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Faith, Hope and Love, these three.

76th YEAR.

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God denies a Christian nothing, but with a design to give him something better.—Richard Cecil.

The *Religious Herald* says that in the Baptist Congress Dr. W. R. L. Smith and Prof. W. L. Poteat in regard to the statement took the ground of the "biological theory," that "Obriq's mission was to reveal God to men, and that his atoning work terminated on man." It is needless to say that this differs widely from the doctrine of the vicarious atonement as set forth in all Baptist articles of faith and all Baptist works on Theology. What next?

Dr. HUTCHINSON, in urging doctrinal preaching, says: "With the spread of ethical preaching and sociological preaching, preaching of politics, preaching of literature, preaching of sentimental ideals, comes, strangely enough, a cry from almost all the evangelical churches that they are not growing, that missions are far between, and that their missionary agencies are chronically in debt."

A CATHOLIC priest, who was employed as an interpreter, fraudulently introduced into the treaty between France and China a clause permitting French missionaries to buy land in China, and the Chinese government did not discover his forgery till too late. We are very sorry that Protestant missionaries availed themselves of this Catholic duplicity to buy land, claiming the right under the most favored nation clause in the treaties.

Rev. F. B. MEYER, of London, who is well-known in this country, and whose devotion to missions is as well known, says: "It might be the very best thing for China and India as well, if all the American and European missionaries would have to clear out. The one thing lacking in the life of Indian Christians is independence. They lean on the foreign missionaries. I doubt if India can be evangelized by present methods."

The papers are saying much in regard to Mr. Rockefeller's objecting to the utterance of a Professor in Chicago University and Dr. Harper's warning the Professor. If we are rightly informed in the matter, Rockefeller and Harper were exactly right in their action. The Professor said that Rockefeller was a greater man than Shakespeare. Such egotism deserved dismissal, and the Professor escaped easily with a rebuke.

CHARLES FRANCIS ADAMS ON MOSES.

BY PROF. ALBERT HENRY NEWMAN, D.D., LL.D.

In a recent address at the dedication of the building of the State Historical Society of Wisconsin, privately published under the title, "The Sifted Grain and the Grain Sifters," the Honorable Charles Francis Adams, of Massachusetts, illustrious scion of an illustrious ancestry, pays a remarkable tribute to Moses. He is very careful to repudiate any suggestion of divine inspiration as an explanation of the greatness of the Hebrew historian and lawgiver. "No scholar or man of reflection now believes that Moses was any more inspired than Homer, Julius Cæsar or Thomas Carlyle," he affirms, with strange audacity in view of the fact, that a large number who are recognized as scholars of high grade, and who seem to these who know them and their writings men of reflection and of high moral principle, profess to believe this very thing with all their hearts. "But," he continues, "the imagination and the intellectual force of the man, combined with his instinct for literary form, sufficed to secure for what he wrote a unique mastery only in our day shaken."

It is to be observed that this great historical scholar and critic, while denying the inspiration of Moses, seems to entertain no doubt as to the reality of his personality or as to his authorship of the books commonly ascribed to him. His whole argument rests upon the supposition that the Pentateuch is a masterpiece of an unequalled quality, and that it is the product of a great man who combined imagination and intellectual force with an instinct for literary form that has secured for what he wrote a unique mastery. This is strong language, and it should furnish, if his judgment be at all sound, a powerful offset to the widespread disposition to regard the Pentateuch as a patchwork, thrown together by obscure scribes at various times during several centuries. Obscure scribes do not possess the genius for such work, and multiplicity of authorship is not likely to produce such results as Mr. Adams and the mass of devout Christians the world over see in these wonderful books. Supposing Mr. Adams to be correct in his estimate of these books, the theory of Divine inspiration would be far more necessary as a means of accounting for their quality on the supposition of a composite and impersonal authorship than on the supposition of authorship by a mighty genius, on which Mr. Adams bases his remarks.

In an appendix to the address Mr. Adams goes into the Mosaic question at greater length: "Owing to the hold which the Hebrew theology has obtained on all modern thought, the standards of judgment usually applied to historical characters have not been applied to Moses. He has been treated as exceptional. Meanwhile, judged by these standards, it may not unfairly be questioned whether Moses was not the most many-sided human being of whom any record exists, and the one whose influence on the history of the race has been most far-reaching. He constitutes almost a class by himself, in that he seems to have been equally great as a philosopher, a law-giver, a theologian, a poet, a soldier, an executive magistrate and an historian. Compare him, for instance, with Julius Cæsar, also a many-sided man, whose influence over human events is perceptible even to the present time. A consummate military commander and political organizer, Cæsar wrote his Commentaries. As a strategist he may have been superior to Napoleon, and yet it is

very questionable whether he ever executed a more brilliant or successful movement than the march out of Egypt or the passage of the Red Sea. The campaigns of the Israelites seem to have been uniformly both planned and carried out in a very masterly way. On the other hand, as a literary product the *De Bello Gallico* is in no way comparable to *Æneid*. As a philosopher, the authority of him who wrote the book of Genesis was undisputed until well into the present century, and is even now implicitly accepted by the great mass of those calling themselves Christians. The binding character of the decalogue is still recognized, and it lies at the basis of modern legislation. As a poet, Homer pales before the Israelite; while both Dante and Milton drew from him their inspiration. There is no epic which in sublimity of movement as well as human interest compares with the books of Moses. As a chief magistrate, the Hebrew moulded, or at least left his imprint, on a race which has proved the most marked and persistent in type the earth has yet produced. Jesus Christ was of it. Finally, as an historian, while the learning and judgment of Moses would not stand the test of modern criticism, his narrative was accepted as incontrovertible until within the memory of those now living, and has passed into common speech. What other man in all recorded history presents such a singular and varied record?"

The writer does not pretend to be a Biblical critic, and he is far from denying the right and the value of Biblical Criticism as such. But does not Mr. Adams' appreciation of Moses suggest that in much of the more destructive criticism important elements have been left out of consideration? If Mr. Adams be right in regarding the books ascribed to Moses as a unique product of a single mighty genius, who has thereby swayed the minds of the leading men of all succeeding ages, and determined all succeeding religious history, would it not be more logical for him to conclude that Divine Providence raised him up, qualified him for his great work, and directed him in the performance of it, than to suppose that in some fortuitous way a man appeared so indefinitely superior to all his predecessors, contemporaries, and successors, among a people from whom at the time little could have been expected, and who had not scarcely any figure theretofore in the world's history? Or, supposing Mr. Adams to be wrong in attributing the Pentateuch to a single transcendently great mind, and that it was composed by many obscure writers at various times, can we escape the conviction that Divine wisdom was directing the obscure individuals who wrought upon the mighty literary fabric that was to surpass all other works of genius so as to produce this greatest masterpiece of poetry, philosophy, theology, jurisprudence, and history, and that the same Divine wisdom looked after the preservation of these writings, and the bringing to bear of their influence for moulding the thought of the world and bringing about the wonderful results rightly attributed to them by Mr. Adams?

FINISH every day and be done with it. You have done what you could. Some blunders and absurdities no doubt creep in; forget them as soon as you can. Tomorrow is a new day; begin it well and soberly, and with too high a spirit to be combated with your old nonsense. This day is all that is good and fair. It is too dear, with its hopes and invitations to waste a moment on the yesterdays.—Ralph Waldo Emerson.

CONFUSING MORAL DISTINCTIONS.

The fact that the purposes of God are accomplished in spite of the evil done by men, and that the evil done by men is overruled in the interests of God's kingdom, should not for a moment blind our eyes to the fact that the evil done by men is always and everywhere evil, and that it is not in the slightest degree palliated or excused by the excellence of the purposes toward which it seems to have contributed. The moment we have admitted that God chooses unrighteous methods to advance his purposes, we have struck at the root of the conception of God as a righteous being. If he does that you cannot make it out that he has any moral character whatever. Whatever else he is, he is not a being that supremely loves righteousness and hates iniquity.

This line of reflection is of the greatest importance to-day, because we observe that men who ought to know better, some ministers of the Gospel and missionaries, are using language in a way that obliterates the clearest moral distinctions. Frequently during the last year we have heard statements like this. It may be that the relation of the advanced nations toward the backward races, and of Christendom toward the Chinese Empire, has not been morally defensible. We would admit that grievous injustices have been committed; but, for all that, we believe that the interests of civilization have been promoted, and the cause of Christian missions have been advanced. Now it is proper to rejoice that these ends, in the providence of God, have been promoted; but such a mode of statement gives color to the notion that the methods are palliated and atoned for by the excellence of the ends that have been served. In this matter it seems to us that there is only one consistent attitude for those who believe that God is essentially a God of righteousness: it is to denounce and refuse to condone injustice, fraud, oppression, treachery, and unrighteous aggression, no matter how directly they may appear to promote the interests of civilization or religion. The moment a man allows his belief that God will overrule the wrath of man to condone unrighteous methods, he has begun to confuse fundamental moral distinctions.

The truth is that evil is always evil, and however it may be overruled to serve beneficent ends, it is always wicked; the face of God is always set against it, and it always involves an eternal loss. God does not, and cannot choose such methods. He overrules them, but he does not condone them. They never lose their character of evil in his sight. There always was a better way to achieve the end in view, and God would have achieved that end in the better way, if the self-will of man had not chosen the evil. Why, the sin of Judas can be amply and triumphantly defended by the identical reasoning that is employed to palliate national injustice, for the sin of Judas directly contributed to the sacrifice of Christ for the redemption of the world.—Watchman.

A MAN'S success in life is usually in proportion to his confidence in himself and the energy and persistence with which he pursues his aim. In this competing age there is little hope for the man who does not thoroughly believe in himself. The man who can be easily discouraged or turned aside from his purpose, the man who has no iron in his blood, will never win.

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THE ORIGIN AND FUNDAMENTAL TENETS OF MORMONISM.

BY J. W. LOVING, TH.D.

IX. What does Mormonism teach as to the end of this world, and as to the next? The peculiarities of Mormonism under this head arise from their essential literalism. In this way they get from Isaiah the idea of a literal gathering of all people (3 Nephi 23:3; 2 Nephi 8:11; 9:2). Rigdon's idea was that the Jews should be gathered at Jerusalem (Voice of Warning, p. 63) and American at Independence, Mo., (see D. and C. 47:3; 68:37; 124:5). "The end cometh" (Jacob 6:29; 8:2; 2 Nephi 26:5). The children of Israel would soon be gathered into one fold and Satan would be bound for a thousand years (1 Nephi 22:26). All this was to be in the flesh, literal (1 Nephi 23:27; D. and C. 45:5; 88:110). So sure was Rigdon of the speedy coming of Christ, that in his version of the Lord's Prayer he omits the petition, "Thy kingdom come" (8 Nephi 13:9). In the book of Doctrine and Covenants there are fifty or more references to the coming of Christ. In these the Scripture references to the first and second coming, are sometimes confused. However, there are plain references to the second coming (see 45:39ff; and others). In 130:15-17, Smith was invited to find out whether he might know the time of the second coming, and received the assurance that if he lived until his eighty-fifth year of life he should see the Lord. That would be near the end of the year 1890. In a prophecy dated March 14th, 1835, it is stated that "the Father and the Son shall in man's heart, is an old sectarian notion, and is false" (D. and C. 130:2, 3). "The Mormon heaven is a Turkish harem, and its only reward is a boundless license in sensuality. His personal reward in eternity is dependent solely upon the extent to which he gratifies his lusts, and the more he is bound to him by the proxy of marriage of deceased women, those with whom they may cohabit and beget children in the future life." Christ is coming to judge the world and pronounce sentence on men (D. and C. 45:39-49; 44:31-33; 20:11-11). The Millennium repeatedly mentioned (see D. and C. 29:44; 43:30). After the Millennium Christ will come to judgment. There is to be a resurrection, as we have seen, both of the righteous and the wicked (Voice of Warning, p. 166f; of D. and C. 45:45). The spirit and the body literally raised, will then be reunited. The separation between the righteous and the wicked will be eternal. The greater knowledge gained through diligence and obedience in this life, will hold also in the world to come (D. and C. 130:19).

X. The result of our search. Thus we bring to a close our special study of the system. The Lamanites, always enemies of God, were spared, the Nephites, His friends, were exterminated. So the road to success is to defy God. Surely much of Mormonism is a defiance of God. Mormonism is "more than a union of Church and State; for the Church is the State, and the State the Church. As a religion it ranks with the darkest and vilest paganism; as a political system, there is no

despotism on earth so absolute; yet in the form of statement, some of their doctrines are similar to, if not entirely identical with, the current statement of orthodox doctrine." Many fairly intelligent Christians are apt to be deceived in this way. The Mormon doctrine of God, when understood, shocks the sensibilities of Christians and fills with disgust.

We have seen how they claim to be submissive to the law (D. and C. 133). They even dare to say that all the teachings of Mormonism have been to make separation between church and state. But see D. and C. 108:7; 45:58; 68:19, 20, where the whole earth is claimed as their. In 1844 Smith announced himself for president of the United States. Consider their obsequy in professing submission to the revelation obtained, as usual through prayer, by President Woodruff in Sept. 1890, and reaffirmed in 1896.—*Herald and Freeman*, Nov. 23, 1899. Woodruff took oath that "there should be no association with plural wives; that unlawful cohabitation, as it is named and spoken of, should also stop, as well as future polygamous marriages." Lorenzo Snow, successor to President Woodruff, took the same oath. See the policy of it all. "That was before the court of the whole earth, and the question of restoring the church property that had been sequestered because of the violation of the law by the church" (S. E. Winward).

Since securing statehood, the leaders have made a determined effort to show that the Utah trustees under contract with the State constitution, prohibited only future marriages, but did not disturb existing relations! No wonder that such people send a plural wife to their State Senate, and vote for a polygamous candidate for Congress. Here is the same demoralized spirit that accepted Brigham Young as president instead of Abraham Lincoln. He had been sent by the United States authorities. For shame!

Three classes of men outside of the Mormon church are aiding in disseminating the idea that Christian schools are no longer needed. These are: first, the politicians who want to make an issue of them, but don't want to be boycotted for their American ideas, who want Mormon patronage; third, real estate boomers who want to enlist Eastern capitalists in Utah enterprises.

Think of the public schools as in the hands of Mormon trustees under contract with the State. Usually an hour is given of Friday afternoon to instruction in Mormon doctrine. Sometimes this is done at county institutes. What will they then do?

