship.

Twenty-four have been added to the fellowship of the Ganze church, Texas, as the result of a two-weeks' meeting.

Eld. N. A. Seals held a meeting in the Albe church, Texas, in which there were 12 additions to the fellowship of the church.

A meeting in the Bada church, Texas, closed with 14 additions to the fellowship of the church.

A meeting in the Poplar Springs church, Ga., resulted in 19 additions to the fellowship of the church. All by experience and baptism.

Twenty-six have been added to the fellowship of the Hagan church, Ga. Twenty-two of them by experience and baptism.

A meeting in the Macedonia church, Bartow county, Fla., closed with 18 additions to the fellowship of the church.

Twenty-two have been added to the fellowship of the Sandy Creek church, near Palmetto, Ga. All by experience and baptism.

The Shady Grove church, Ga., has set apart Bro. J. A. Atkins to the full work of the Gospel ministry.

Pastor T. J. Wax held a meeting in his Mt. Zion church, Louisiana, in which 12 were added to the fellowship of the church.

A church has been constituted at Sassafras Pond, Ark.

A twelve days' meeting in the Mt. Pleasant church, Ark., resulted in 48 professions of religion and 33 additions to the fellowship of the church. Others will be received later.

The Rev. I. M. Wise asks that we call attention to the urgent needs of the Fifth Sunday Missionary and Sunday-school Convention of the Russell's Creek Association, to be held with the Milltown Baptist church, Saturday and Sunday, December 29 and 30, 1900.



AVOID UNKNOWN BRANDS
BORDEN'S EAGLE BRAND CONDENSED MILK
BEST FOR BABIES' A BOOK FOR MOTHERS
Borden's Condensed Milk Co. N.Y.

PROGRAMME.

The following is the programme of the Fifth Sunday Missionary and Sunday-school Convention of the Russell's Creek Association, to be held with the Milltown Baptist church, Saturday and Sunday, December 29 and 30, 1900:

FIRST DAY, 10 A. M.
Devotional exercises—W. B. Cave.
What should be the attitude of each church to missions?—T. M. Green and J. W. Hagby.
Will a church be missionary in spirit with an anti-missionary pastor?—H. B. Bell and E. H. Henderson.
What can I as a layman do to advance the cause of Christ?—C. H. Yates and A. W. Curry.
How to enlarge our missionary contributions.—M. A. Pierce and John Berry.
Night—Giving and the benefits of receiving from same—W. B. Cave and J. W. Crawley.

SECOND DAY.
The advantage of a Sunday-school to a church and the community.—W. B. Dudgeon and W. W. Ingram.
What is the best method of conducting Sunday-school work?—A. C. Cree and J. N. Conover.
The relation of Sunday-schools to missions.—W. H. Graham and J. E. Scott.
Missionary sermon—J. M. England.
T. M. GREEN,
E. F. TUCKER,
W. H. GRAHAM,
Committee.

For the Truth
READ AN INDEPENDENT NEWSPAPER, WHICH STANDS FOR AMERICAN PRINCIPLES, IS OPPOSED TO IMPERIALISM, AND IS FAITHFUL TO THE PEOPLE'S INTERESTS.
SPRINGFIELD REPUBLICAN
An Able, Interesting Journal, Established in 1824 by Samuel Bowles.
Daily and Sunday for Three Months, \$2.50
Daily alone for Three Months . . . 2.00
Weekly for Three Months . . . 25 cents
Weekly for One Year . . . \$1.00
All Subscriptions Payable in Advance.
Specimen Copies Free.
The Weekly Republican will be sent free for one month to any one who wishes to try it.
THE REPUBLICAN, Springfield, Mass.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

WE GET WHAT WE GIVE.

BY ADDIE LLOYD WRIGHT.

Molly gives frown, and Molly gives shrug;
Molly gives smiles, and never gives hugs;
Yet Molly complains the world is so cold.

THE TWO COMPOSITIONS.

BY ANNETTE L. NOBLE.

Several school girls were talking
fast on the piazza of the Holmes
house, and Nannie Holmes was talk-

"Yes, it was too bad," said several
girls, "and Nellie Gray said: 'I have
one composition on 'The Seasons'
that by than any of the others."

"This surprising speech came from
Minerva Powers, who was thought
by admiring friends to be quite a
genius."

"Poetry!" groaned Polly Hamil-
ton; "plain prose is too much for us."

"I intend to be an authoress," re-
torted Minerva, complacently.

"There's Aunt Laura," said Nann-
ie. "Oh, girls, if you see she could
help us Annie dear!"

"I have been eavesdropping. Shall
I tell you about one of my composi-
tions and that of my best friend,

"Do, and it may give us an idea,"
all the girls responded.

"Well, I was fourteen and Maria
twelve. I wrote easily, like Minerva,
but Maria said she would rather have
her teeth pulled than to try to write.

"I thought this was as fine a composi-
tion as Mrs. Stowe or Mrs.
Brownlow could have written. I
even thought mother might be in
mean when I read it, but she was
not."

for that cause. So good a girl would
not be vain enough to dress in her
best and wear flowers, even if she
felt able to make a toilet a few mo-
ments before expiring. Dying peo-
ple seldom have breath to make
long speeches, and when death really
comes the best are the meekest;
all human goodness seems nothing,
and we can only trust our souls to
God's mercy in Christ.

"I was sorely much displeased.
I felt that mother did not appreciate
my talents nor my fine writing. I
resolved to offer my composition for
the prize, just the same."

"Then Maria read here on 'Perse-
verance.' 'Perseverance is a virtue.
A virtue is being good in some one
way. There are several ways of being
good, so there must be several
virtues. I do not know how
many. Perhaps nobody knows. Perse-
verance is keeping on when some
folks stop. Some stop sooner than
others, and such folks are said not
to persevere. A virtue is like a duty.
To persevere is a duty. Let us all
persevere, and we will then do our
duty and have a virtue besides.
Duties and virtues are both good, and
it is, therefore, good to persevere.'
After that sentence Maria got so
laugled up in her duties and virtues
that she said she had to stop perse-
vering because her head grew dizzy
and she was really sick at her stom-

"Poor, dear girl!" laughed moth-
er. "Such composing must be very
hard. It makes me almost dizzy to
listen. Let us forget about the prize;
and, Maria, I want you to do some-
thing for me. Do you remember lit-
tle Dickie's name?"

"Indeed I do, the cunning little
fellow!"

"He has broken his leg and can't
come to the country this summer. I
promised to send him an account of
the dogs and horses, our picnics and
fun generally. If I get a bit of pa-
per, Maria, and take notes, will you
tell me about that robin Dickie
would be interested in that. I heard
you tell Laura."