There can be no such thing as independent thought and free speech among Mormons. On matters touching their religion, they are expressly forbidden to debate among themselves, and all such questions must be submitted to the prophet, whose word is final. Even in their Mutual Improvement Associations, in which they discuss subjects pertaining to their religion, all participants are required to take the oath of secrecy, and the extent of the discussions is to produce argument in support of the doctrine under consideration, and to testify that they know it to be true. There is nothing to elicit thought or to develop the power of reason, no freedom of thought. Should a Mormon differ with his superior officers on any point of doctrine, he is once denounced as heretic in danger of apostasy, and unless he recants he is soon "cut off" from the church with the anathemas of the priesthood pronounced against him—a religion of force.

True, there is loud profession of domestic happiness, even on the part of plural wives, but this is contrary to nature as well as to revelation. So it is but natural we hear the sad wail of the deep, unfulfilled, unrequited, suffering coming up from harem life. Brigham Young, Prophet, Seer, Revelator as he was, had to exercise his authority to end the complainings of these humiliated women. Hear him in *Journal of Discourses*, Vol. IV, p. 265: "It is a sad thing, that women shall be so unhappy as to be bound to a wife, though a most excellent woman, has not seen a happy day since I took my second wife. . . . Another has not seen a happy day for five years. . . . It is said that many of them are weeping through a perfect flood of tears." He makes this condition of things we have got to do one of two things—either round up their shoulders to endure the afflictions of this world" (i. e., polygamy) "and live their religion, or they may leave, for I will not have them about me. I will go into heaven alone rather than have scratching and fighting around me."

Such a selfish sacrilegious trifling with God's Word; such wresting and twisting of it; such insults thrown into the face of God, while pretending to be revelations from Him; such reflections upon His wisdom and love, in impeaching the sufficiency of the revelation He has made of Himself; if the divinely-attested and attested nature of such contradictions, the literature contains; such God-dishonoring, God-defying precepts; such methods in the hands of such characters as brought forth the system, and as their successors have proved to be—these can well be expected to bring about such a lamentable condition as is now prevalent in Utah. The bright, shining, golden future. Not strange is it that under such a regime the people have sunk to the most beastly sensualism the world has known, and been guilty of the most diabolical crimes, without the least compunctions of conscience, even claiming that they were doing God's will so long as they were obedient to the laws of the system. To such a people lust is godlike, and all law must yield to temporary advantage. To the Mormon only the laws of his god are binding. He acknowledges allegiance to no earthly government. To him all constitutional provisions and Congressional enactments are null and void. It is only as a matter of

policy, for the time being, that he concedes any obligation to any human enactment or representative of law. Indeed no one can hold office, or discharge any official function except he be ordained in the Mormon priesthood. Let the curtain fall upon such a scene.

O. HOW TO DEAL WITH MORMONISM.

May we go beyond the limit assigned for the range of this paper and offer a few suggestions as to the best way to deal with this system of error and of evil?

1. Let us never forget that we are Christians, no matter against whom or under what circumstances we contend. We can only use such methods as are right. Not even here can we be Jesuits.

2. But we are not to ignore or evade the issue. Mormons, by their own conduct and efforts, have thrust the issue upon us. We are to contend earnestly for the faith once for all delivered to the saints, as the Bible teaches and not as Latter Day Saints teach. We are to boldly withstand error. This we are to do not as pleasing man, but God, who trieth our hearts. "Every one who leads forward, and abides not in the teaching of Christ, has not God. He that abides in the teaching, he has both the Father and the Son. If any one comes to you, and brings not this teaching, receive him not into your house, and give him no greeting; for he that gives him greeting shares in his evil works" (2 John 9, 10). To be sure they reply by misquoting Heb. 13:2, by saying "ye may not receive a stranger, but ye may receive a brother; they are Mormon elders they are no longer 'strangers' to those who know anything of Mormonism. In the name of humanity they may be taken in and their needs supplied; but not as ministers of Christ." "Do violence to no man." They have grown much by pretending to be martyrs and persecutors. See my quote Mt. 5:10, 11. But is not for righteousness' sake that they were ever persecuted; they have been, all too leniently, punished for licentiousness and lawlessness even though under guise of religion.

Let us learn wise lessons from their assiduous indoctrinating their youth. O if our people knew the truth, they could detect error. Mormonism has always sought to escape from enlightenment and civilization. It exists to-day because of ignorance and isolation. As the refining influences of Christian enlightenment advance, it retreats. Doubtless our migrations will follow as it seeks to hide away from the light of growing Christian sentiment.

3. Let us endeavor to cultivate, and to create where lacking, a sentiment and principle in morals strong enough to withstand the political astuteness by which Mormonism has sought to make its way. Let us more assiduously guard the use of our ballots. The action of Congress in the Roberts case is hopeful. May only such men go up to Washington as will ever give such merited rebuke to such effrontery and defiance.

Let our religious bodies speak out in no uncertain sound against this monstrous evil. Let our religious and even the secular press show up the true inwardness of Mormonism. Let this be done not in the way of abuse, or needless advertising, but in the spirit of faithfully warning against impending evil.

4. Remember, the sovereign remedy is the true Gospel of Jesus Christ. To the end that this remedy be applied, let our prayers be unceasingly ascend to our God. Let these prayers be seconded by redoubled efforts to send out the light to them. Let us foster and aid the cause of Christian education that shall drive away the ignorance that makes Mormonism possible. Let us contribute more liberally to the support of missionaries who are ready and anxious to go to this field, and also to such as are on the field now. God speed the day when this giant evil shall be driven from our fair land, and when hearts now saddened, groaning beneath the blight of Mormonism shall rejoice in the hearty and glad welcome.

Note 1. Mormons now claim adherents in our 44 states, in all parts of Europe except Turkey and Italy, in the South Seas, Australia, Alaska, Mexico, Brazil, South Africa, Canada, Western Territories of United States. They claim 200,000 in America alone, with 122,000 elsewhere. Last year their gain was 22,000. They hope this year to gain 30,000. Note 2. For further references as to the standing of Rigdon before surrendering to Smith, see preface to *Debate between Campbell and McCalla*; also references in *Christian Systems and Millennial Harbinger* for 1830, 183. It is singular that so many revelations from D. and C. do not recall Rigdon's position, always reminded of his subordination.

God's standard of church success often differs from man's. We are disposed to measure it by its material advances; God weighs it in the scales of spirituality. Many think a church is "wide top" wave when it has large numbers, a popular pastor, and rich and bustling about its meetings and undertakings; but God judges more by the heart-life, the devotional spirit and the consecrated energies of its officers and members. There may be outward prosperity where there is no inward. There is an outward of power and people should be made more to possess the aspects of success, or that which is apparent to man, and that which is manifest to God.—*Presbyterian*.

If any man think it a small matter, or of mean concernment; to bridle his tongue he is much mistaken.—*Plautus*.

LITERARY.

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

BOOKS.

STREETVIEW ON THE PIKE. By John Uri Lloyd. 12mo, pp. 414. Price \$1.50. New York: Dodd, Mead & Co.

This story, although written by a practically new writer, was selected as *The Bookman* serial for 1900. The scene is laid in one of the quaint villages in Northeast Kentucky. The action begins at the time of the War of Secession, when the hero is a ragged little urchin trudging along the dusty pike, and continues until the boy is well into manhood. The story is marked by a freshness, a vigor and a fire that are not often found in contemporary fiction. The book is essentially dramatic, and situation follows situation with a swiftness that keeps the reader keyed up from the time that he first meets Sammy Drew, in Bloody Hollow until the time when in company with Cupe and Dinah he takes leave of Susie at the gate of the beautiful convent in Nazareth, Kentucky.

WINNOME WOMANHOOD. By Margaret E. Sangster. 12mo, pp. 250. Chicago: Fleming H. Revell Co.

Mrs. Sangster was editor of *Harper's Bazaar* for ten years. She is now one of the editors of the ladies' *Home Journal*. There is no writer more generally known to the intelligent public. And there is no writer more generally liked. The ideal of womanhood which she holds up before the girls she loves so well is the fair and gracious and womanly ideal which all of us learned to reverence in our mother. In *Winnome Womanhood* the author begins with the girl of fifteen, her duties, her pleasures, her friends, &c., &c., and goes with her till she is a grandmother "waiting for the angels" to take her home. In all the years and in all the circumstances of life, a woman can find many helpful words in this volume.

We regret that Mrs. Sangster has a word to say for Woman's Clubs. We do not believe in separating the sexes. We like rather than "Clubs" to have the whole family take tea or spend the evening with a neighbor and invite the neighbors to their homes. Keep the men and women together in social life—both will be the better for it.

ESTHER IN MAINE. By Flora L. Turknutt. Illustrated. 178 pp. Price 90c. Cincinnati: Jennings & Pyle. New York: Knott & Maine.

Mr. and Mrs. Thompson, with their little daughter, Esther, go from Albany to visit "granda" in Maine. The story describes Esther's delight on their trip, her delight in meeting her grandparents and a host of merry-hearted cousins, her delight in the woods and the streams and the flowers. In fact, Esther is a delightful little girl, because she took so much pleasure in everything.

To this "everything" there was one great exception—her Aunt Patience. Aunt Patience was a typical New England spinster, and after reading her remarks during the day she spent at grandpa's, we were ready to rejoice that Esther hid so securely she could not be found to go home with Aunt Patience, and that grandpa, who was the only one who knew her hiding-place, did not disclose it.

L'HARA AT LAST. By J. McDonald Oxley. 12mo, 269 pp. Price \$1.25. Philadelphia: American Baptist Publication Society.

Col. Stenard, an English officer in India, who had failed in his effort to penetrate Tibet from India, resolved to try again, taking the route through China and approaching Tibet from the north. On this expedition he takes with him his son Kent. The book has thrilling adventures sufficient to fill out a score of yellow novels, but they are adventures which would befall any man who undertook that perilous journey, and while graphically told, there is no blood-curdling sensationalism about them. When they sailing they soon encountered the pirates, and not long after were in the toils of a typhoon. They were taken captive by the Chinese rebels, were lost in the woods, at close quarters with wolves, almost killed in a sandstorm; in fact, encountered all sorts of thrilling adventures. But at last they reached the forbidden city, only to be arrested and escorted back to the frontier. However, they had seen the city and had an audience with the Grand Lama, and were therefore satisfied with their trip.

(See additional literary on another page.)

MR. RIPLEY once announced that a contribution would be taken to defray expenses at Brook Farm; but as the speaking was to be continued during the time the box was passing round, the audience was requested to put in as many bills as possible, so as not to disturb the speaker by the rattling of small change.

QUESTIONS ANSWERED.

By Senex.

I have received a somewhat unusual, but with a very interesting communication from a correspondent on the doctrine of the Atonement. He does not ask for light on a dark subject, has no Scripture that he wishes interpreted, no doctrine that he wishes explained or justified, no perplexing question in church polity he wishes cleared up and made plain. But he writes as a teacher of doctrinal truth by the Socratic method of asking questions, gently reproving the Records for admitting to its columns what he regards as false teaching, and attempts to set us right. This communication calls for notice chiefly for the sake of others who may read such reply.

The substance and aim of the writer is contained in the first sentence: "I see in the Records that you regard Christ as a substitute. In all kindness, let me say that Christ is no substitute, nor are his sufferings vicarious, which is the same thing as substitutionary." The brother is a Socinian for modern Arminians agree with Calvinists in preaching the great, fundamental doctrine of the vicarious atonement. He thinks that God would not permit an innocent person to suffer for a guilty one, and it would be contrary to divine justice and immoral in the sight of the universal conscience to require a guiltless victim to die in order to expiate the offences of the guilty.

He has evidently adopted the sentimental theory of the atonement, and believes that Christ died as a martyr and not as a substitute. That God did not require the shedding of blood in order to the forgiveness of penitent sinners. That Christ died not so much by the determinate counsel and foreknowledge of God, as because human corruption and wickedness war upon purity and holiness, and had men hate and wish to remove good men, whose lives and teachings constantly rebuke them. As this heresy has been expressed Christ placed himself "in collision with the evil of the world," and in consequence suffered. "He came in contact with the whirling wheel and was crushed by it." "He planted his heel on the cockatrice's den and was pierced by its fangs." His sufferings were therefore merely incidental and not fundamental and essential.

This is a very different view of the atonement from that always held by Baptists who regard the vicarious atonement as the centre of the Gospel. It is a very different view from that presented by the apostle who declared that Christ gave himself up for us, an offering and a sacrifice to God. "It behooved Christ to suffer," that is, was necessary for him to suffer. Our Lord himself declared that the "Son of Man must suffer—and be killed." He *must*. It was essential to God's plan for the salvation of guilty man.

The claim of the Socinian theory, however modified by Bushnell, Robertson, Maurice, Young and others is that the purpose and the result of Christ's sufferings were wholly intended to influence men and not at all to affect God, and had no reference to the claims of law, justice, or the divine government. The sufferings of Christ had no other effect than to lead men to re-

pentance by showing them the love of God exhibited in Christ's willing suffering.

But Christ offered himself as a sacrifice "unto God," not simply as a spectacle to the sinner. "The blood of Christ who through the eternal spirit offered himself without blemish unto God." The atonement was God-ward as well as man-ward, and more especially so. Sin had to be condemned as well as God's love exhibited. "God sending his own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." "Him who knew no sin he made to be sin in our behalf." He not merely touches human hearts by an exhibition of his sufferings, but more important still to our salvation. "Christ redeemed us from the curse of the law, having become a curse for us."

One important point must not be overlooked in answering those who favor the sentimental theory, and deny the vicarious sacrifice. They place more stress on the active than on the passive obedience of Christ. They attach more importance to his life than to his death. In the Scriptures precisely the contrary is true. His life and teaching had their place and their importance, but the impressive emphasis is laid on his death. He "died" for us. It is his "blood" that paid the ransom and cleanses from all sin. It was on the tree that he took the sinner's place. It is through faith in his blood men have hope toward God. "Who his own self bore our sins in his own body on the tree." "Reconciled in the body of his flesh through death, to present you holy."

The cross is the symbol of our faith, and the assurance of our salvation. If God had not seen that the sufferings and death of Christ were essential to human salvation, He surely would not have permitted his beloved Son to have endured such a fate. Dr. Hackett declares that "Christ's death and not his life is the central truth of Christianity. The cross is par excellence the Christian symbol." In both baptism and the Supper, the same truth is made prominent and his death is set forth rather than his life proclaimed.

As to the nature of the atonement, how it acts to satisfy the claims of the divine government, bears the penalty due for sin, and makes pardon and salvation possible, no man knows. No man ever knew. Should a revelation be made setting it forth, it is doubtful whether the human could comprehend it. But we know that Christ took the sinner's place, became sin for us, and made intercession for transgressors. He bore the penalty of men's sins and was the propitiation of our sins. Great is the mystery of godliness. We do not need to search into the method of its operation beyond what has been revealed, since it is satisfactory to God, and effective to the salvation of "every one that believeth."