"Why, of course I will," said
Maria, beginning at once. She said
that the week before she was read-
ing, with her cat, Thomas a' Becket,
in her lap. Suddenly Thomas grew
wild. His eyes looked like two big
green beads with one black slit for
the string to go through. He leaped
down and rushed away like a mad
thing. Maria ran after him to the
orchard. Oh, the orchard was a
beautiful place in May, when all the
trees were in blossom. Some bloom-
s, well shaded, were as pink as
peach buds; others, in the sun, were
snow white, and one great tree sent
down showers of sweet petals whin-

ever the wind swept through it.
Maria sat and took notes, with her
apple tree whose flowers were very
large and beautiful, yet the fruit
never was worthless. It was near a
tree that looked like a great brown
skeleton, for worms had nearly
killed it. She had so much to tell
of the orchard and the beauty
of the woods and the beauty
of the trees that she had to go
to tell of Thomas a' Becket, who
lost no time in getting to a tree
up which a wild grapevine had
climbed. Thomas was old and very
fat. He rushed up that vine about
three feet, then down he slid. Up
he went again, and then he was
ripped. Far above two or three
roofs, were rapidly circling around
that tree, screaming as robins really
can scream and squeal. Maria in-
stated there was no nest in sight, no
wee bird in danger, no bad boys
near. She had a queer, pitiful
feeling among the blossoms and
hanging in mid air by string around
one slim leg. If he fluttered franti-
cally right side up, over he would
flip again, to hang head down,
which was the time he was calling
on his excellent friends. They
were like some people in trouble
wring their hands and cry—they
flopped their wings and shrieked.

"Maria had stopped scribbling up
trees when she put away her last
doll. But her kind little heart could
not resist these appeals. Up she
went and eagerly picked the tough
grapevine tendrils off her little stick
of a leg, and lo, he was free! With
one glad cry he darted above the
tree top toward the deep blue sky,
and the other robins gave happy
chirps, following gleefully. Maria
believed that big, fat bird went right
home to tell his wife and children
how it felt to dangle head downward
and heels up.

"When she had finished her story
my mother suddenly asked her if she
was required to write three composi-

tions in half an hour what she
would do.
"'Why, nothing, or perhaps a sen-
tence or two of one. I was an hour
over that Perseverance.'"

"All the same, Maria, in less than
a half hour you have composed
nearly twice the best and the meekest;
one humorous one about 'My
Cat, Thomas a' Becket'; let me read
you this clear, interesting descrip-
tion of a real cat, his looks, tricks,
and how he differs from other cats.
Next you composed one about an
apple orchard in May. You noticed
the various hints of the blossoms
told how white butterflies looked
like the flowers falling, and how blue
the sky was. You remembered the
field all yellow with dandelions
scoring the fence and another of red
clover. You saw the nature, and made
a true picture in words, or a descrip-
tive essay."

"Then, laughing at Maria's aston-
ishment, mother went on: 'You
think the account of robin's narrow
escape quite thrilling. Now, you
know on composing words, and
remember if you will remember a few
things. First, be interested your-
self, write what you yourself have
thought or seen or felt or learned,
in words that mean the most to you.
It is far better and easier to write
about a cat or an orchard than to
really think to make poor rhymes or
silly about broken hearts and unnat-
ural girls dying at sunset.'"

"Maria was such a sensible girl
she was quick to take advice, but I
was not. I wrote my composition
out on a gilt-edged paper and put in
several words of four syllable. Ma-
ria's was the robin story made brief-
er. I cannot tell which of us was
the most surprised when the com-
mittee awarded the prize to Maria.
Since then I have come to under-
stand that our mother's ad-
vice."—Christian Work.

"I NEED a rest," she said. "I have
been working myself to death get-
ting the children ready for the sum-
mer, and I must get away from the
city for at least two months."

"I know just the spot," he replied;
"a quiet place where only a few peo-
ple go, and there is no excitement.
For a real good rest it is—"

But at this point she interrupted
him. "And not a soul to see how well
I have dressed myself and the child-
ren!" she cried. "And I have labored
so hard, and here it is, low! Well, I
guess not."—Chicago Evening Post.

"I have been working myself to death get-
ting the children ready for the sum-
mer, and I must get away from the
city for at least two months."

"I know just the spot," he replied;
"a quiet place where only a few peo-
ple go, and there is no excitement.
For a real good rest it is—"

But at this point she interrupted
him. "And not a soul to see how well
I have dressed myself and the child-
ren!" she cried. "And I have labored
so hard, and here it is, low! Well, I
guess not."—Chicago Evening Post.

THE HEALTH HABIT

Just as Easy to Form as Any Other

We do not deliberately form our
pet habits, but they are unconsciously
acquired and grow as we grow,
nearly the time when they are
being formed. And them too strong
to be easily broken.

Then, why not form a good habit,
a habit which will counteract the
many bad ones, in other words con-
tract the unfeasible habit of being
ill always well?

The best health habit to get into is
to have and keep a vigorous stom-
ach; if you have a healthy digestion
you can drink your beloved coffee,
smoke your favorite brand of tobacco,
with little or no harm; the mis-
chief begins when these things are
forced upon the faithful stomach,
without any assistance.

Form the habit of taking after
meals some harmless but efficient
digestive which will relieve the
stomach of so much extra work.

Nature furnishes us with such
digestives and when they are con-
tained in such pleasant preparation
as Stuart's Dyspepsia Tablets, they
give the overworked stomach just
the necessary assistance to secure
perfect digestion without any of the
harmful effects of cathartics and
similar drugs.

The habit of taking Stuart's Dys-
pepsia Tablets after meals is as nec-
essary to the weak stomach as food
itself, and indeed to get the benefit
from food eaten, nothing better
and certainly nothing as easy can
be used.

Many families consider Stuart's
Tablets as essential in the house as
knives and forks.

They consist entirely of natural di-
gestive principle without the effect
or characteristic of drugs; they
have no cathartic action, but simply
go to work on the food eaten and
digest it.

Take into account your bad habits
and the expense they entail and then
invest fifty cents in a box of Stuart's
Dyspepsia Tablets and see if your
digestion for the next month is not
vastly improved.

Ask the clerk in any drug store
the name of the most successful and
popular stomach remedy and he will
speak of Stuart's.

CIVILITY IS CAPITAL.

It pays to be polite. Even if the
result of unmanners is never so
serious as in the following from the
Youth's Companion, yet from the
standpoint of our own self-respect, it
pays to be polite.

"Black neckties, if you please."
"Nobody wears black silk now,"
drummond stared across the counter at the speaker, as
if his thoughts were in Egypt.
"Black neckties. Silk."
"Black neckties. Silk."
"Black neckties. Silk."

Drummond threw a box down. The
customer opened it. "These are red
and not silk," he said, quickly.
"Nobody wears black silk now,"
Drummond said, yawning, and looking
indifferently at the plain old
man before him. Then he took up
the box and threw it back into its
place.

"Have you none of the kind I
want?" asked the old man.
"None! That kind of goods went out
years ago. We don't keep 'em," said
the salesman, insolently.

"There are plenty of black silk
ties," said Sanders, the man at the
next counter, in an undertone.

"I know; but what's the good of
bothering with an old man like
this? No! That kind of goods went out
years ago. We don't keep 'em," said
the salesman, insolently.