"He gave himself for us, an offering and a sacrifice to God." That means much more than dying as a martyr, and as an example to men. "Himself took our infirmities and bore our sins." How? and where? In the garden and especially on the cross. "Christ, whom God hath set forth to be a propitiation through faith by his blood to show his righteousness because of the passing over of the sins done aforetime in the forbearance of God." "That he might be just and the justifier of him that believeth in Jesus." The former of these two passages is accord-

ing to the revised version and shows more clearly the substitutionary nature of the sacrifice of Christ. The above, with many other testimonies of Scripture, cannot without violence be made to bear any other meaning.

If it is said to be unjust to lay the sins of a guilty person upon an innocent one, I answer, not if the innocent one is willing and does voluntarily assume it for the sake of accomplishing a good and noble end.

Among the many interesting incidents connected with the closing of the saloons in Kittanning, Pa., a leading merchant tells the following:

A woman came into his store very timidly. She was evidently unaccustomed to trading.

"What can I do for you?"

"I want a pair of shoes for the little girl."

"What number?"

"She is twelve years old."

"But what number does she wear?"

"I do not know."

"But what number did you buy when you bought the last pair for her?"

"She never had a pair in her life. You see, sir, her father used to drink when we had saloons, but now that they are closed he doesn't drink any more, and this morning he said to me: 'Mother, I want you to go up-town to-day and get Sissy a pair of shoes, for she never had a pair in her life.' I thought, sir, if I told you how old she was you would know just what size to give me."

It is good that we have sometimes some troubles and crosses; for they will often make a man enter into himself, and consider that he is here in banishment, and ought not to place his trust in any worldly thing. It is good that, we be sometimes contradicted, and that men think ill or inadequately; and this, although we do and intend well. These things help often to the attaining of humility, and defend us from vainglory; for then we are more inclined to seek God for our inward witness, when outwardly we be contemned by men, and when there is no credit given unto us. And therefore a man should settle himself so fully in God that he need not to seek many comforts of men. When a good man is afflicted, tempted, or troubled with evil thoughts, then he understandeth better the great need he hath of God, without whom he perceiveth he can do nothing that is good. Then also he sorroweth, lamenteth and prayeth, by reason of the miseries he suffereth. Then he is weary of living longer, and wisheth that death would come, that he might depart and be with Christ. Then also he well perceiveth that perfect security and full peace can not be had in this world.—Thomas Kempis.

Doing nothing at all is often the worst kind of wrong-doing. Simply failing to do what we ought to do may be more inexcusable than any mistake in our best methods of doing. If we see another by our side in peril, and fail to give him warning or help within our power, his blood is as clearly on our head as though we had stricken him down with a club or a knife. What sentence of the Judge, in the great day of account, can be greater than "Inasmuch as ye did it not, depart from me"? Let us watch and strive against the righteous doom of not doing.—S. S. Times

HERE IS HEALTH

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



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

THESE FOUR REMEDIES

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

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

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

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

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

A cure is certain if the simple directions are followed.

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

But they are also of wonderful efficacy in the building of weak systems, in purifying the blood, making flesh, and restoring to weak, sallow people rich and healthy constitutions.

THE FREE OFFER—WRITE

To obtain these four FREE preparations, illustrated above, all you have to do is to write mentioning the WESTERN RECORDER.

DR. T. A. SLOCUM, 98 Pine Street, New York, giving name and full address. The four free remedies will then be sent you, in the hope that if they do you good you will recommend them to your friends.

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

The basis of the entire system is a flesh-building, nerve and tissue-renewing food.

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

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

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

Thousands take only the Emulsion and the Tonic.

The third preparation is a medicinal healing Jelly, in a patent, collapsible ozojell nasal tube. It cures catarrh. It heals all irritation of the nose, throat and mucous membranes. It gives immediate relief. It is also a dainty application for sore lips, rough skin, etc.

Perhaps a million people need the Ozojell without any of the other articles.

The fourth article is an Expectant and Cough Cure. It is absolutely safe for children, goes to the very root of the trouble, and not merely alleviates, but cures.

The four preparations form a panoply of strength against disease in whatever shape it may attack you.

SUNDAY-SCHOOL LESSON.

SUNDAY, JAN. 6.

THE LORD ANOINTED AT BETHANY

Matthew 26:6-16.

Parallel passages: Mark 14:8-11; John 12:1-11.

MOTTO TEXT—"She hath done what she could."—Mark 14:8.

"Now when Jesus was in Bethany, in the house of Simon the leper."—Simon was a very common name among the Jews. He had been healed of his leprosy, no doubt by the Lord. Other wise it would have been unlawful for any Jews to have sat at a feast with him. Bethany was a village on the Mount of Olives, about two miles east of Jerusalem. It was the home of Lazarus and his sisters.

Luke 7:36-50 gives an account of another anointing of the Lord at a different time in his ministry. The failure to distinguish these separate anointings has caused some to do gross injustice to Mary of Bethany. There were two feasts; the first was in the house of Simon the Pharisee, and this, months afterwards, in that of Simon the leper, in a different town.

"There came unto him a woman having an alabaster box of very precious ointment."—John tells us this woman was Mary, the sister of Lazarus and Martha; that Lazarus was one of those who sat at the feast and Martha served. It is thought that Matthew and Mark did not mention Mary's name that they might not bring the wrath of the Jews upon the family which was a prominent one. But John, writing long after, gives the name. The alabaster flasks were usually made of onyx alabaster with long, narrow necks which let the precious oil escape drop by drop, and which could easily be broken. "The Jews, like all the other civilized ancient people, made much use of fragrant ointment, often rare and of great price."—Broadbent. What we call ointment is a salve, the word here means a liquid.

We learn from John that there was a pound of the ointment—a Roman pound of twelve ounces—and that it was spikenard. Spikenard is a plant allied to valerian, which is now found in the Himalayan region. It is intensely fragrant.

"And poured it on his head as he sat at meat."—Breaking the delicate alabaster flask. She anointed his head, which was a customary honor to Rabbis, though such costly anointing was not known. And then to show her great love, gratitude and adoration, she poured what was left of the perfume upon his feet, and wiped them with the hairs of her head.

"But when his disciples saw it, they had indignation, saying, To what purpose is this waste?"—They saw the money involved; they had no thought for the great love which was expressing itself. The murmur was begun by Judas, and taken up, as murmurs so often are, by better men who knew nothing of his thievish motive.

"For this ointment might have been sold for much, and given to the poor."—For three hundred

"A Miss is As Good as a Mile."

If you are not entirely well, you are ill. Illness does not mean death's door. It is a sense of weariness, a "tired feeling," a life filled with nameless pains and suffering. In 90% of cases the blood is to blame. Hood's Sarsaparilla is Nature's corrective for disorders of the blood. Remember



pence. A Roman penny was about seventeen cents, but it was the price of a day's labor, and in those days the purchasing value of money was much greater than now. This ointment represented a year's work. That she should have used such a quantity shows that the family of Lazarus was quite wealthy.

"When Jesus understood it, he said unto them."—The murmuring went on in a low tone. It is evident that some one of them remonstrated with Mary, for the Lord adds, "Why trouble ye the woman? for she hath wrought a good work upon me."—The word translated "good" is a strong one; it means a noble, honorable work. "The spirit which offers precious things simply because they are precious is a good and just feeling, and as well pleasing to God and honorable to men, as it is beyond all dispute necessary to the production of any great work in the kind with which we are at present concerned."—Ruskin.

I may be wrong, but I love to see in this act a recognition by Mary, partly unconscious it may have been, of the divinity of the Lord. The greatest teachers were anointed with oil; she anoints the Lord with spikenard to show that he is far greater than they. These teachers had their heads anointed; she anoints his feet in token of his superiority to all other men, with the spirit of John the Baptist when he said he was not worthy to stoop down and unloose the latchet of his sandals. Thus in her heart, and as plainly as she could in action, Mary anticipated Thomas' words, "My Lord and my God."

"For ye have the poor always with you; but me ye have not always."—The time of his departure was nigh. What she did to honor him must be done quickly. The one who loved and honored the Lord most would be the one who would most joyfully do for his poor saints, left as a legacy to them.

"For in that she hath poured this ointment on my body, she did it for my burial."—Whether this means that Mary had a thought of his burial in her mind we cannot say. The Lord tells them he was soon to be buried, and that circumstance was in itself sufficient justification for the great expenditure. No one counts any expenditure which is within one's means when done to honor the dead.

"Whosoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial for her."—The Gospel was to be preached in all the world. No monument has ever equalled this; none is so enduring. Nineteen centuries have passed and Mary's deed is being told to day in more than three hundred languages.

"Then one of the twelve, called Judas Iscariot, went unto the chief priests."—And wherever the Gospel is preached in the whole world is the traitor's story told, an awful memorial of him. His anger at not getting hold of the money, and at being rebuked,

seems to have decided him. He must have meditated this treachery before. He is bold in his shamelessness, and asks what they will give him, putting no cloak on his avarice and his treachery. They offered him thirty silver shekels, about \$30, the usual price of a slave. It was a small amount, but he agreed to take it, and then watched for an opportunity to do his work. The contrast between Mary and Judas is as great as it could be between human beings. Every one of us who is not loving the Lord supremely; every sinner who has not repented of his sins and sought God's pardon, is in a very true sense selling his Saviour. And what are you getting for the sale?

DEAR RECORDER:— I wish to add my testimony to the value of Dr. Warder's State Board Institutes. It was my privilege to attend the one held at Barboursville last week. The subjects discussed were wisely arranged on live, practical topics, and highly appreciated by the church and community. I think I can truthfully say that all the work done was well done, but what I wish especially to say, is that the speeches, prayer and ripe Christian experience of Dr. Warder profoundly impressed themselves upon the community and the family which entertained him. These meetings will be a great blessing to any church and community, and this work of Dr. Warder's is a splendid climax to a long and useful career.

Let me say on another subject, one of our converts reported out of 86 families 14 were without Bibles or Testaments.

H. H. HIBBS, Williamsburg, Ky., Dec. 19.

WALKED OUT.

On Foot, After Being Stomped Up.

Lack of knowledge regarding the kind of food to give to people, particularly invalids, frequently causes much distress, whereas when one knows exactly the kind of food to give to quickly rebuild the brain and nerve centers, that knowledge can be made use of.

A young Chicago woman said: "Other instances of the wonderful qualities possessed by Grape-Nuts food are shown in my grandmother's and mother's cases. Grandmother's entire left side became totally paralyzed, from a ruptured capillary of the brain. The doctor said it would be impossible for her to live a week. She could not take ordinary food and we put her on Grape-Nuts, in an effort to do all for her we could."

"To the astonishment of the doctor and the delight of all of us, she slowly rallied and recovered. It was pronounced the first case of the kind on record. The doctor said nothing could have produced this result but food."

"We had been led to use Grape-Nuts because of the effect on mother. She had been troubled with a weak stomach all her life, and the last few years been gradually losing weight and strength. She has tried everything, almost, that has been recommended by good authority, and until she used Grape-Nuts food nothing seemed to do her any good. Since taking up Grape-Nuts she has been constantly improving until now she is free from any of the stomach troubles, and is strong and well. Please do not publish my name." Name can be given by Postum Cereal Co., Ltd., Battle Creek, Mich.

SOFTEN your grief by much thanksgiving.



A GOOD MEETING.

The Baptist church of Fulton, and her pastor, have great reason to rejoice.

On the fourth Sunday in November we began a series of meetings. There was a fine interest from the first. God gave me my boy on the first day of the meeting.

On Monday Bro. H. O. Roberts, of Mayfield, came to our assistance. His preaching was of a high spiritual tone; his kind, loving and tender way of presenting the truth won for him all hearts. The interest continued to grow, and there were several professions and additions. But on Saturday he was taken sick and the burden of preaching fell to me till the next Thursday, when Bro. Sledge, of Milan, Tenn., came to our aid. He has the right name, for he hits sledgehammer blows. He is forceful, earnest and strong in presenting the truth. He took right hold, and the interest did not seem to slacken at all. He left us Saturday after preaching eight days, deeply imbedded in all of our affections. Both of these brethren are lovable and congenial to be with in a meeting.

We closed on Sunday night with a large crowd and a good interest. One profession and several for prayer. Our church was greatly strengthened. We have a noble band here. There were twenty-seven professions and thirty additions to the church, with a number yet to follow. To God be all the praise. We are in a healthy condition spiritually.

The Lord has greatly blessed our labors since our lot has been cast with this people. We have had over one hundred additions and many have grown in grace, activity and work.

We have a fine prayer-meeting and a live Sunday-school. The people have a mind to build a house to the Lord, for it is greatly needed. Mr. Editor, if you find any one in your travels who would like to send us \$1,000 to help build, please let me know and I will take off my hat.

My heart has been greatly stirred and encouraged this year as I have read of how the Lord has blessed so many in the revivals held. God has greatly favored us as a people and denomination. May he give us more love, gentleness and kindness in his work, in other words, help us as ministers to be more like Christ.

My heart was made to rejoice when I led my boy into the waters and there buried him in baptism. I have given him to the Lord. This year has been one of toil and prayer, but the Lord has rewarded us, for which I feel grateful, and say, unto him be all the praise. J. H. WALTER.

A WISH is but the leaf through which the tree breathes; it rustles, whispers, withers and is forgotten; a will is the fruit summing up the juices of the tree, sending forth seed that embodies the secret of the tree and will reproduce the life if the soil wishes as the tree wills.—Dr. O. P. Gifford.

A METHODIST MINISTER

Joins the Baptists and is Ordained.

Bro. T. S. Hubert, who has been in the Methodist ministry for several years, and who has filled some of their important pastorates, namely, Richmond and Lawrenceburg, the latter place being his last pastorate, was received into the Upper-street Baptist church, baptized and ordained December 16, 1900.

Bro. Hubert, at his last Conference, refused to take work, asking the Conference to drop his name, as his mind had undergone certain changes. He went to see Bro. W. D. Moore, who lives near Lawrenceburg, and informed him that he wished to unite with the Baptists.

The church at Lawrenceburg having no pastor, and Bro. Moore's church in the country having no baptistery, they decided to come to Lexington, to our church, where Bro. Hubert could be baptized and ordained. So on Sunday night we received and baptized him, after which he was examined as to his doctrinal soundness, which proved entirely satisfactory.

The church then authorized the presbytery, consisting of Elds. Wm. D. Nowlin, Wm. D. Moore, J. S. Wilson and S. H. Morgan, to set Bro. Hubert apart to the full work of the Gospel ministry, which was done by prayer and the imposition of our hands. The writer was made chairman and Bro. Moore secretary of the presbytery. Prayer by Bro. Wilson, presentation of the Bible by the writer, charge by Bro. Moore.

Bro. Hubert is a man of good character, fine ability and real culture, and I commend him most heartily to our brethren and churches. Bro. Hubert expects to go to Florida at once and go right ahead with his preaching. May the Lord bless him abundantly in his work.

After the ordination Bro. Wilson baptized a sister into the fellowship of his church at Athens. We also received two by letter Sunday night.

Fraternally,
WM. D. NOWLIN.

FOUND.

Through a notice in the WESTERN RECORDER recently, I received several minutes of the General Association of Kentucky Baptists from Bro. W. T. Heame, of Missouri. Also some from Philadelphia. I am trying to secure two complete files of these minutes from 1837 to 1900, inclusive, to complete No. 1. I still want 1839, 1841, 1846, 1850, 1851, 1856, 1858 and 1894.

To complete No. 2, I want 1838, '9, 1841, '6, '7, '8, '9, 1850, '1, '2, '3, '4, '5, '6, 1855, '6, 1890 and 1892. It is quite desirable that these be secured and placed where they will be secure. Are there not brethren sufficiently interested who will help me?

J. K. NUNEKLEY,
State Secretary.

THEY that are united to Christ shall find comfort when all the streams of worldly enjoyments are dried up.—T. Boston.

FIFTH SUNDAY MEETING.

The following is the programme of the Fifth Sunday Meeting of the Severn Valley Association to be held at Bon-r, Ky., Dec. 28, 29, 30, 1900

FRIDAY.

- 10 A. M. Devotional Exercises.—M. W. Whyne.
- The Scriptural conception of Missions.—S. H. Tabb.
- How to develop the missionary spirit in the Church.—D. P. Montgomery.
- General Discussion.
- Adjournment.
- 2 P. M. The mission of the church.—H. F. Hagan.
- What we owe to the Lord.—J. N. Alvis.
- Prayer for the power of the Holy Spirit on pastors, churches, boards and missionaries.
- 7 P. M. Song Service.
- Objections to Missions.—W. H. Brengle.
- The Land of God in Missions.—W. J. Puckitt.

SATURDAY.

- 9:30 A. M. Devotional Exercises. W. J. Carver.
- Best methods of raising money for Missions.—B. F. Hagan.
- My Plan.—By Pastor.
- Sermon.
- Adjournment.
- 2 P. M. Woman's work in Missions.—J. E. Gwatkin.
- General Discussion.
- Business of Board.
- Adjournment.
- 7 P. M. Song and prayer Service
- Relation of pastors, churches and members to the Ministers' Aid Society.—Geo. H. Cox.
- Our mountain work and mountain schools.—W. P. Harvey.

SUNDAY.

- 9:45 A. M. Devotional Exercises
- The Sunday school as a factor in church and missionary work, led by W. B. Gwynn.
- How to study the Lesson.—L. A. Faurest.
- Sermon.
- The young people as a factor in the extension of the Kingdom.—W. B. Rutledge.
- General Discussion.
- 7 P. M. Sermon.

HIGHER EDUCATION IN HEATHEN-DOM.

The value of the very best possible education for a missionary is not likely to be overestimated. He needs to be well informed with regard to the phases of thought with which he is to meet, and to be mentally able to meet and controvert the false theories and the superstitious prejudices of those to whom he is sent. He needs to be alert and self-poised, that he may not be taken off his guard, nor put to confusion in argument in the presence of the simpler minded who listen to the objections and the sophistries hurled at him by the acute and opinionated among the unbelievers.

But there has been abroad, and is still, a sentiment, and even a theory, that education being a good thing, it cannot be unworthily and improperly bestowed. From early in the history of foreign Missions there have been those who argued that education would make it easier to convert the heathen to Christianity. Not a few missionaries and missionary societies have been and are, spending their strength upon education, gaining now and then

a convert, but satisfied to hope that at some time in the future, more or less remote, the seed sown would return as from the waters. And not only missionaries, but governments, especially the English Government in India, have been lavish in the expenditure of money and labor for the general education of the natives, whether Christian or otherwise. The English Government has established great colleges and universities in several of the prominent cities of India, and have gathered and educated there a vast number of native heathen who are now as far, if not farther, from God and from Christ as were their ancestors of a hundred years ago. In a little book, recently published, entitled, "Among India's Students," by Mr. Robert P. Wilder, A. M., we are told that there are 80,000 students in colleges which grant the degree of Bachelor of Arts, or some other professional degree, and 70,000 in the two upper classes in high schools. During the ten years from 1881 to 1891, 41,467 passed the entrance examinations and 7,159 obtained the degree of A. B. It is estimated that there are now at least 8,000,000 English speaking natives in India. If these young men were Christians, what a mighty power for Christ and his salvation there would be! But they are not Christians. Only a very small per cent. of them are Christian, and as a matter of fact, a Christian has a very poor showing among the mass of students.

As Mr. Wilder says: "These Brahman students are taught Western science and philosophy; hence, they exert a powerful influence upon the masses, of whom only one in nineteen can read or write. Thus educated Brahmans possess the aristocracy of birth and the aristocracy of learning. They occupy government positions. They know the language and literature of India's rulers. They are the recognized

THE FRUITS

of Coffee Drinking.

"The fruits or results, in my case, of coffee drinking, were a sallow complexion, almost total loss of appetite, as well as sleeplessness and sluggish circulation.

"I was also very bilious and constipated most of the time for eight years, and became so nervous that I was unable to do any mental labor and was fast approaching a condition where there would have been no help for me.

"I am convinced that if I had continued using coffee much longer the result would have been a total mental and physical wreck.

"I sometimes think the all-wise providence looks after us in trouble, at any rate, when I was in despair a friend urged me to give up coffee entirely and use Postum, giving the reasons why. It was hard for me to believe that so common a beverage as coffee was the cause of my trouble, but I made the change, and from the first trial experienced a benefit and improvement. My complexion has improved, the nervousness gone, as well as the bilious trouble and sleeplessness, and I am completely cured of sluggish circulation. In fact, I am well, and the return to health has been directly traced to leaving off coffee and using Postum Food Coffee. I recommend Postum to all coffee wrecks without a single reservation."—James D. Kimball, Isabella Street, Northampton, Mass.

leaders. If these men are Theists, Intuitionists, Transcendentalists, Agnostics and Theosophists, what can we expect of their followers?"

As for the old Hinduism by the common people, few, if any, of the educated have anything to do with it. It is a mass of inconsistencies, contradictions, unconcilable theories, with no life in any of it. The educated men have abandoned it, but have taken nothing better in its place. They have little use for religion in any form. What they have does not elevate them morally, does not control their thought, their desires, their purposes, their hopes; does not give promise of anything beyond the grave. So far as there is any virtue in Hinduism (and there is really none) the educated man is worse off than the uneducated.

In view of what has been accomplished, or has failed of accomplishment, through any system of general education, it becomes a most serious question whether it is well to give a heathen any instruction above the mere matter of reading and writing, and whether our mission schools, of a higher grade than the simple "Reader" and its associated studies, ought to admit the children of non-Christian parents to their classes and instruction. It is not a new question, and we understand that missionaries differ with regard to it; but evidence is constantly accumulating to the effect that the higher education of the heathen (in high school or college) is working mischief and is proving an hindrance rather than a help in the converting of the heathen to Christ. If Christianity is simply intelligence, then let us educate; but if it is a matter of the soul, salvation by faith in Christ, then let us educate only Christians, or the children of Christians.—G. W. L., in Herald and Presbyter.

FIFTH SUNDAY MEETING.

The following is the programme of the Fifth Sunday Meeting of the Laurel River Association to be held at London, Ky., December 29-31.

FRIDAY 7 P. M.

Lecture—Christian Education.—H. H. Hibbs.

SATURDAY 10 A. M.

Devotional Exercises.—Pastor.

How to interest the churches of our association in our School.—T. P. McCracken, S. A. Lovelace.

How to interest the young people of our association in our School.—Dr. Scales, Jesse F. Jones.

How to bring those in our school to Christ.—J. I. Weaver, C. G. Brewer.

The importance of primary work in Schools.—H. H. Hibbs.

SATURDAY 7 P. M.

How to have an evergreen Sunday-school.—W. T. Bryant.

Present condition and need of Sunday-school work in our Association.—Blevins Asher.

The influence of Sunday-schools in our Association.—Levi Brock.

SUNDAY 9 A. M.

Devotional Exercises.—Favorite passages of Scripture.—Congregation.

Sunday-school.

SUNDAY 11 A. M.

Missionary Sermon.

SUNDAY 2 P. M.

Missionary mass meeting.

Lessons from the life of Yates, the Missionary.—Prof. E. L.

WONDERFUL CURES BY SWAMP-ROOT.

To Prove what this Famous New Discovery will do for YOU, Every Reader of the Western Recorder May Have a Sample Bottle Sent Absolutely Free by Mail.



65TH POLICE PRECINCT GREATER NEW YORK. October 11th, 1900.

Dr. Kilmer & Co., Binghamton, N. Y.

GENTLEMEN:—In justice to you, I feel it my duty to send you an acknowledgement of the receipt of the sample bottle of Swamp-Root remedy you so kindly sent me. I had been out of health for the past five years with kidney and Bladder trouble. Our best physicians prescribed for me. They would relieve me for the time being, but the old complaint would in a short time return again. I sent for a sample bottle of Swamp-Root, and I found it did me a world of good. Since then I have taken eight small bottles purchased of my druggist, and I consider myself perfectly cured. I do not have to get up during the night to urinate, as I formerly did, three or four times a night, but now sleep the sleep of peace. My back is all right again, and in every way I am a new man. Two of my brother officers are still using Swamp-Root. These, like myself, cannot say too much in praise of it. It is a boon to mankind. We recommend it to all humanity who are suffering from kidney and bladder diseases.

My brother officers (whose signatures accompany this letter), as well as myself, thank you for the blessing you have brought to the human race in the compounding of Swamp-Root. We remain yours very truly,
 JAMES COOK,
 HUGH E. BOYLE,
 JOHN J. BODKIN.

Officers of the 65th Police Precinct, Greater New York.

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

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

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

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

If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince you—and you may have a sample bottle free for the asking.

When your kidneys are not doing their work, some of the symptoms which prove it to you are pain or dull ache in the back, excess of uric acid, gravel, rheumatic pains, sediment in the urine, scanty supply, scalding irritation in passing it, obliged to go often during the day and to get up many times during the night to empty the bladder; sleeplessness, nervous irritabil-

ity, dizziness, irregular heart, breathlessness, sallow, unhealthy complexion, puffy or dark circles under the eyes; sometimes the feet, limbs or body bloat, loss of ambition, general weakness and debility.

Swamp-Root is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy that science has ever been able to compound.

To prove its wonderful curative properties, send your name and address to Dr. Kilmer & Co., Binghamton, N. Y., when you will receive, free of all charge, a sample bottle of Swamp-Root and a valuable book by mail, prepaid. This book contains many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to the wonderful curative properties of this world-famous kidney remedy. Swamp-Root is so remarkably successful that our readers are advised to write for a free sample bottle, and to be sure and mention reading this generous offer in the Louisville Western Recorder.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere.

Morgan.
 Giving to Missions.—N. E. Ham-mock.
 Lessons from the life of John G. Paton.—O. R. Brock.

—Preaching SUNDAY 7 P. M.
 The London Baptist church invites this meeting and will entertain all who attend.
 Wm. B. McGarity, Pastor.

ALL THINGS UNDER HIS FEET.

BY WILLIAM OULLEN BRYANT.

O North, with all thy valleys of green! O South, with all thy palms From peopled towns and fields be-tween.

Uplift the voice of psalms, Raise ancient East, the anthem high, And let the youthful West reply.

Lo! in the clouds of heaven appears God's well beloved Son; He brings the train of brighter years; His Kingdom is begun; He comes a guilty world to bless With mercy, truth and righteousness.

O Father! haste the promised hour When at His feet shall lie All rule, authority and power, Beneath the ample sky; When He shall reign from pole to pole, The Lord of every human soul.

When all shall heed the words He said, Amid their daily cares, And, by the loving life He led, Shall strive to pattern theirs; And He, who conquered Death, shall win The mightier conquest over sin.

OUR PULPIT.

CHRISTIAN HOPE AND ITS SOURCES.

BY ALEXANDER MACLAREN, D.D.

We rejoice in hope of the glory of God, and not only so, but we glory in tribulations also, knowing that tribulation worketh patience, and patience experience; and experience, hope.—Romans 5:2-4.

We have seen in a previous sermon that the apostle in the foregoing context is sketching a grand outline of the ideal Christian life, as all rooted in being justified by faith, and flowering into peace with God. "Access into grace," and a firm stand against all antagonists and would-be masters. In our text he advances to complete the outline by sketching the true Christian attitude towards the future. I have ventured to take so pregnant and large a text, because there is a very striking and close connection throughout the verses, which is lost unless we take them together. Note, then, "we rejoice in hope," "we glory in tribulation." Now, it is one word in the original which is diversely rendered in these two clauses by "rejoice" and "glory." The latter is a better rendering than the former, because the original expression designates not only the emotion of joy, but the expression of it, especially in words. So it is frequently rendered in the New Testament by the word "boast," which, of course, has unpleasant associations, which scarcely fit it for use here. So then you see Paul regards it as possible for, and more than possibly characteristic of, a Christian, that the very same emotion should be excited by that great bright future hope, and by the blackness of present sorrow.

That is strong meat; and so he goes on to explain how he thinks it can and must be so, and points out that trouble, through a series of results, arrives at last at this, that if it is rightly borne, it flashes up into greater brightness the hope which has grasped the glory of God.

So then we have here, not only a wonderful designation of the object around which Christian hope twines its tendrils, but of the double source from which that hope may come, and of the one emotion with which Christian people should front the darkness of the present and the brightness of the future. Ah! how different our lives would be

if that ideal of a steadfast hope and an untroubled joy were realized by each of us. It may be. It should be. So I ask you to look at these three points, which I have suggested.

I. That wonderful designation of the one object of Christian hope which should fill, with an uncoruscating and unflinching light, all that dark future.