"There are plenty of black silk
ties," said Sanders, the man at the
next counter, in an undertone.

"I know; but what's the good of
bothering with an old man like
this? No! That kind of goods went out
years ago. We don't keep 'em," said
the salesman, insolently.

"There are plenty of black silk
ties," said Sanders, the man at the
next counter, in an undertone.

"I know; but what's the good of
bothering with an old man like
this? No! That kind of goods went out
years ago. We don't keep 'em," said
the salesman, insolently.

"There are plenty of black silk
ties," said Sanders, the man at the
next counter, in an undertone.

"I know; but what's the good of
bothering with an old man like
this? No! That kind of goods went out
years ago. We don't keep 'em," said
the salesman, insolently.

"There are plenty of black silk
ties," said Sanders, the man at the
next counter, in an undertone.

"I know; but what's the good of
bothering with an old man like
this? No! That kind of goods went out
years ago. We don't keep 'em," said
the salesman, insolently.

"There are plenty of black silk
ties," said Sanders, the man at the
next counter, in an undertone.

"I know; but what's the good of
bothering with an old man like
this? No! That kind of goods went out
years ago. We don't keep 'em," said
the salesman, insolently.

"There are plenty of black silk
ties," said Sanders, the man at the
next counter, in an undertone.

"I know; but what's the good of
bothering with an old man like
this? No! That kind of goods went out
years ago. We don't keep 'em," said
the salesman, insolently.

"There are plenty of black silk
ties," said Sanders, the man at the
next counter, in an undertone.

"I know; but what's the good of
bothering with an old man like
this? No! That kind of goods went out
years ago. We don't keep 'em," said
the salesman, insolently.

"There are plenty of black silk
ties," said Sanders, the man at the
next counter, in an undertone.

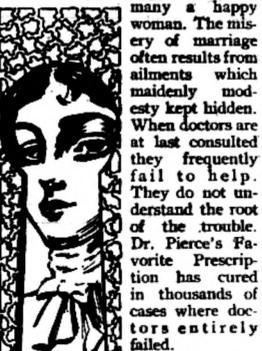
"I know; but what's the good of
bothering with an old man like
this? No! That kind of goods went out
years ago. We don't keep 'em," said
the salesman, insolently.

"There are plenty of black silk
ties," said Sanders, the man at the
next counter, in an undertone.

"I know; but what's the good of
bothering with an old man like
this? No! That kind of goods went out
years ago. We don't keep 'em," said
the salesman, insolently.

A PEEP

Into the future would sadder



many a happy woman. The mis-
ery of marriage often results from
ailments which maidenly mod-
esty kept hidden. When doctors are
at last consulted they frequently
fail to help. They do not un-
derstand the root of the trouble.
Dr. Pierce's Favorite Prescrip-
tion has cured in thousands of
cases where doctors entirely
failed.

"Favorite Prescription"

MAKES WEAKE WOMEN STRONG
AND SICK WOMEN WELL.

LIKE A \$50.00 WATCH.



AMERICAN MOVEMENT
25 YEAR GUARANTEE

RAY PHONOGRAPH CO.,
623 Fourth Ave., Louisville, Ky.



"Edison Phonographs."

Major names—One, the greatest to-
day—the world over, very know, and the
other, the greatest invention. The
Phonograph has won its way into
the hearts of the people in every
country, and is increasing business
records played on the Phonograph af-
fords charming entertainment.
Edison Phonographs, \$1.00 and \$2.00. Edison records
are \$5 per dozen.

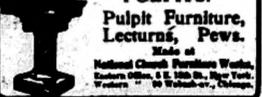
RAY PHONOGRAPH CO.,
623 Fourth Ave., Louisville, Ky.

HOOPING-COUGH GROUP.

Roche's Herbal Emulsion.

The celebrated and Special English Cure with-
out ill-effects. Prepared in W. Roche &
Sons, Queen Victoria St., London, England.

W. Roche & Sons, 20 North William Street, New York

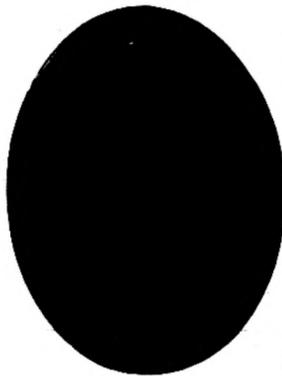


PULPITS.

Pulpit Furniture, Lecterns, Pews.

National Church Furniture Works,
Eastern Office, 25 E. 10th St., New York,
Western Office, 1000 Broadway, Chicago.

Children's Corner.



ATTENTION, CHILDREN.

A friend who has more than once devised good things for the RECORDER directs us to make this offer to children only:

Any child fifteen years old and under who will send ten new subscribers to the RECORDER shall have as a premium a nice Bible with a ten-dollar gold piece in it. Any child fifteen or under who will send five new subscribers shall have Bunyan's Pilgrim's Progress with a five-dollar gold piece in it. The money is to be the child's own to be spent just as he pleases.

The limitations are that we give no further premium nor allow any discount, and require the cash with the new names. This offer holds up to \$5,000 in money with the necessary Bibles and Pilgrims.

THE BABIES MRS. BIDDY FOUND.

BY BELLE SPARE LOCKETT.

In one corner of Mrs. Hart's woodshed is a box. In the box is a nest. The nest is made of hay. It is just the nicest and coziest nest you ever saw.

Mrs. Biddy, the old yellow hen, made up her mind that a family of chicks would be a nice thing to have when there was such a snug home to keep them in. So she clucked and clucked from morning until night, and sat on the nest without a single egg to sit on, and would not even come to her meals, until she grew quite thin.

Mrs. Hart did not want a family of chicks to scratch up her garden, and she told Mrs. Biddy so very plainly, and every day she went out to the woodshed and pulled Mrs. Biddy off the nest by her tail.

Ah! but that did make Mrs. Biddy fluff up her feathers and scold like an old lady in a bad humor.

One day, when Mrs. Hart went into the woodshed, there sat Mrs. Biddy looking as proud and happy as could be. As Mrs. Hart came near the hen uttered a loud warning cry, as if she screamed:

"Hands off! hands off!" Just then a little soft head peeped out from under her wings, but it was not the head of a chick.

Mrs. Hart lifted Biddy up quickly, even though she pecked at her sharply, and there in the nest lay four little blind kittens. They began rubbing their little noses against each other, and screaming at the top of their voices. Mrs. Biddy, with all her feathers turned wrong side out, clucked and scolded by turns.

Just then a lean old mother cat that had doubtless heard the hungry cries of her babies, came running into the shed. At sight of the cat, the hen flew into a great rage, and ran at her savagely. They had a pitched battle for a while, puss spitting and striking with her paws, and the hen flying at her with her sharp beak. How it would ever have ended no one can tell, if Mrs. Hart had not caught Mrs. Biddy by the tail, and put her out, and shut the door, leaving Mrs. Puss in peace with her family.