"We rejoice in hope of the glory of God." Now, I suppose I need not remind you that that phrase, "the glory of God," is, in the Old Testament, used especially to mean the light that dwelt between the cherubim above the mercy seat; the symbol of the divine perfections and the token of the divine presence. The reality of which it was a symbol is the total splendor, so to speak, of that divine nature, as it rays itself out into all the universe. And, says Paul, the true hope of the Christian man is nothing less than that of that glory he shall be, in some true sense, and in an eternally growing degree, the real possessor. It is a tremendous claim, and one which leads us into deep places that I dare not venture into now, as to the resemblance between the human person and the divine person, notwithstanding all the differences which of course exist, and which only a diseased and presumptuous form of religion has ventured to treat as transitory or insignificant. Let me use a technical word, and say that this is no pantheistic absorption in an impersonal light, no Nirvana of union with a vague whole, which the apostle holds out here, but it is the closest possible union, personality being saved, and individual consciousness being intensified. It is the clothing of humanity with so much of that glory as can be imparted to a finite creature. That means perfect knowledge, perfect purity, perfect love, and that means the dropping away of all weaknesses and the access of strange new powers, and that means the end of the schism between "will" and "ought," and of the other schism between "can" and "do." It means what this Apostle says: "Whom he justified them he also glorified," and what he says again, "we all, beholding as in a glass"—or rather, perhaps, mirroring as a glass does—the "glory are changed into the same image."

The very heart of Christianity is that the divine light of which that Shekinah was but a poor and transitory symbol has "tabernacled" amongst men in the Christ, and has from him been communicated, and is being communicated in such measure as earthly limitations and conditions permit, and that these do point on assuredly to perfect impartation hereafter, when "we shall be like him, for we shall see him as he is." The three could walk in the furnace of fire, because there was one with them, "like unto the Son of God." "Who among us shall dwell with the everlasting fire," the fire of that divine perfection? They who have had introduction by Christ into the grace, and who will be led by him into the glory.

Now, brethren, it seems to me to be of great importance that this, the loftiest of conceptions of that future life, should be the main aspect under which we think of it. It is well to speak of rest from toil; it is well to speak of all the negations of present unfavorable, afflictive conditions which that future presents to us. And perhaps there are some of the aspects of it which appeal to deeper feelings in ourselves, than those

which say "there shall be no night there," "there shall be no tears there, neither sorrow nor sighing;" "there shall be no toil there." But we must rise above all that for our heaven is to live in God, and to be possessors of his glory. Do not let us dwell upon the symbols instead of the realities. Do not let us dwell only on the oppositions and contradictions to earth. Let us rather rise high above symbols, high above negations, to the positive truth, and not contented with saying, "We shall be full of blessedness; we shall be full of purity; we shall be full of knowledge," let us rather think of that which embraces them all; we shall be full of God.

So much, then, for the one object of Christian hope. We have here—

II.—The double source of that Hope. Observe that the first clause of my text comes as the last term in a sequence. It began with "being justified by faith." The second round of the ladder was, "we have peace with God." The third, "we have access into this grace." The fourth, "we stand," and then comes, "we rejoice in hope of the glory of God." That is to say, to put it into general words, and, of course, presupposing the revelation in Jesus Christ as the basis of all, without which there is no assured hope of a future beyond the grave, then the facts of a Christian man's life are for him the best brighteners of the hope beyond. Of course, that is so. "Justified by faith"—"peace with God"—"access" "into grace;" what, in the name of common-sense, can death do with these things? How can its blunted sword cut the bond that unites a soul that has had such experiences as these with the source of them all? Nothing can be more grotesque, nothing more incongruous, than to think that that subordinate and accidental thing, whose region is the physical, has anything whatever to do with this higher region of consciousness.

And, further than that, it is absolutely unthinkable to a man in the possession of these spiritual gifts, that they should ever come to a close; and the fact that in the precise degree in which we realize as our very own possession, here and now, these Christian emotions and blessings, we instinctively rise to the belief that they are "not for an age, but for all time," and not for all time, but for eternity, is itself, if not a proof, a very strong presumption, if you believe in God, that a man who thus "feels he was not made to die," because he has grasped the Eternal, is right in so feeling. If, too, we look at the experiences themselves, they all have the stamp of incompleteness, and suggest incompleteness by their own incompleteness. The new moon with her ragged edge not more surely prophesies its completed silver round, than do the experiences of the Christian life here, in their greatness and in their smallness declare that there comes a time and an order of things in which what was thwarted tendency shall be accomplished result. The tender green spikelet, pushing up through the brown clods, does not more surely prophesy the waving yellow ear, nor the broad highway on which a man comes in the wilderness more surely declare that there is a village at the end of it, than do the facts of the Christian life, here and now, attest the validity of the hope of the glory of God.

And so, brethren, if you wish

to brighten that great light that fills the future, see to it that your present Christianity is fuller of "peace with God," "access to grace," and the firm, erect standing which flows from these. When the springs in the mountains dry up, the river in the valley shrinks; and when they are full, it glides along level with the top of its banks. So when our Christian life in the present is richest, our Christian hope of the future will be the brighter. Look into yourselves. Is there anything there that witnesses to that great future; anything there that is obviously incipient, and destined to greater power; anything there which is like a tropical plant up here in 45 degrees of north latitude, managed to grow, but with dwarfed leaves and scanty flowers, and half shrivelled and sourish fruit, and that in the cold dreams of the warm native land? Reflecting telescopes show the stars in a mirror, and the observer looks down to see the heavens. Look into yourselves, and see whether, on the polished plate within, there are any images of the stars that move around the Throne of God.

But let us turn for a moment to the second source to which the Apostle traces the Christian hope here. I must not be tempted to more than just a word of explanation, but perhaps you will tolerate that. Paul says that trouble works patience, and that is to say, not only passive endurance, but brave persistence of a course, in spite of the antagonisms. That is what trouble does to a man when it is lightly borne. Of course the Apostle is speaking here of this ideal operation, and not, alas! of the reality which often is seen when our tribulations lash us into impatience, or paralyze our efforts. Tribulation worketh patience, "and patience experience." That is a difficult word to put into English. There underlies it the frequent image which we know in Scripture, of trouble of all kinds as testing a man, whether as the refiner's fire or the winner's fan. It tests a man; if he bears the trouble with patient persistence, then he has passed the test and is approved. Patient perseverance thus works approval, or proof of the man's Christianity, and, still more, proof of the reality [and power] of the Christ whom his Christianity grasps. And so from out of that approval or proof which comes through perseverance, from tribulation, there rises, of course, in that heart that has been tested, and has stood, a calm hope that the future will be, as the past, and that, having fought through six troubles, by God's help the seventh will be vanquished also, till at last troubles will end, and heaven be won.

Brethren, there is the true point of view from which to look, not only at tribulations, but at all the trials, for they, too, bring trials, that lie in duty and in enjoyment, and in earthly things. They are meant to work in us a conviction by our experience of having been able to meet them aright, of the reality of our grasp of God, and of the reality and power of the God whom we grasp. If we took that point of view in regard to all the changes of this changeable life, we should not so often be bewildered and upset by the darkest of our sorrows. The shining lancets and cruel cutting instruments that the surgeon lays out on his table before he goes to the operation are very dreadful. But the way to think



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Advertisement for a sewing machine, labeled 'S18 LATEST IMPROVED FREIGHT PREPARED'. It features an illustration of the machine and text describing its features and manufacturer, Wayne Manufacturing Co.

Advertisement for the Royal Insurance Company, featuring the text 'THE ROYAL INSURANCE COMPANY OF LIVERPOOL' and listing agents in Louisville, Ky.

Advertisement for Hotel Albert, located at the corner of 11th Street and University Place, New York City. It lists room rates and services.

Advertisement for Blancard's Pills & Syrup, specifically 'IODIDE OF IRON' for anemia and weakness. It includes a list of druggists.

Advertisement for West Pocket Commentary, an international publication offering readings and commentaries.

Advertisement for Paralysis treatment, mentioning 'Lecithin' and 'Serravallo's Tonic' as remedies.

Advertisement for a medical product, possibly related to the Paralysis ad, with a graphic of a person.

of them is that they are there in order to remove from a man what it does him harm to keep, and what, if it is not taken away, will kill him. So life, with its troubles, great and small, is all meant for this, to make us surer of, and bring us closer to, our God, and to brace and strengthen us in our own personal character. And if it does that, then blessed be everything that produces these results and leads us thereby to glorifying in the troubles by which shines out on us a brighter hope.

So there are the two sources, you see; the one is the blessedness of the Christian life, the other the sorrows of the outward life, and both may converge upon the brightening of our Christian hope. Our rainbow is the child of the marriage of the sun and the rain. The Christian hope comes from being "justified by faith, having peace with God... and access into grace," and it comes from tribulation, which "worketh patience," and patience which "worketh reproof." The one spark is struck from the hard flint by the cold steel, and the other is kindled by the sun itself, but they are both fire.

And so, lastly, we have here—III.—The one emotion with which the Christian should front all the facts, inward and outward, of his earthly life.

"We glory in the hope," "we glory in tribulation." I need not dwell upon the lesson which is taught us here by the fact that the Apostle puts as one in a series of Christian characteristics; this, of a steadfast and all-embracing joy. I do not believe that we Christian people half enough realize how imperative a Christian duty, as well as how great a Christian privilege, it is to be glad always. You have no right to be anxious; you are wrong to be melancholic and depressed, and weary and melancholy. True; there are a great many occasions in our Christian life which minister sadness. True; the Christian joy looks very gloomy to a worldly eye. But there are far more occasions that, if we were right, would make joy instinctive, and which, whether we are right or not, make it obligatory upon us. I need not speak of how, if that hope were brighter than it commonly is with us, and if it were more constantly present to our minds and hearts, we should sing with gladness. I need not dwell upon that great and wonderful paradox by which the co-existence of sorrow and of joy are possible. The sorrows are on the surface; beneath there may be rest. All the winds of heaven may rave across the breast of ocean, and fret it into clouds of spume against a storm-swept sky. But deep down there is stillness, and yet not stagnation, because there is the great motion that brings life and freshness; and so, though there will be wind-veged surfaces on our too-often agitated spirits, there ought to be deeper than these the calm setting of the whole ocean of our nature towards God himself. If it is possible, as this Apostle has it, to be "sorrowful, yet always rejoicing." It is possible, as his brother Apostle has it, to "rejoice greatly," though now for a season we are in sorrow through manifold temptations. Look back upon your lives from the point of view that the tribulation is an instrument to produce hope, and you will be able to thank God for all the way by which he has led you.

Now, brethren, the plain les-

son of all this is just that we have here, in these texts that have been occupying us these two Sundays, a linked chain, one end of which is wrapped around our sinful hearts, and the other is fastened to the Throne of God. You cannot drop any of the links, and you must begin at the beginning, if you are to be carried on to the end. If we are to have a joy immovable, we must have a "steadfast hope." If we are to have a present "grace," if we are to have a present "grace," and "access" to the fulness of God, we must have "peace with God." If we are to have "peace with God," we must have the condemnation and the guilt taken away. If we are to have the condemnation and the guilt taken away, Jesus Christ must take them. If Jesus Christ is to take them away, we must have faith in him. Then you can work it backward, and begin at your own end, and say, "If I have faith in Jesus Christ, then every link of the chain in due succession will pass through my hand, and I shall have joy, peace, access, the grace, earnestness, hope, and exultation, and at last he will lead me by the hand into the glory for which I dare to hope, the glory which the Father gave to him before the foundation of the world, and which he will give to us when the world has passed away in fervent heat."—Baptist Times and Freeman.

A GENERAL DEBT CLEARING IN OUR CHURCHES.

Without doubt one of the greatest banes upon us, and most grievous hindrances to our work as a denomination, is the habit many of our churches have formed of keeping in debt. Out of our 19,464 churches in the Southern Baptist Convention, I fear that at least 6,000 to 8,000 are in debt. Go to city, town, village or country church, and over and over again we hear that wail of depression, sorrow and gloom, "We are in debt." It haunts us by day and night. It disarranges our plans, thwarts our purposes and blights our progress. Some of these debts were made for new buildings and have been kept until the buildings are getting old. Some were made for repairs, others for expenses. Whatever may have

PITY AND BEAUTY

The most beautiful thing, in the world, is the baby, all dimples and joy. The most pitiful thing is that same baby, thin and in pain.

The dimples and joy have gone, and left hollows and fear. It is fat that is gone; gone with it, comfort and color and curve; all but pity and love.

The little one gets no fat from her food; has had none for weeks; she is living on what she had stored in that plump little body of hers. She is starving for fat; it is death; be quick!

Scott's emulsion of cod-liver oil is the fat she can take. It will save her.

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been the cause for making them is not so important now as how to get rid of them with their blighting, dwarfing, baneful influence. They constantly rise and show their spectral faces to discourage any and every advance in the Master's work. They distract the pastor and defy the deacons. I believe we ought to consider this subject seriously and make a great movement to rid our churches of these burdensome, dwarfing, destructive evils. What would one think of a great army starting out for battle, each man with a heavy load on his back. The enemy would certainly rejoice, and I suppose the devil is glad to see our churches hampered and burdened, groaning under loads of debt.

As one who loves our great denomination and the truths given to us by our Lord, to propagate in all the world, I long to see us make still greater advance. I feel that it is not want of true doctrine, but excess of debt, that is retarding us.

What can we do to get rid of these church debts? I make this proposition: That we close the year by a great lifting of church debts. It can and should be done. Why enter on 1901 with debts which retard God's work, and long ago should have been paid? The past year has been full of blessings on our homes, our churches, our country and all departments of our Mission work. Let us honor God by lifting all debts on his churches. Take up that old note which has troubled your pastor and deacons, and deterred you often from other noble work for the Master. See to it that not a vestige is left.

How is it to be done? Let the deacons get together and lay plans. Go at it in a business way. Then one or two noble business men will offer to pay one-half or one-third, or some other large part on condition that the others will pay the remainder. Agree that all is to be paid or none. Then let all take part—that is, all who can be counted on. There are drones in almost every church. Do not worry over them. There are a plenty of good, earnest people who love the Lord and his work, who can and will pay if you go at them right. The sisters will help liberally, also. This is no small matter—a debt is an incubus, a snare and a delusion, and I believe the devil would be glad to keep every one of our churches in debt. Let God's people arise and throw them off, that the cause of the Lord may advance.

Do not delay the matter. There is more money in the country this winter than there has been for many years. Honor the Lord with his portion. When the church debts are paid, you will be glad to help other worthy objects which appeal to you. It is only a short time till December 31st, 1900. See to it that the new year shall open on the Lord's work in your hands with all obligations paid. I send one of these communications to the religious paper of each state, and hope that the suggestion will be received and acted on by many churches for the glory of the Master (Mal. 3:10).