Next morning Mrs. Hart was up by daylight and out in the woodshed. There she found Mrs. Biddy and Mrs. Puss with the babies all sleeping peacefully in the nest. The babies were cuddled away snugly under Biddy's wings, excepting one white and yellow ball of a kit that was rolled up sound asleep on Mrs. Biddy's back.

Mrs. Puss did not seem to feel entirely safe in Biddy's house, so she soon carried her kittens into Mrs. Hart's kitchen, and hid them away in a corner, where she felt sure Mrs. Biddy could never find them. Poor old lady! She was lonely indeed after that. She clucked and clucked most lovingly all day as if trying to coax the kittens back again; but as they did not come she gave it up, and went back to her nest in the woodshed, hoping, perhaps, to find another family of babies, some day, to love and care for. —Exchange.

HOW WOULD YOU LIKE IT YOURSELF.

There was a great commotion in the backyard. Mamma hurried to the window to see Johnny chasing the cat, with a number of stones in his hands, which he was throwing at it.

"Why, Johnny, what are you doing? What is the matter with kitty?" she called, grieved that her son should so persecute a dumb animal.

"She's all dirty, mamma. Somebody shut her up in a coal hole," he said.

"And is that all?" mamma wanted to know.

"Why, yes," said Johnny. "She's dirty and black and horrid. We don't want her 'round."

Mamma was about to speak, then checked herself and went into the house. Presently Johnny came in, crying, and ran for help. He had fallen into a puddle, and was dripping with mud, his face, hands, and clothes being all besmeared.

"Oh, mamma! mamma!" he cried, sure of help from her. She rose and started toward him, then turned and sat down again.

"Jane she said quietly, to the nurse, who was sewing near by, "do you know where there are any good-sized gravel stones?"

Nurse looked up, astonished, at being asked such an unusual question, and Johnny stopped his loud noise to stare.

"Stones, ma'am?" asked Jane, wondering whatever they could be required for at this time.

"Yes," said mamma, "to throw at Johnny. He's been in a puddle and is dirty and black and horrid! We don't want such things around."

Johnny felt as if this was more than he could bear; but a funny gleam in his mother's eye kept his heart from being broken.

"Please, mamma, I'll never do it again!" he cried, in humble tones. "Poor Kitty; I see now just how bad I made her feel."

Johnny was then washed and comforted; but he did not soon forget the little lesson of kindness to those in misfortune. —Sunbeam.

"BETTER TAKE A SHEEP TOO."

A valued friend and able farmer, about the time the temperance reform was beginning to exert a healthful influence, said to his newly-hired man.

"Jonathan, I did not think to mention to you when I hired you, that I shall try to have my work done this year without rum. How much must I give you to do without?"

"Oh," said Jonathan, "I don't care much about it; you may give me what you please."

"Well," said the farmer, "I will give you a sheep in the fall if you will do without rum."

"Agreed."

"Father, will you give me a sheep, too, if I do without rum?" then asked the elder son.

"Yes, you shall have a sheep if you do without."

The youngest son then said: "Father, will you give me a sheep if I will do without?"

"Yes, Chandler, you shall have a sheep also."

Presently Chandler speaks again: "Father, hadn't you better take a sheep, too?"

The farmer shook his head; he hardly thought that he could give up the stimulant, but the appeal came from a source not easily to be disregarded; and the result was, the demon rum was thenceforth banished from the premises, to the great joy and ultimate happiness of all concerned. —Selected.

If we do not do the work we were meant to do, it will remain forever undone. In the annals of eternity there will be some good lacking that we might have provided, some reward unbestowed that we might have had. —Anna Robertson Brown.

SONNETS FOR THE RECORDER.

Baptist Periodicals
The Only Key That Exactly Fits the Lock of Bible Truth

QUARTERLIES	Price	MONTHLIES	Price
Senior Advanced	4 cents	Baptist Superintendent	7 cents
Intermediate	2 "	Baptist Teacher	10 "
Primary	2 "		

per copy per quarter

LESSON LEAFLETS

Bible	1 cent each	HOME DEPARTMENT SUPPLIES	Price
Intermediate	1 cent each	Senior	5 cents
Primary	1 cent each	Advanced	3 "

per copy per quarter

Picture Lessons
Bible Lesson Pictures 25 cents per set per quarter / 75 cents per quarter

ILLUSTRATED PAPERS

Young People (weekly)	15 cents	per quarter	per year
Boys and Girls (weekly)	8 "	per quarter	per year
Our Little Ones (weekly)	4 "	per quarter	per year
Young Worker (semi-monthly)	2 "	per quarter	per year
	2 "	per quarter	per year

(The above prices are all for clubs of five or more)
Good Work (News), in place of the "Illustrated" (monthly) Price, 25 cents per year, in clubs of ten or more, 20 cents per year

American Baptist Publication Society
WESTERN BRANCH: 316 N. Eighth Street, St. Louis, Mo.

A SORE-BACKED HORSE

is neither desirable or profitable. Besides, the saddle that will make a horse's back sore will also make the rider sore. It is therefore better to buy a saddle that is so constructed that it cannot do any of these things. No man or horse was ever made sore from using our

CELEBRATED
Leather Tree Saddle.

As the name indicates, the tree is made from solid leather, and while it is extremely strong and long wearing, it is at the same time pliable and yielding. It will shape itself to any horse's back and will never rub, gall or chafe. We sell them direct to the user at factory prices—\$12.50, \$18.50 and \$24.50 for men weighing 150, 200 and 250 lbs. SEND \$1.00 and the saddle will be shipped U. S. D. You examine it—It is satisfactory pay express agent balance and charges. Always give height and weight. Write for whole sale catalogue of saddlery, harness, buggies, etc.—mailed free.

W. H. DILLINGHAM & CO.
723 West Main St., Louisville, Ky. **Always address St. and So.**
Mention Western Recorder.

Our \$20⁰⁰ LIMOGES FRENCH Dinner Sets

are the best value ever sold in Louisville.

ARTHUR KAYE
251 to 257 Fourth Ave., Louisville, Ky.

Our Cut Glass, Pine China, Cutlery, Lamps, Art Goods, etc. are unsurpassed for appropriate Wedding and Christmas Gifts.

Meals at Reasonable Prices En Route to Texas

In going to Texas, via Memphis and the Cotton Belt, you can ride all day in a Parlor Cafe Car for only 50 cents extra (25 cents for a half day). You can have your meals at any hour you want them, order anything you want, from a spring chicken or a porterhouse steak to a sandwich, take as long as you please to eat it, and you will only have to pay for what you order.

The Cotton Belt offers you the quickest and shortest route to Texas, without change of cars or ferry transfer. Both day and night trains are equipped with comfortable coaches and free reclining chair cars, also Parlor Cafe Cars by day and Pullman Sleepers at night. Write and tell us where you are going and when you will leave and we will tell you what your tickets will cost and what train to take to make the best time and connections. We will also send you an interesting little booklet, "A Trip to Texas."