R. J. WILLINGHAM.

A good chance alone is nothing. Education is nothing without strong and vigorous resolution and stamina to make one accomplish something in the world. An encouraging start is nothing without backbone. A man who cannot stand erect, who wobbles one way and then the other, is of very little use.

End of the Century Bargains.

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 fine heavy Hatin Suspenders, in brocaded effects, colors pink, light blue, white, red, violet and black.
- \$3.50 For Men's All-wool Cloth Smoking Jackets, silk corded seams, pockets and loops, with plain lining; others at \$1.50.

Fancy Work.

- 49c For Mopie Linen Dresser Scarfs with hemstitched ends, stamped in carnations, violets and roses.
- 74c For an All-linen Hemstitched Dresser Hearn, 12 inches long, stamped in new conventional patterns with drawn-work border.
- 98c For a fine quality 80-inch Table Cover, with beautiful drawn-work border and hemstitched.

Bulk Perfumery.

- 10c Instead of 25c, per ounce for Toilet 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 60c, per ounce for exquisite odors of Violet, Heliotrope, White Rose and Jockey Club.

Choice Jewelry.

- 24c For pretty Spiral Hairpins, in all colors of settings.
- 48c For Infant's Sterling Silver Bracelets, with or without heart attachment.
- 74c For Ladies' nice quality Sterling Silver Chain Bracelets.
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EDITORIAL

With this issue the WESTERN RECORDER parts with the Nineteenth Century, with which it has kept company for over seventy-five years.

"When the doctrine of apostolic succession is set at naught by our Baptist brethren, then what becomes of the theory of restricted communion?"

We turn this question over to the Journal and Messenger and to those Baptists who will not admit the continuity of Baptists since the days of the Apostles.

I. What is commonly known as the doctrine of "apostolic succession," as held by the Roman Catholics, Greeks and Episcopalians, is sacerdotalism, and that the Baptists have ever opposed.

II. We believe there have been Baptists in the world ever since the days of John the Baptist for these reasons:

1st. We believe the Baptist polity is the same as that of the New Testament.

2d. The New Testament teaches the perpetuity of that polity. This does not rest simply on one passage, as has been foolishly charged, but on the whole teaching of the Scriptures so far as they touch the subject.

31. Then the commission, "Go, disciple the nations, baptizing them, &c., and lo I am with you

all the days," &c. If at any time there were none doing this, then for that time Christ was not with such, and the promise failed.

4th. Then, too, the whole New Testament is written from the standpoint of the permanence of organized Christianity. There is no hint anywhere that the polity taught would cease.

III. We have as much historical evidence as we could reasonably expect to find in view of the conditions. And more and more are Pedobaptist scholars conceding antiquity to Baptists.

Let it be remembered that we have the story of our enemies as to the faith of our fathers, who were falsely charged with believing just what Romanists in Spain and Austria to-day charge Baptists with believing.

There has been the greatest increase in the amount of money in circulation in the United States since 1896 that has ever been known. In 1896 there was in the country \$517,000,000 in gold coin and certificates.

The first of the schools established by our State Board, in connection with our Home Board, in the mountains, will open at Pineville on January 1. It is named the Theodore Harris Institute, in honor of Deacon Harris, of this city, without whose generosity and co-operation the school could not have been started.

and dormitory accommodations. We publish on another page in this issue a picture of this building.

The Baptist Book Concern has now quite an extensive list of publications, and it offers the best facilities for authors who wish to secure a publisher. The last book published is Dr. J. H. Boyet's "Trend of the Ages" (75 cts.), which is an original and a striking contribution to religious literature.

We need hardly say that we do not agree with this view, but we recognize the striking character of this thought-provoking book. We think it will be widely read, and all who read it will be sure to be interested.

The Book Concern has 74 distinct publications from these and other authors: Matthew Henry, Jonathan Edwards, John A. Broadus, Charles H. Spurgeon, Basil Manly, P. H. Moll, B. H. Carroll, J. B. Hawthorne, Robert Watts, G. W. Northup, J. M. Pendleton, J. J. Taylor, F. M. Iams, H. C. Vedder, E. C. Dargan, J. M. Weaver, W. W. Gardner, Wm. H. Norton, A. T. Robertson, R. A. Venable, J. T. Christian, A. J. Holt, J. G. Bow, R. N. Barry, J. B. Solomon, T. M. Young, Robert Sanders, W. F. Harvey, G. S. Anderson, M. F. Crawford, E. R. McLendon, Sarah Hale, J. M. Fowler, R. H. Spillman, J. P. Kincaid, A. S. Worrell, E. H. Brookshire, G. W. Damaree, W. J. Holtzclaw, E. R. Carswell, B. M. Bogard, B. F. Fuller, J. H. Boyet and T. T. Eaton. These authors cover a wide field. In the list some of these names occur more than once, for example this house has three publications by Dr. John A. Broadus.

The last books issued are "Pillars of Orthodoxy," compiled and edited by the Rev. E. M. Bogard; "History of Texas Baptists," by E. F. Fuller; "Trend of the Ages," by Dr. J. H. Boyet, and a revised edition of Dr. W. P. Harvey's tract on Baptists in History.

DR. OLIVER WENDELL HOLMES, the poet, philosopher and essayist, was a great lover of home, and he never liked to travel. Writing to his friend and publisher, Mr. James T. Field, he said: "Don't talk to me about taverns. There is just one: furniture, clean, decent, palatable thing occasionally to be had in them—namely, a boiled egg. The soups tassis pretty good sometimes, but their sources are involved in a darker mystery than that of the Nile. Omelettes taste as if they had been carried in the waiter's hat, or fried in an old boot. I ordered scrambled eggs one day. It must be that they had been scrambled for by somebody, but who—who in the possession of sound reason

could have scrambled for what I had set before me under that name? Butter! I am thinking just now of those exquisite little pellets I have so often seen at your table, and wondering why the taverns always keep it until it is old: Fool that I am! As if the taverns did not know that if it was good it would be eaten, which is not what they want. Then the waiters with their napkins! what don't they do with those napkins! Mention any one thing of which you think you can say with truth 'that they do not do.'

"Every six months a tavern should burn to the ground, with all its traps, its 'properties,' its beds and pots and kettles, and start afresh from its ashes like John Phoenix-Squibb! No; give me home, or a home like mine, where all is clean and sweet, where coffee has pre-existed in the berry, and tea has still faint recollections of the pigtail that dangled about the plant from which it was picked; where butter has not the prevailing character which Pope assigned to Denmark; where soup could look you in the face if it had 'eyes' (which it has not), and where the comely Anne or the gracious Margaret takes the place of those napkin-bearing animals."

We take this delightful description as applying to the New England tavern. Dr. Holmes was never in Kentucky, or in the South, we believe, and as he could have had no reference to Southern taverns, Mark Twain has described for us the tavern in the Northwest, but who will do justice to the Kentucky tavern, with its hoe-cake, its butter-milk, its fried chicken, &c., &c., &c. And as for butter, why Kentucky bluegrass butter heads the list.

Still it remains true that home is the best place. Dr. Holmes has well said, "The world has a thousand roosts for a man, but only one nest," and that nest is home.

In the rush and scramble of modern life, unfortunately an increasing proportion of our people have no homes, but live in taverns and boarding-houses. They occupy roosts, having no nest. Boarding is not living—a man-boarded at a tavern, but he lives only at home. Let us cherish our homes.

SORROWS are harrows that break up the soil, preparing it for wisdom. Many flowers must perish ere a grain of corn be ripened.

Editorial Varieties

A man can see only what is in his horizon, and morally he makes his own horizon.

The prairie dogs are to be exterminated, as it is likely they are long extinct, except in zoological gardens. They are interesting creatures, but "science" says they are injurious and so they must go.

Prof. Virchow, the great scientist of Germany, was asked what he thought about teaching evolution to children. He replied: "We ought not to teach to little children as a known fact, that which is not a known fact." And the same thing applies to older people as well.

General R. K. Lee once received an offensive note from a subordinate officer. Turning to one of his staff he said: "Colonel, we must not let this remain among our records," and he tore up the document. Afterwards he commended all the good he could find in the author of the offensive note. It takes a moral giant to act in that way.

Our neighbor, the Christian Observer, remains mum on the subject of those alleged passages which are reported as articles or poor. Our neighbor claimed to know of such passages, but no reward or entreaty will induce him to tell where the passages can be found. Really, baptists is a very dangerous thing for Presbyterians editors to fool with.

We are proud of Governor Longino as a Baptist. His sterling integrity was exhibited when the representative of a contractor who wanted the job of building the new state house at Jackson, Miss., indicated to the Governor how he could personally profit by the affair. The representative was promptly taken in hand for proper punishment. We need more Baptist governors.

We acknowledge an invitation to be present at the Golden Jubilee of the Third Baptist church of St. Louis. All the living ex-pastors are expected to be present and to take part in the exercises. The following have served the church as pastor: Drs. Elias J. Foote, Wm. Pope Ysaman, G. A. Lofton, J. P. Greene, W. R. L. Smith and R. P. Johnston who is now pastor.

Dr. J. S. Coleman, that Gospel veteran, recently visited his old charge at Mt. Carmel and heard the pastor, the Rev. J. N. Jarriegan, preach. The doctor was greatly pleased and says "Jarriegan is one of the most promising young preachers in this section of the state." It is well for the old pastor to strengthen and cheer the young ones.

Through a letter from Mrs. J. F. Pinsoo, of Texas, renewing her subscription, we learn that her husband, Rev. J. F. Pinsoo, who was a native of Kentucky, went to his reward on Dec. 4th at the ripe age of ninety-three years. Think of the great changes all over the world covered by this life. And this servant of God has many stars in his crown of rejoicing.

An honored brother, ninety-two years of age, writes: "Some friend sent me the Recorder last year and paid for the same up to July 6th, 1900. I have been waiting to see if he would pay it again, but he has not and therefore I have not." He adds: "I love the Recorder." Here is an instance of good done by a friend to a venerable brother, whose closing days have been brightened by receiving the WESTERN RECORDER.

In reading what writers in secular periodicals say about giving money to foreign missions, it is surprising how often the idea crops out that the most money is given to the heathen. The old adage is repeated, "there is 10 cents for the heathen and \$1.00 to get it to them." These writers have not found out that mission money is not given to the heathen at all, but to support missionaries who preach the Gospel to the heathen. When these writers learn this, we hope they will learn that it takes only 6 per cent of foreign mission money to pay the expenses of administration.

We have been favored with a visit from Dr. W. C. McCall, of Georgia, but more recently of Mount Vernon, Ill., where he is pastor of the First Baptist church. He came to Louisville to aid in settling his adopted daughter and her husband (his own nephew, Mr. McCall), the latter intending to pursue a course of study in the Seminary. Mrs. Dr. McCall came also, and will remain some time, the Doctor having to return to his work. We wish he could be located in Kentucky—why not? Dr. McCall is one of our strongest men.

It does one good to see Pastor W. E. Mitchell when he is as happy as he was the other day in our office. He was overflowing with joy in the great meeting at his church, in which he was assisted by Bro. J. W. Porter. He was rejoiced at the number of grown men reached during the meeting. Ten of those who were received were heads of families. For strong preaching, for holding up a mighty Saviour, for exalting the holiness and the great majesty and making men see the awfulness of sin, he does not believe Bro. Porter has his equal. The victorious statement was set forth clearly and eloquently in every sermon. We are not surprised that many grown men were converted under each preaching.

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AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached on Christian Union and on secret things. Sunday-school entertainment Thursday night. Brethren E. C. Dargan and W. T. Amis preach next Sunday, the pastor being absent in Philadelphia.

Broadway—Pastor Jones preached on "His name shall be called wonderful." and "The two joined by letter."

Chestnut-street—Pastor Weaver preached on Paul before Agrippa and on the passing of the harvest.

East—Pastor Felix preached on "love not the world" and on Lot. One joined by letter.

McFerran Memorial—Pastor Hamilton preached on things which cannot be shaken and on the cross of Christ. Two received by letter. Sunday-school Christmas entertainment Monday night.

Twenty-ninth and Walnut—Pastor Dement preached on the growth of character and on the star of Bethlehem. Ten received for baptism and four by letter since last report. Meeting closed. Bro. W. C. Golden went home Thursday. Seventy-two additions in all—forty-three on profession of faith.

Clifton—Pastor Foster preached on the parable of the pounds and on what it costs not to be a Christian. Three joined by letter. It was the pastor's second anniversary.

East Mead—Pastor Cooper preached on Christ as a servant and on making light of the Gospel. Christmas Sunday-school entertainment New Year's night.

Franklin-street—Pastor Jenkins preached on the extent of Christ's redeeming work and on "Hear ye Him." Sunday-school entertainment Thursday night.

German—Pastor Wm. Blismann preached on God's providences in the birth of Christ and on what the shepherds teach us. Sunday-school Christmas entertainment Wednesday night.

Highlands—Pastor Daves preached on completing our own salvation and on the best gifts.

Logan-street—Pastor Montgomery preached on walking with God and on "Is it well with thee?"

Parkland—Pastor Taylor preached on prevailing prayer and Bro. G. N. Cowan preached on the significance of the Cross.

Portland-avenue—Pastor Tralls preached on the two ways of fear and faith, and on the ideal lover.

Southgate-st.—Pastor McFerran preached on working while it is day, and Bro. E. D. Simms spoke on China. One baptized.

Third-avenue—Evangelist T. T. Martin preached three times. Meeting closed. Six received for baptism and eight by letter. Thirty-two additions in all. Church greatly revived. He goes to help Pastor Garrett at Portsmouth, Va., early in January.

Twenty-sixth and Market—Pastor Thompson preached at night on the fall of the Ephesian church and Bro. E. D. Simms preached in the morning. Five received by letter and two baptized.

Highland Park—Pastor McOlenon preached on the hope in God and God's abundant gifts.

Oakdale—Pastor Hill preached to children on the commandments, in the morning, and at night to grown people on the same subject. Three professions.

The Point—Bro. J. D. Ray preached on "all things loss to gain Christ." Bro. Montgomery preached during the week. Meeting closed. Five baptized and twelve await the ordinance.

Tabernacle (New Albany)—Pastor Martin preached on the song of the angel choir and on freedom.

Rescue Mission—Pastor Bruce reports interest unabated. Bro. Martin preached Saturday night and there were five professions. Forty-three in Bible class. Christmas dinner at 8:00 P. M. Tuesday.