J. B. JONES, R.P.A., Memphis, Tenn. W. C. HILLER, T.P.A., Memphis, Tenn. W. B. JAMES, T.P.A., Nashville, Tenn.
E. B. WATTS, T.P.A., Cincinnati, Ohio. R. R. SMITH, T.P.A., Chattanooga, Tenn.
E. W. LEBEAUME, G. P. and T. A., St. Louis, Mo.

DIREFUL RHEUMATISM

Cured by a Simple Remedy.

15,000 Trial Packages FREE TO INTRODUCE IT.

FOR RHEUMATISM

That horrible plague, I have a harmless remedy which I discovered by a fortunate chance while an invalid from rheumatism...

JOHN A. SMITH, 973 Germania Building, MILWAUKEE, WIS.

CONSUMPTION

Send for FREE TRIAL TREATMENT of the "Sanatogen Cure" for Consumption, Rheumatism, Asthma, Croup, Whooping Cough, and Weak Lungs.

Illinois Central

Best and Quickest LINK BETWEEN Louisville, Memphis and New Orleans

Cafe Diners, Buffet Library Cars, Pullman Sleepers, Free Reclining Chair Cars.

NEW HOT SPRINGS-LINE VIA MEMPHIS

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

THE CHURCH BY THE FIRESIDE.

BY LOUIS ALBERT BANKS, D.D.

Paul, in closing his long letter to the Roman Christians, sends his love to a great many Christians by name, and among these first in the list stand Priscilla and Aquila...

There are many reasons why the fireside church is the most tender and happy of all the churches in the world. There is a tender sympathy between the members of such a church...

Dr. Walter Morrison once saw a peasant woman carrying her child along the road on a hot summer day, and offered to relieve her for a part of the way of her burden...

One of the sweetest memories of my own life is of a church like that. It was on the frontier in the far West. It was a great log house, with its enormous fireplace, around which the family gathered morning and evening.

broad-shouldered man, with his long beard embracing his kindly features, the embodiment to me of everything that was strong and invincible, as well as kind and protecting...

My judgment is that modern Christianity is losing more from the absence of the fireside church in Christian homes than from almost any other single cause.

ALTHOUGH a wheel turneth about on the ground, yet the greatest part of it is always from the earth, and but little of it toucheth the ground...

If you Lack Energy Take Mother's Acid Phosphate. It vitalizes the nerves, helps digestion and retards and invigorates the entire system.

A rare opportunity to secure at half price Charles Dudley Warner's Royal Edition. A library of the world's best literature, ancient and modern, in 45 large volumes.

CHRISTMAS NOVELTIES.

We offer in our Great Removal sale a select variety of Fancy Furnishings and other Novelties suitable for Christmas Gifts. Everything in our establishment goes at a sacrifice.

W. H. MCKNIGHT, SONS & CO., WHOLESALE, RETAILERS, IMPORTERS. 225 Fourth Ave. and 228-230 W. Main St. LOUISVILLE, KY.

The History of Texas Baptists

By B. F. FULLER. From the appearance of Freeman Smalley in 1822, the First Preacher in Texas, to the present time. Including a synopsis of Baptist Faith and Polity.

Select a X-mas Gift From This List.

- Ben Holden, a good story; very popular \$1.00
Peloubet's Notes—always good 1.00
Black Rock—splendid .50
The Sky Pilot—fine 1.00
Handsome Calendars No a d .50
Investment of Influence 1.50
Man's Value to Society 1.00
Birmingham on the Pike 1.00
To Have and To Hold 1.00
David Harum 1.00
Rhymes of Childhood 1.00
Gift of the Sunday School Lessons for 1901 1.00
Great Books as Life Teachers 1.00
The Baptist Principle, by Prof. W. O. Wilkinson. 1.00
Little Baptist—Story of a Pledobaptist family become Baptist 1.00
Grace Truman 1.00
Justice to the Jew—by Peters. 1.00
Vest Pocket Testament; leather 1.00
Royal Manhood 1.00
Friendship, by Hugh Black 1.00
In His Steps, white, Illustrated 1.00
By the Still Waters—Miller. 1.00
Poetry of the Psalm 1.00
The Shepherd's Psalm 1.00
What is Worth While 1.00
Pilgrim's Progress, Illustrated 1.00
Good Vest-Pocket Diary 1.00
Children's Books, from 2 cents to 1.00
Molody 66—Story of Fatsy 1.00
Bible Game 1.00
Things a Pastor's Wife Can Do 1.00
Peace Perfect Peace. 1.00
Stepping Heavenward, Illustrated 2.00
Christmas Week at Higier's Mill 1.50
No Daisy 1.00
Lovers Alway 1.00
Coronation of Love 1.00
Good Teachers' Bible 1.15
Father's Good 1.15
Children's Paper—water color design in corner 1.00
Little Men—About 1.00
Little Women—About 1.00
Afterthoughts—Eiley 1.00
Waterman's Ideal Fountain Pen. 2.00
Daily Help for Christians 1.00

Baptist Book Concern, 642 Fourth, Louisville, Ky.

MISSOURI NEWS AND NOTES.

A private note from Rev. J. J. Porter, pastor at Mexico, Mo., informs us that there have been 105 additions to his church as a result of Sid Williams' (of Texas) great meeting, just closed. Bro. Williams and Brown are now at Fayetteville, Ark., (where this scribe was pastor eighteen years ago). We hope to hear of good results there also. We tried to get these evangelists to come from Mexico to Keytesville. But we did not know of their proximity to us until other arrangements had materialized on both sides.

We have had a very fine meeting at Keytesville, however. Bro. Sam Frank Taylor, of Stephens College, was with us for twelve days, and, though quite unable really to preach much of the time, he did so twice a day, and most magnificently! His sermons were the finest—highest in type and most evangelic I ever heard on any similar occasion! Our town has had a blessing. The Baptist church has been especially blessed. I baptized eleven last Lord's day. There are four others awaiting baptism. There were 17 additions, and about 23 additions on professions.

Having roomed with Bro. Taylor a short time in 1878 at the Seminary in Louisville, his stay of about two weeks in my parsonage home was a perpetual joy to myself and wife—who was "prepared to love Bro. Sam Frank before she saw him."

While Bro. Taylor was with us, by correspondence, arranged to supply for a Newport News Baptist church, Va. (for first and second Lord's days in January). The invitation and its acceptance will afford him not only an opportunity to visit his brother, Rev. J. J. Taylor, of Portsmouth, Va., but of spending the holidays with his old mother in Patrick county, Va. How joyously would this scribe visit his old (Virginia) state on such delightful terms as those upon which Bro. Sam Frank goes back to Virginia, if he could! And so would any other fellow! The writer serves the churches at Keytesville and Star-geon. They are 50 miles apart, but on the Wabash railroad, easily contiguous. We have lived to see both churches prosper; Sturgeon, with a \$4,000 new brick house, out of debt; and Keytesville, with a splendid parsonage, worth \$1,400 and out of debt. And both have had good meetings. B. W. N. SIMMS.

NORTH CAROLINA NOTES.

The Baptist State Convention held its seventieth annual session with the First Baptist church, Raleigh, December 5-9. The attendance was larger than ever before, over 600 delegates reporting.

The State Mission work for this year was projected on a basis of \$25,000.

Pastor L. Johnson, of Greensboro, was elected Corresponding Secretary to succeed Bro. John E. White, who goes to Atlanta as pastor of the Second Baptist church.

The movement to raise \$100,000 for education was greeted with much enthusiasm, and \$15,000 was raised in a short while. This means much for our Female University and Wake Forest College.

The Orphanage presented the best report in its history, and about \$2,000 was raised for a water-work system at the Orphanage.

Under instructions of the Convention the *Western Recorder*

will pass into the control of a stock company, with Editor Bailey still in charge.

Every object of the Convention was well supported during the year, and all our educational institutions have been well attended.

The introductory sermon was preached by Pastor Viner, of Asheville.

Next year the Convention goes to Winston, with Pastor Tyree, of Durham, as the preacher.

C. A. G. T.

VIRGINIA LETTER.

Our Baptist affairs are moving on serenely in this section.

Pastor J. P. Essex, of Carverville, reports a fine meeting at his church, and thirty-five baptized.

Dr. A. B. Dunaway baptized sixteen as the result of a recent meeting at Port Norfolk, a suburb of Portsmouth. The meeting followed the dedication of their new house of worship, which is a thing of beauty.

Pastor W. V. Savage, of Churchland, baptized seventeen recently. He was aided by Evangelist R. D. Garland, of Keysville, Va.

Pastor G. W. Cox has baptized quite a number of persons recently as the result of a meeting at Lambert's Point, near Norfolk.

The church is making an addition to their house of worship.

Pastor Fisher has recently aided Rev. W. A. Snyder in two good meetings in Appomattox county, Va. Twenty-nine were received into the membership at one and twenty-five at the other.

Two churches which have been pastorless for some time—Gilmerton and Lake Drummond—have called Bro. Lincarte, of Floyd county. His coming to the above churches leaves the county of Floyd without a Baptist pastor.

Dr. R. B. Garrett, of this city, is much encouraged in his work. His congregations are growing, and every phase of his work is hopeful and bright. Rev. T. T. Martin will aid him in a meeting, beginning the first week in January, 1901.

Dr. Taylor, at Freemason-street, Norfolk, is on the crest. There have been over a hundred additions to the church since he became pastor. Men and women profess faith in Christ at the ordinary services, and the work is growing. Besides, he has just succeeded in paying off the balance of a \$5,000 debt, and is in a very happy and hopeful frame of mind. He made one of the addresses at the late Baptist (?) Congress in Richmond on The Atonement. One may scrutinize it never so closely, and subject it to the crucial test, and there will not be found the semblance of an unsound or unscriptural idea. He preaches that to his people, and no wonder that people are converted.

The Elizabeth City, N. C., saints seem to find difficulty in settling upon a pastor. Quite a number of prominent and gifted preachers have visited them, and, presumably, given them "a sample," but they are still wrestling with the problem.

Our State Mission Board have enlarged their plans for the ensuing year. The appropriation was made this year upon the basis of \$30,000. The southwestern part of our state is filling up so rapidly with new and foreign population, to say nothing of whole districts where Baptists are "few and far between," and where little or nothing is known of them, that its evangelization has become a matter of grave importance to our denomination.

Bro. Wayte, a native of Kentucky, has recently accepted the call to Buena Vista, which leaves the important field at Taswell C. H., vacant.

The Southern Baptist Theological Seminary has rarely ever appeared to better advantage than at the late meeting of the General Association in Bristol. Dr. E. Y. Mullins simply captured the hearts and heads of us all. One is safe in predicting increased zeal and energy in our efforts for our Seminary as the result of his visit.

The Baptists of the neighboring city of Suffolk have secured an Arkansas brother, Rev. Barton, as pastor, and, from accounts, they are much pleased. He comes highly recommended, and is a brother of Dr. Barton, formerly Assistant Secretary of the Foreign Mission Board.

Your definition of a Protestant Baptist deserves a place in the Lexicon. W. J. FISHER, Portsmouth, Va.

AN EXCURSION TO CUBA.

Ever since the adjournment of the Southern Baptist Convention at Hot Springs, to meet at New Orleans next year, I have been inclined to suggest an excursion from the New Orleans Convention to Cuba, and have mentioned the matter to several friends. I believe many brethren, and sisters as well, would be delighted with such a trip. If a reasonable number of representative brethren shall express a desire to go on such an excursion, I see no reason why the Convention, after transacting most of its business in New Orleans, should not adjourn to Havana and close the session there, or at least send a strong committee to bear greetings and give encouragement and assistance to Dr. Diaz and all our struggling brethren there.

An adjourned session of the Convention, meeting even for one day in Havana, would favorably impress the whole island for good, give an impetus to the Baptist cause all over Cuba and stimulate Christian missions everywhere. I desire to see the Southern Baptist Convention cross the Gulf on a missionary tour in the beautiful month of May—first year of the twentieth century. If this should be agreed who will go? and who will take his wife, his pastor or some one else? But if it should be regarded as a thing impractical to hold such an adjourned meeting of the Convention, there are probably many persons who would be glad to visit Cuba with a large excursion party of Baptists immediately after adjournment of the Convention. The Woman's Missionary Union, or a large committee of their appointment, would doubtless join the party. I write to-day to many of our Southern Baptist papers and brethren, and shall be glad to hear from all; from Miss Annie Armstrong and other active members of the Woman's Missionary Union, and I respectfully request that all who favor the suggestions, in full or in part, use their valuable influence in creating a favorable sentiment.

Regular excursions now run from Texas to Havana at \$70, including all expenses. No doubt better rates can be secured from New Orleans for the excursion I suggest.

Please address letters and marked copies of papers making reference to this to

ROBERT C. BUCKNER, Orphans' Home, Texas.

WANTED.

WESTERN RECORDER. I have some more stock and copies. For sale at low price. Send for prospectus. Write to J. J. Bailey, Editor, 111 N. 1st St., St. Louis, Mo.

NEW BOOKS

AMERICA: PICTURESQUE AND DESCRIPTIVE. By JOHN COOK, Author of "England: Picturesque and Descriptive," etc. Illustrated with Seventy-five Photogravures from Original Negatives.

3 volumes, crown, 8vo, cloth, full gilt, gilt top, with cloth jackets, and in a cloth box. List price \$7.50.

"America: Picturesque and Descriptive" presents, in an interesting form, such a knowledge as the busy reader would be pleased to have in one comprehensive view of the history, geography, picturesque attractions, productions, peculiarities, and salient features of this great country, not only as a work of reference and a work of art, but as a book of readable interest as well. Especial care has been taken with the photogravures that illustrate it, and it is a sumptuous work of art as well as an entertaining and valuable work in the letter-press.