Elk Creek—Pastor Oates preached on having seeing faith in God. Church gave him a Christmas gift of \$60. He is in vigorous health again.

Bro. Edward Bell, of Brooklyn, was present at the Conference and spoke.

SEMINARY NOTES.

Bro. C. H. Paek has been called to the church at Liberty, Ind.

Bro. W. A. Boyd has returned from New Hope, Ind., where he has been visiting for several days.

Bro. L. G. Gates has returned from New Bellville, Ind., where he has been holding a meeting. He reports the success.

Bro. J. R. Magill left Friday for his home in Tennessee, and stopped off at Gallatin, where he preached Sunday morning and night.

Brethren E. E. Gabby, Mayville, Ky., W. E. Grinnell, Chicago, Ill., and Harry L. Martin, Stanton, Tenn., are spending the holidays at their respective homes.

Supplies for Sunday: J. D. Allen, Cross Roads, Ky.; J. S. Umberger, Walsboro, Ind.; C. H. Paek, Mt. Hope, Ind., and J. Q. Farlee, Eminence, Ky.

Mr. J. W. McGill, a student at Georgetown College, stopped over one day last week with his brother, H. C. McGill, the genial business manager of the Seminary Magazine.

Bro. T. F. Paden has been called to some country churches near his home at Darrouse, Miss., and left last week to take charge of the work. We hope that he may be abundantly successful in his new field.

Brethren Risner and Copass came in from Scottsburg, Ind., last week, where they have been engaged in revival. As a result of their labors in the Lord; they report more than sixty professions of faith. To Him be all the glory.

Bro. W. L. Cahall was called to the church at Sospotons, Ala., and left for that place Thursday night. It is very likely that he will not return this year. We regret to lose him from our ranks. He is a good man, as well as a fine student.

We are looking forward to the coming of Dr. A. C. Dixon of Brooklyn, in February with a great deal of interest, for all have been assured that he is not only expected to conduct a series of meetings at McFerran Memorial church, but has promised to deliver some addresses to the student body.

The reception tendered to Bro. Williamson, Amis, Clark, Warren, H. C. Smith, Hurt, Sorger, Brant, Field, McGill, E. M. Stewart, Bowden and Cawthon by Bro. W. O. Jones and a coterie of Louisville's brightest blue-eyed and brown-eyed lassies at his handsome residence on Third street last Thursday evening, was an occasion long to be remembered.

WILLIAM W. HOBNER.

THE STATE.

Bro. Chas. S. Leonard has gone from Mt. Sterling, Ky., to Checotah, I. T., where he has taken charge of the churches at Checotah and Euflala. We are sorry to lose him, but we congratulate the brethren of the Indian Territory on securing him. He writes that it is "a needy field" to which he has gone. That is just the sort of field for an efficient worker to do his best work.

Pastor Francis W. Taylor writes from Henderson: "Bro. W. K. Penrod was to have assisted us in a meeting recently, but serious illness prevented. I preached last night for two weeks with good visible results. Have received 31 additions in all—19 for baptism. Ten new families added. Will hold our meeting in February. Bro. I. N. Crumpton assisting."

Pastor R. C. Kimble writes: "Today I closed a meeting of 16 days with my church at Barren Run, La Rue county. I had the assistance of Bro. H. East, who did the preaching. Visible results were about 64 professions of faith in Christ, 30 received for baptism. 2 conversions of souls restored. Many were brought nearer to the Lord in personal experience of his grace. The entire church and community were uplifted and blessed. Bro. East did us faithful and good work by his plain, earnest presentation of the story of Jesus Christ. We are profoundly thankful to God for his great love that he has so abundantly shed on our people. Praise is due to the Lord."

Elder B. R. Dowler has accepted the care of our church at New Providence which is just over the line in Tennessee, but he is our constant preacher. We congratulate the church.

Bro. T. E. Richey writes: "December 1st Pastor W. B. Brooks and I began a 18-days' meeting with his New Hope church, Webster county. I did the preaching and he the other work. At 40 all were up for prayer, 9 professed faith in Christ. I was received under watchcare of the church, and the membership was much revived. Those people are a noble band, and are very warmly attached to their pastor, and yet not without cause. Bro. Brooks is eminently worthy."

Pastor J. L. Adkins writes: "We have been greatly helped at Burkesville by the preaching of Bro. J. G. Bow, who preached for us two weeks, and gave the people some strong sermons, and greatly strengthened the cause here which is so weak. We had during the meeting 5 additions to the church, 3 by baptism and 2 by letter. At the close of the meeting Bro. Bow took a public collection for the purpose of building a church house at this place, which has been needed for a long time. The amount subscribed was something over six hundred dollars. We hope to make it a thousand before we begin. We hope the brethren who have promised to help will send in the amount as soon as this needed work. Bro. Bow's home people here are very proud of him, and hoping over six work of Kentucky Baptists prosper in his hands. The pastor is very grateful to him for making the sacrifices to come and help him. May the Lord bless you, Bro. Bow, in your work, in the desire of all here, and during the meeting at this place at Lanesburg."

At Upper-street Baptist church, Lexington, Dec. 18th, T. S. Hubert was ordained to the ministry by a



Theodore Harris Institute, PINEVILLE, KY.

presbytery consisting of Elders W. D. Nowlin, W. D. Moore, J. S. Wilson and S. H. Morgan. Bro. Nowlin presented the Bible. Bro. Moore delivered the charge, and Bro. Wilson offered the prayer. For about 12 years Bro. Hubert preached in the ministry of the Methodist church, and was especially successful as a revivalist.

Bro. J. W. Porter writes: "I recently closed a most excellent meeting with Bro. Mitchell at Owenton. There were 61 additions to the church, 42 by baptism, 8 by restoration and 10 by letter. The largest part of this number were men and women. The business houses were kind enough to close during the church hour, which gave us a fine opportunity to reach the business men. The weather was very much against us during the first week, but this was largely overcome by the splendid spiritual condition of the church. The pastor had made thorough preparation, including every detail of the meeting. I have aided him before and always find him ready. Both he and his admirable wife have a strong hold upon the hearts of their people. Pastor and people are mutually and justly proud of one another. With such a pastor and such a people, and with God's help, failure was impossible."

Bro. S. M. Woodward writes: "Our pastor, Bro. J. C. Holmes, has just closed a very successful meeting with Two Lick church, Mason county, of two weeks' duration. God greatly blessed his efforts, and 26 were added to our number. The interest was great at the close, and we believe the seed sown in this meeting will spring up and bring forth a still greater harvest. Bro. Holmes is about entering his fourteenth year as pastor, giving us one-half of his time. God has been gracious to us, and to his name we give the praise."

Bro. W. L. Payton writes: "We dedicated Cave Spring church, located five miles northwest of Horse Cave, on Dec. 18, 1900. The house is a neat frame structure, well furnished, happily located and paid for before the day of dedication. The morning sermon was preached by the writer, and Bro. B. F. Page preached in the afternoon. Bro. J. H. Page, W. H. Smith, B. W. Garr and W. C. Bowles took part in the services. We had a bountiful dinner and a large orderly crowd. Bro. W. T. Parish, the popular pastor, expects to dedicate another church which he has built in this county during the past year. I have remained for a few days' meeting. We have had success, and the interest increases."

Bro. A. J. Williams writes: "Central Grove Baptist church, Ohio county, closed an 18-days' meetings on December 19. Pastor R. W. Danks was assisted by Eld. G. F. Lawrence of Small House. The brethren did the preaching, faithful, fervent and prayerfully. The Lord was with us in great power. The church became alive spiritually and

a great work was done in our Master's name. To Him be all the glory. There were 17 additions, 15 by experience, 2 by letter, 9 baptized, 7 approved for baptism and others will follow. Sister Shouder, an old lady 75 or 80 years of age, living one mile from the church, walked and was present at every meeting."

OTHER STATES.

Pastor T. H. Campbell, of Rockville, Md., has baptised a brother and sister. The cause at Rockville is prospering.

The First Baptist church of Jonesboro, Ark., has just experienced a great revival in which Pastor Francis Roseman was assisted by Bro. L. D. Lanikin, of Houston, Texas. There were 29 additions by baptism and 4 by letter.

A meeting in the Milan church, Texas, held by Eld. J. D. Stringer closed with 42 additions to the fellowship of the church. Bro. Stringer has been called to the pastorate of the church for half his time and has accepted the call.

IS IT AN EPIDEMIC?

Vital Statistics Show an Alarming Increase in an Arduous Failing Disease—Are Any Exempt?

"At no time in the history of disease has there been such an alarming increase in the number of cases of any particular malady as in that of kidney and bladder troubles now prevailing upon the people of this country. To-day we see a relative, a friend or an acquaintance apparently well, and in a few days we may be grieved to learn of their serious illness or sudden death, caused by that fatal type of kidney trouble—Bright's disease."

Kidney trouble often becomes aggravated into acute stages, before the afflicted is aware of its presence; that is why we read of so many sudden deaths of prominent business and professional men, physicians and others. They have neglected to stop the leak in time.

While scientists are puzzling their brains to find out the cause of such a dividend can, by a little precaution, avoid the chances of contracting dreaded and dangerous kidney trouble, or eradicate it completely from their system if already afflicted. Many kidney and bladder troubles are, and many more can be, cured, by paying attention to the kidneys.

It is the mission of the WESTERN RECORDER to benefit its readers at every opportunity and therefore we advise all who have any symptoms of kidney or bladder trouble to write to-day to Dr. Kilmer & Co., Birmingham, N. Y., for a free sample bottle of Swamp-Root, the celebrated specific which is having such a great demand and remarkable success in the cure of the most distressing kidney and bladder troubles. With the sample bottle of Swamp-Root will also be sent free a pamphlet and treatise of valuable information.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

"BABY PAUL."

BY MRS. G. T. DORMAN.

Brown eyes so full of light,
Laughter dimpling soft pink cheeks,
Bright teeth, pure, gleaming white,
Gold crowned head so full of fresh,
This is little Paul.

THE SON OF A DOCTOR.

BY ANDREW COMSTOCK M KENZIE.

Miss Lane, head surgical nurse of
College of Physicians and Surgeons
stood alert by the side of the glass
case of surgical instruments and held
up a warning hand to her white-
capped assistant, for old Dr. Newton
had turned from the operating table
and was speaking a little sharply.

and turned back to the operating
table. His eyes fell upon the
bowing figure of the old surgeon,
placed his ear close to the mouth of
the unconscious man on the table,
that he might better note the laboring
breath. The stern expression
passed from the face of the famous
surgeon. Very quietly, very tenderly,
he looked at his son. His fashion
having ceased talking, the young
man glanced up and nodded to Nurse
Lane, who stepped quickly to his
side with a sponge and basin.

ing, gentlemen." He closed the
door behind him softly, as do doc-
tors even when irritated, and was
gone.
Old Dr. Newton smiled a little sar-
donically. "Somers is a good man,
but nervous," he remarked. "He is
too ambitious, and it hurts him."
Then he summoned an orderly, and
gave him some directions.
For an hour the gray head and the
brown were bent over a paper, on
which the famous surgeon drew vari-
ous diagrams. The old man talked
with great earnestness, the young
man listened. Now and then he
asked a brief question. At last Nurse
Lane tapped at the study door.
"The patient is ready in A. sir,"
she said, and turned away. Both
men followed her down the hall.
"Remember, Tom," the old man
said, "the life of a woman depends
on our making no mistakes, and,
above all, no delay."
"Very well, sir," answered the
young man, "there shall be no de-
laying."

death in the citadels of life.
Dr. Tom Newton's slender fingers
were swiftly adjusting ligatures
about a severed artery; the woman's
life being held between his thumb
and finger, when old Dr. Newton
toised back from the operating
table with an indistinct moan. His
wrinkled face was ashen, and his
eyes were working convulsively.
Nurse Lane gave a startled glance
at him, and came swiftly around the
table, but Tom Newton, his mind
concentrated on doing quickly what
had been intrusted to him, worked
on unnoticed.
"Nurse!" he called, sharply.
The old man averted; his eyes
were closed, and both hands were
pressed to his heart. The scalpel
slipped from his twitching fingers
and fell to the floor with the musical
click of finely tempered steel. Then
the old doctor looked up, his fingers
still closing the gaping artery.
"Father!" he gasped, and went
suddenly white.
Through all his anguish the totter-
ing old man heard his son's voice.
It came to him for a moment, and
his eyes flashed open.
"Now the cartilage knife, Tom!"
he said, distinctly. "Separate the
ribs. Be quick!" Then he crum-
pled up at the knees, lurched onto
his face, and lay very quiet at his
side, as if he could only bring his hand
to bear no sign of the life that he loved
so mightily.
For a moment of agony young Dr.
Newton stood and hesitated. His
face was staring and white, and
bore a look of helpless terror, but his
thoughts were concentrated on the
senseless lump of a woman that
lay under his hand. Nurse Lane,
head surgical nurse of the College of
Physicians and Surgeons, looked
wildly from the body lying on the
floor to the young man standing above
it, and could only bring her hands
together. The heart of the young surgeon
was beating like a trip-hammer, and
the thunder of it was in his ears, but
the nerves in the ends of his fingers were
still the nerves of a surgeon, and he
knew that the beating of his patient's
life against his restraining pressure
was getting fainter. His father lay
dying at his feet for want of the ni-
trite of amyl in the laboratory on the
floor below, and the woman on the
operating table would die if he de-
serted for a moment. The opera-
tion must be completed swiftly and
with marvellous skill to save her life,
and he alone could complete it, now
that the master-hand was struck
down. But his father was dying at
his feet for lack of his son's help.
Young Dr. Newton fought his fight
for the space of three hours, and
from the woman who had trusted her
life to him. Then he noted.
"Come here, Nurse," he said,
wheeling back to the table. "Tie
this ligature! Pass me that cartilage
knife! Now the sponge! Steady,
Nurse!"
So young Dr. Newton's famous
operation was performed. As he
worked with still, drawn face but
unshaking fingers, the white-haired
old doctor lay face down on the floor
beneath the table, one untraced
hand resting on the broken blade of
a scalpel.
"Finish the bandaging, Nurse,"
the young man gasped at last. He
stepped over his father's body,
wrenched open the door and sped
down the hall. Nurse Lane, forcing
back a sob, obeyed with the obedien-
ce of a trained nurse.
Hardly a minute later, young Dr.
Newton was back again, lifting his
father's head tenderly, and forcing
his lips and nostrils a vital from which
came a pungent odor that rose above
the lagging of the ether. A moment
later two other doctors were kneeling
beside him, while a third was
giving orders quietly to the nurses
that were hovering round both of
the unconscious figures, the one on
the table, the other on the floor.
"Is a few seconds more he would
have been quite dead," murmured
Dr. Somers to Dr. Chapin, as they
worked over the old surgeon.
"But he will pull through this
time," said the great specialist,
shably.
Nurse Lane, leaning against the
window, pressed her face to the cool
glass and sobbed unrestrainedly, for
a head surgical nurse has nerves.
Young Dr. Newton, still holding old
Dr. Newton's head on his knee,
stepped before two gray men of his
lawyer profession and kissed his
father. "Washman."