Myron W. Hazeltine ("A. W. H."), gives this work a four-column laudatory advance review in the N. Y. Sun of Oct. 7.

PALESTINE: THE HOLY LAND. By JOHN FULTON, D.D.

Crown 8vo, cloth, gilt, gilt top, with 30 full-page photogravures and a map, list price \$3.00.

In our regular PHOTOGRAVURE SERIES, uniform with Cook's "America," "England," etc. It will fill a want that has long existed for a readable and compact as well as comprehensive volume upon the Holy Land. Dr. Fulton's reputation as a Biblical scholar ensure the value of the book, and his terse and attractive writing makes a very readable book.

FAITHS OF FAMOUS MEN

By John Kenyon Kilbourn, D.D.

Large crown, 8vo., Cloth, gilt top. List price \$2.00.

This important work comprises, in their own words, the religious views of the most distinguished scientists, statesmen, philosophers, rulers, authors, generals, business men, liberal thinkers, leaders of religious denominations, etc., etc. These have been taken from published works, from letters, and in some few instances—as with Ex-President Cleveland, who personally wrote what he wished included; or the Rev. Dr. Storrs, who, before his death, selected what he wished to represent him—the selections have been made by the writers themselves.

From Dr. CONWELL, Pastor of Grace Temple and President of Temple College, Philadelphia.

Dear Dr. Kilbourn:—That idea of a book on the "Faiths of Famous Men" is a grand one. I regard such a consensus of vital importance to the final union of all faiths in the "ultimate best" creed of the world.

Yours fraternally, RUSSELL H. CONWELL, From L. T. Townsend, D.D., author of "Ecco Deus—Homo," etc.

J. K. Kilbourn, D.D., My Dear Sir:—Your book will be of great value, especially to those seeking "expert opinion" on religious and theological subjects. I do not see how any unprejudiced person can afford to be without it.

Yours truly, L. T. TOWNSEND.

From DR. MADISON C. PETERS.

I am pleased to see how serviceable you have made the vast realm of literature. You have done a good work for busy readers by giving them in one volume the best thoughts on the most interesting themes.

From DR. JOHN CLARK RIDPATH, author of *Ridpath's History of the United States*, etc., 165 Fifth avenue, New York.

My Dear Dr. Kilbourn:—It appears to me that your compilation will be most valuable and authoritative. It will be a kind of *vide mecum* of the religious thought of the world. The subjects which constitute your major topics are of the vastest importance. Yours truly,

JOHN CLARK RIDPATH.

Henry T. Coates & Co.,

PUBLISHERS,

1222 Chestnut Street, Philadelphia.

BETHEL FEMALE COLLEGE,

Hopkinsville, Ky.

Second Half Session begins January 9, 1901.

Pupils may enter January 2nd without extra charge. Special teachers' course during this term. Modern equipments and conveniences, competent instructors, moderate charges. Illustrated catalogue on application.

GEORGE BARRISON, President.

Wm. E. HARRISON, Vice-President.



Lumber!

We have it in all kinds, shapes and quantities—if you want any, call on us for prices.

W. J. Hughes & Sons Co., 14th and Maple St., Louisville, Ky.



Are You Deaf? An eye of a deaf man... International Aural Clinic, Inc.

Pianos SMITH & NIXON COMPANY The leading Piano Dealers of Louisville...

GERMAN BANK. Fifth and Market St., LOUISVILLE, KY. CAPITAL, \$100,000. SURPLUS, \$20,000.

Fullman Western Union... Through Pullman Western Union service to New York...

Table with train schedules: Louisville, East Kentucky, Arrive Baltimore, Arrive Philadelphia, etc.

'Big Four' THREE GREAT TRAINS. 'INDIANAPOLIS SPECIAL' BETWEEN ST. LOUIS, INDIANAPOLIS, CLEVELAND, CINCINNATI, NEW YORK, BOSTON.

MISSOURI PACIFIC RAILWAY The best line to Kansas City, St. Joe, Omaha, Pueblo, Denver and all points West...

THE FARM KENTUCKY TRADE ITEMS

Corn is selling at \$2 in Boyle county. M. H. Haggard, of Georgetown, bought 6,000 lbs. of wool at \$3 1/2 cts.

A Pendleton county dealer shipped over one thousand lbs. of honey last week. According to official reports, Boyle county's last wheat crop was 204,556 bushels.

Green & Horn, of Mercer, have bought up and delivered to H. C. Mullins, of Danville, 1,532 turkeys at 5 1/2 c a pound.

O. T. Layton, of Garrard, sold his crop of 5,000 pounds of tobacco in this city last week at \$8.20.

Castron & Wood bought of Eli Coffey and Fred Hahn a large bunch of sheep at \$8 and a yoke of oxen for \$60.—Mt. Vernon Signal.

At a sale in Shelby county, 10 mules brought \$185 to \$150; horses, \$35 to \$70; cows, \$35 to \$48; 150 sheep, \$6.75; hogs, 5 1/2 c.

The Central Record notes the sales of corn at \$2, yearlings at \$24 and hogs at 4 1/2 to \$4.40.

At Harrodsburg Court there was a demand for mules, but the 250 cattle on the market found it dull. Those sold went at from 2 1/2 to 3 1/2 c.

Simon Weil bought of M. J. Farris, of Boyle county, 800 fancy beeves, averaging 1,480 pounds, at \$4.70 per 100.

At the sale of Herefords, in Chicago, W. H. Curtice, of Eminence, Ky., secured \$1,550 for his nine months old bull Bean Donald. Galtner Bros., of Eminence, sold Lucile, twenty months old, for \$600.

Some of the count day sales at Paris were: 81 800 lb. cattle at 4c; 18 yearlings at 3c; 19 800-lb. cattle at \$3.87 1/2; 20 head 800-lb. cattle at \$3.70; 89 1,100 lb. cattle to Simon Weil at \$3.90; 8 1,000-lb. cattle at 4 1/2 c.

The more quietly cows are kept the greater will be the flow of milk. What a grievous mistake a man makes by starting his boy to the pasture for the cows, with two or more dogs following. It is as absolutely necessary to keep cows quiet as it is to keep them warm and dry.

WELL DONE MEANS SUCCESS. How This Applies to the Farmer.

EDS. COUNTRY GENTLEMAN—It makes no difference what business is followed, success will always come to those first who do their work well. The attorney who is careful in making out his brief in a case and does not hurry along to save time, but looks well to every detail and expresses it in language that cannot be mistaken, is more apt to win his case, and winning cases means more clients, and more clients means success, because everything was well done. The minister who prepares his sermon so to be instructive, entertaining and interesting, will have good audiences, and will hold his place till he is taken away from you by some one who can pay a better salary. The school teacher who is pains-taking and kind to the pupils, and does his work well, always has a good job at good wages. The day laborer who works for the interest of his employer, and does his work well, soon becomes known all over the neighborhood, and he is always in demand.

We have a man in our town, although a small, inferior-looking man, who is never out of a job at 25 cents a day above the common wages of the neighborhood. He is always in demand. If there is a place that needs the services of a trusty man, he is always sought out. During the close times for the last few years, when so many men were idle, this man had all he could do at \$1.25 per day. He did all kinds of work—ditch, chop wood, work on the street, or anything he was wanted for. He did his work well and was willing to work. This is the secret of his success along these lines.

Now, how well this applies to the farmer! I do not think there is another business giving better returns for well-done work than farming does. Work well done on the farm comes out on the top every time. I wonder how many Country Gentlemen readers stop the team, back up and start the plow in over again when it is thrown out by some stone or other obstruction? Or do they try to cover it up the next time around by throwing a furrow over it? Remember that a half day extra will do a good job on a ten-acre field. A field well plowed is nearly fitted; but a field poorly plowed, with balks covered up and poorly-turned corners, with some parts of furrows stood on edge and others turned flat, requires a great deal of extra work to fit it for the seed.

A field for corn should be plowed deep enough to furnish plenty of good, fine soil to cover the grain in good shape. Then it should be worked often enough with some kind of tools to make the ground smooth and fine. It should be worked crosswise enough to fill up the dead-furrows. A cornfield well fitted before planting is half tending. It marks out easier and plainer. Rows can be made nearer straight, and can be followed better while planting. Corn will come up quicker, grow faster, keep ahead of the weeds better, get ripe sooner and make more bushels to the acre. Three extra days on ten acres preparing the ground for the seed will produce all the above results.

The same holds true in fitting wheat ground. I remember we used to plow out wheat ground, sow on the furrow, go over both ways with a spike-tooth harrow, run out the water-furrows, and the job was done. This was when the country was new, and the land fresh, moist and full of humus.

Now well-done work pays not only in these things mentioned, but in everything on the farm. A house well built, a barn well built, tile well laid, stock well fed and cared for mean money in your pocket and success in the end. No farmer who reads the Country Gentleman should be an average farmer. An average farmer means one who raises twelve bushels of wheat to measure, thirty bushels of corn or twenty-five bushels of oats or a ton of hay to the acre. We should be better farmers than this, and a few extra days' work in preparing our seed beds, and tending our crops will bring about the desired results.

We must not forget that well fitting the ground adds no fertility. Clover should cut an important part in crop rotation, manure should be saved and returned to the land where most needed. A rotation of crops should be followed that is suitable for your land and conditions. All these things belong to the well-done part of farming. Remember, it requires no small head to run a farm in the year 1900. It requires thought as well as labor, and the older our land grows the more thought is required. We must study to think more and do more labor with less work. That is, we must cut all the corners we can and do our work well at the same time. —L. N. Cowdrey in Country Gentleman.

THE VALUE OF GREEN CUT BONE.

Nothing else is so valuable as a feed for egg-production as green cut bone. Those who feel discouraged because their hens have not laid enough eggs should lose no time in buying a bone-cutter. The material is cheap, and now that the bone-cutters have been so much improved, they are very easily run, and the labor is but slight. The green bone is very rich in phosphate of lime, which breeders appreciate.

Fowls will leave any grain or feed for green cut bone; in fact they seem to smell it when the feeder approaches and set up a singing and cackling, and devour it with great avidity.

There are several excellent bone-cutters on the market that run easily, cut clean and strong, and are very simple in construction. We prefer the ribs of beef, chopped in two-inch pieces, and packed in the feeder nicely. It takes a few minutes of hard labor to reduce them to the proper condition for feeding, so perfectly are the cutting knives adjusted. The green bone can be bought of any butcher for one cent a pound, and it is more valuable than a much greater quantity of grain.

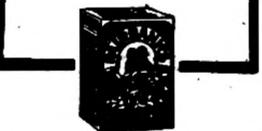
There is nothing else in modern poultry culture that has obtained so firm a hold among fanciers and breeders as green-cut bone. That it is not used as much as it should be we are convinced. A few hesitate to use it because of the cost of the machine, but if one stops to consider that this expense can easily be made in the increased egg yield, we think this objection will be overruled.

What we require, first of all, from our hens is eggs; and there is nothing that will induce laying as early and as continuously as green-cut bone fed about three times a week as a separate ration.—Country Gentleman.

TO OBTAIN A GOLD IN ONE DAY Take Louisville Express Golden Eggs. All the Louisville Express Golden Eggs, \$1.00 per dozen. \$2.00 per gross. \$1.00 per dozen. \$2.00 per gross.

Don't Use a Refrigerator unless

It is kept clean with GOLD DUST Washing Powder. The taint of decaying particles of food is absolute poison.



DROPSY Treated Free. We have made dropsy and its complications a specialty for twenty years. Quick relief. Cures worst cases. Book of testimonials and 10 days treatment FREE. DR. H. H. GREEN'S HOME, Box K, ATLANTA, GA.

AIR LINE. Louisville, Evansville & St. Louis Consolidated Railroad.

68 Miles Shortest Route, AND THE ONLY LINE RUNNING SOLID TRAINS BETWEEN LOUISVILLE AND ST. LOUIS.

Double Daily Service, Parlor and Dining Cars, Pullman Drawing Room Sleepers. SHORTEST LINE AND FASTEST TIME TO EVANSVILLE.

Depot Ticket Office, 7th and River. City Ticket office, 8. W. Cor Third and Main. J. B. CAMPBELL, D. P. A., LOUISVILLE, KY.

SPEED—COMFORT—SAFETY. OLD RELIABLE LOUISVILLE & NASHVILLE RAILROAD. BEST ROUTE FOR YOU.

TRAINS SOUTH. Leave Louisville: 7:00 a.m.; 9:15 a.m.; 1:25 p.m.; 5:15 p.m. Arrive Louisville: 7:00 a.m.; 7:00 a.m.; 12:30 p.m.; 7:30 p.m.

TRAINS NORTH. Leave Louisville: 8 a.m.; 8 a.m.; 12:45 p.m.; 3:20 p.m. Arrive Louisville: 5:00 a.m.; 11:27 a.m.; 5:10 p.m.; 8 p.m.

TRAINS, JELLAGO AND SOUTHWEST. Leave Louisville: 9:00 a.m. and 9:20 p.m. Arrive Louisville: 6:30 a.m. and 6:10 p.m.

TRAINS, LEXINGTON AND FRANKFORT. Leave Louisville: 7:20 a.m. 7:20 p.m. and 8:00 p.m. 4 p.m. Arrive Louisville: 8:10 a.m.; 12:00 noon and 5:20 p.m.

Louisville Ticket Office, Southwest Corner Fourth and Main Streets.

Texas and Pacific Railway. Finest Passenger Service in the South. Direct line to—Texas, New Mexico, Arkansas and California.

Write for Book of Texas—FREE. L. B. TOWNSEND, Vice Pres. and Gen. Manager. S. F. TOWNSEND, Gen. Pass. and Ticket Agent. DALLAS, TEXAS.