Clean Bread

Can't be made by foul hands and clean,
pure blood can't be made by a foul stom-
ach. The blood is made by the stomach
and organs of digestion and nutrition.



Golden Medical Discovery cures diseases
of the organs of digestion and nutrition
perfectly and permanently. It purifies
the blood, and so by curing the cause of
disease, cures many forms of disease in
organs remote from the stomach.
For the past sixteen years I have had torpid
liver and indigestion and many doctors
and patent medicines but I could not get a cure."

Dr. Pierce's Pleasant Pellets cure bil-
sickness and sick headache.



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Magic names:—One, the greatest in-
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the Phonograph has won its way into
the hearts of the people in process by
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records played on the Phonograph af-
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winter evenings. Prices of Phonog-
raphs, \$10 and \$20 and Edison records
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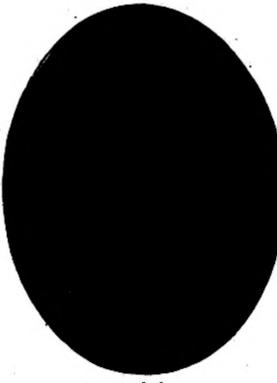
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The Value of Charcoal.

Few People Know How Useful it is in
Preserving Health and Beauty.
Nearly everybody knows that char-
coal is the safest, most effective,
disinfectant and purifier in nature,
but few realize its value when taken
into the human system for the same
cleansing purpose.
Charcoal is a remedy that the more
you take of it the better. It is not a
drug, it is a natural product of the
earth and impurities always present
in the stomach and intestines and
carries them out of the system.
Charcoal sweetens the breath after
smoking, drinking or after eating
onions and other odorous vegetables.
Charcoal affords relief in many ways
proves the complexion. It whitens
the teeth and further acts as a nat-
ural and eminently safe cathartic.
It absorbs the injurious gases which
collect in the stomach and bowels; it
disinfects the mouth and throat from
the poison of catarrh.
All druggists sell charcoal in one
form or another, but probably the
best charcoal and the most for the
money is in Starn's Absorbent Los-
enges; they are composed of the
finest powdered Willow charcoal,
and other healing ingredients in a
tablet form or rather in the form of
large, pleasant tasting lozenges, the
charcoal being mixed with honey.
The daily use of these lozenges will
soon tell in a much improved con-
dition of the general health, better
complexion, fresher breath and purer
blood, and the beauty of it is, when
possible harm can result from their
continued use, but on the contrary
great benefit.
A Buffalo physician in speaking of
the benefits of charcoal, says: "I ad-
vise Starn's Absorbent Lozenges to
all patients suffering from gas in
stomach and bowels, and to clear the
complexion and purify the breath,
mouth and throat; I also believe the
Liver is greatly benefited by the
daily use of them; they cost but
twenty-five cents; box of three do-
zars, and although in some cases a
pale preparation yet I believe I get
more and better charcoal in Starn's
Absorbent Lozenges than in any of
the ordinary charcoal tablets."

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.

A SURPRISE FOR PAPA.

BY BERTHA E. BUSH.

The dear little girl was making her papa a Christmas present with her own little fingers. It was a beautiful card with "PAPA" sewed on it with silk thread, the first letter red, the second blue, the third orange and the last green, just as the dear little girl had chosen the colors. Oh, it was a beautiful Christmas present and the dear little girl's heart and mind were so full of it that she had a hard time to keep from telling papa at once. But she kept the secret bravely for her greatest desire was to "surprise papa."

Nothing could persuade her to begin to work before papa had gone down town, and then she watched the windows as a cat watches a mouse for fear he should come back. It made no difference that he never did come back till supper time. If any man appeared, no matter how far down the street, away

her work would go, under mamma's bureau, behind the side-board, in the clothes basket, anywhere.

Of course the card was not so clean as it would have been if it had not been hidden so much, but what did that matter if only she might "surprise papa."

She sewed behind the door, she sewed under the table, she sewed in the stairway, she even sewed down in the cellar, for fear that papa, who was twenty blocks away, might step in and see.

And when her work was done for the day and the chubby fingers were tired of pulling the needle through, where do you think she hid it for safe keeping? Where should it be but in papa's own drawer? Every time he went to get a handkerchief or a clean collar he couldn't help seeing it.

But he was very much surprised to find it in his stocking on Christmas day, very much indeed, and the dear little girl was as happy as a bird.

"I surprised papa, didn't I?" she said "O, I just love to surprise folks."

THE DOG AND THE BABY.

One of my brothers, when a young man, owned a handsome Newfoundland answering to the name "Skuklum," the same being Chintook Indian for "good," and amply deserved, says a writer in the Contemporary Review. When my brother married, Skuklum was graciously pleased to approve of his choice, and extended a courteous but distinctly condescending friendship to the new member of his family, evidently thinking that, perhaps, after all, three might be company in spite of the proverb. But he drew the line at four; and when the first baby came, his courtesy gave way.

He not only absolutely refused to come and look at the little tot, and be introduced to the new member of the family, but if it was brought into the room, would instantly either leave it or march off to the farthest corner, and lie down, with an air of offended dignity.

And yet the moment the baby was placed in his perambulator and started out through the garden gate for a constitutional down the street, Skuklum would promptly range up alongside of the carriage and escort it through the entire trip, keeping a most vigilant eye upon any stranger, canine or human, who ventured to approach his charge without a cordial greeting from the nursemaid. The minute, however, that the gate was safely reached again, he considered his duty done, and relaxed at once into his former attitude of jealous contempt. He evidently felt that, no matter how much he might disapprove of the baby personally, and even feel free to express this feeling within the privacy of the family circle, yet the youngster was, nevertheless, de jure, a member of the family,

and entitled not merely to defense, but to respectful attention before the eye of the outside world. As the baby grew older, he soon came to like him for his own sake; and they were the best of friends.

A YOUTHFUL RESCUER.

A little girl of five or six years, with big, blue eyes that were full of tears, came to Bellevue Hospital, New York, the other day. She carried a cat in her arms. The cat had been wounded by a street car, and one leg was badly mangled.

At the gate the girl told Tom, the big policeman, that the cat was hurt.

"I want a doctor to help it," she said.

Tom took her to the receiving-ward, where there was a doctor who had nothing else to do.

"Here's a case, Doc," said the policeman.

"I ain't a—" the doctor began. Then he saw the girl's eyes.

"Let me see," he continued.

"Pretty bad," was the doctor's comment. Then he got some knives, a little bottle of chloroform, and some bandages. "You must help me," he said to the girl.

She aided bravely, though it made her very pale to see the sharp knives amputating the leg. In a few minutes it was all over, and the cat was partly recovering from the anesthetic.

"Now you can take your kitty home—with you," the doctor said.

"It ain't mine," the girl said. "I des found it. Now oc take care of it. Dood-by." The policeman and the doctor made faces at each other, then sent the cat to the Society for the Prevention of Cruelty to Animals.—Leslie's Weekly.

DR. THOMAS A. HOYT, the pastor of the Chambers-Wylie Memorial church, of Philadelphia, was recently entertaining President Patton, of Princeton, Gen. John B. Gordon, and other eminent men at dinner. The guests were speaking in strong praise of a sermon the minister had just preached, and those who were versed in theology were discussing the doctrinal points he had brought out.

Dr. Hoyt's young son was sitting at the table, and President Patton, turning to him, said:

"My boy what did you think of your father's sermon? I saw you listening intently to it;" at which praise Mrs. Hoyt smiled cordially, and all listened to hear what sort of a reply the lad would make.

"I guess it was very good," said the boy; "but there were three mighty fine places where he could have stopped.—Saturday Evening Post.

Each church should support two pastors, one for the thousands at home, the other for the millions abroad.—Chamberlain.

WANTED.

Wanted a young man who can make \$50 per month in commission. Permanent position. Experience unnecessary. Write quick for particulars. Box 100, and send the Recorder.

A REMARKABLE INVENTION

BY AN OHIOAN.

A prominent business man of Cincinnati had invented a new Vapor Bath Cabinet that has proven a blessing to every man, woman and child who has used it; and as many of our readers may not know of its real comfort and blessings, we illustrate it in this issue. This Cabinet is an air-tight, rubber-walled room, in which one comfortably rests on a chair, and with only the head outside, en-



Open—Ready for Use. Joys all the cleansing, curative, beautifying and invigorating effects of the most Turkish Bath, Hot Vapor or Medicated Bath at home, for 5 cents each, with no possibility of taking cold or in any way weakening the system.

These baths have truly marvelous powers far superior to soap and water; celebrated for producing glowing faces, fair skin, bright eyes, elastic figures and perfect health to all men and women who make them a weekly habit, and this invention brings them within the reach of the poorest person in the country.

Clouds of hot vapor or medicated vapor surround the entire body, opening the millions of sweat-pores, causing profuse perspiration, drawing out of the system all the impurities, acids and poisons, and purifying the blood, which, if retained, overwork the heart, kidneys, lungs and skin, causing colds, fevers, disease, debility and sluggishness.

As tonishing is the improvement in health, feeling and complexion by the use of this Cabinet, and it seems to us that the long-sought-for method of securing a clear skin, a good complexion, of retaining good health, curing and preventing disease without drugs, are certainly here found. The makers inform the writer that more than 80,000 of these Cabinets have been sold, and showed letters from thousands of users who speak of this Cabinet as giving perfect satisfaction.

A. B. Stockham, M. D., of Chicago, editor of "Tokology" recommends it highly; also does Congressman John A. Jencks, Hon. Chauncey M. Depew, Rev. C. M. Keith, editor "Holiness Advocate"; Mrs. Senator Douglas, Rev. James Thome, Ph. D., pastor First Baptist Church, Centerville, Mich.; Dr. C. Richardson, Roxbury, Mass.; Rev. H. C. Hoernes, Everett, Kansas; and thousands of others.

Ira L. Gleason, prominent citizen of Hutchinson, cured himself of rheumatism and his friends of colds, pneumonia, fevers, grippe, blood, skin and kidney diseases, and made \$1,000 selling this Cabinet in a little more than 10 months. Mrs. Anna Woodrum

of Thurman, Iowa, afflicted 10 years, was promptly cured of nervous prostration, stomach and female troubles, after medicines and doctors failed. She recommends it to every woman as a God-sent blessing. O. C. Smith, of Mt. Healthy, Ohio, was cured of a bad case of catarrh and asthma, and says: "It was worth \$1,000 to me. I have sold several hundred cabinets; every one delighted. O. F. Freeman, an aged railroad man, afflicted 10 years, clearer times to walk, was cured of kidney troubles, piles and rheumatism. Thousands of others write praising this Cabinet, so there is absolutely no doubt of it being a device that every reader of our paper should have in their homes.

This invention is known as the new 1900 style Quaker Folding Vapor Bath Cabinet, and after investigation we can say that it is well, durably and handsomely made of best material throughout, and the latest improvements will last a lifetime, and is so simple to operate that even a child could do it easily. For that it costs one inch more when not in use; can be easily carried; weighs ten pounds.

IT IS IMPORTANT TO KNOW that the makers guarantee results and assert positively (as do thousands of users) that this Cabinet will clear the skin, purify and enrich the blood, cure nervousness, weakness, that "ired feeling," and the worst form of rheumatism. They offer \$5.00 reward for a case not relieved. For cases not relieved, "Quaker's" Troubles, Neuralgia, Migraine, Headaches, Fevers, Pneumonia, Bronchitis, Catarrh, Rheumatism, Dropsy, Lipothymia, and Nervous Piles and Blood Diseases.

It cures the worst cold in one night and breaks up all symptoms of Lintripitis, Fevers, Pneumonia, Bronchitis, Catarrh, Rheumatism, Dropsy, Lipothymia, and Nervous Piles and Blood Diseases.

It cures the worst cold in one night and breaks up all symptoms of Lintripitis, Fevers, Pneumonia, Bronchitis, Catarrh, Rheumatism, Dropsy, Lipothymia, and Nervous Piles and Blood Diseases.

At all drug stores should have one of these remarkable Cabinets in their homes. Don't fail to write today to the World Mfg. Co., 275 World Building, Cincinnati, Ohio, who are the only makers, for full information, valuable booklet and testimonial sent free, or, better still, order a Cabinet. The price is wonderfully low, only \$5.00 for Cabinet complete, with all the necessary formulas and plate directions. Head \$10.00, \$15.00 extra. You won't be disappointed, as the makers guarantee every Cabinet, and will refund your money after 30 days' use if not just as represented. We show them to be thoroughly reliable, capable of \$100,000, and to ship promptly upon receipt of your remittance.

Don't fail to send for booklet anyway. 100 MONTHLY AND EXPENSES.

This Cabinet is a wonderful seller for agents, and the manufacturers sell in thousands to both men and women upon payment. Millions of homes have no bathing facilities, and this is the best time to get one. Write to our knowledge many are making \$100 to \$200 per month and expenses. Write them to day.

Advertisement for Arthur Kaye Limoges French Dinner Sets. Includes an illustration of a teapot and cups, and text: "Our \$20.00 LIMOGES FRENCH Dinner Sets are the best value ever sold in Louisville. Our Cut Glass, Fine China, Cutlery, Lamps, Art Goods, etc., are unsurpassed for appropriate Wedding and Christmas Gifts. ARTHUR KAYE, 251 to 257 Fourth Ave., Louisville, Ky."

Advertisement for The Only Through Sleeper Route to Texas. Includes an illustration of a train and text: "Passengers to Texas who want sleeping car accommodations, for the night's run from Memphis to Texas, can secure such accommodations only on the Cotton Belt. Passengers reaching Memphis in the morning can ride in a parlor cafe car from Memphis to the Texas border, where sleepers for the principal Texas points are attached. In addition to sleepers at night and parlor cafe cars during the day, both day and night trains on the Cotton Belt carry comfortable and free service and free service and free service without charge. The service and equipment compares favorably with that of any road in the country. Write and tell us where you are going and when you will leave, and we will tell you what your ticket will cost and what train to take the best time make the best time make the best time. We will also send you an interesting little book, 'A Trip to Texas.' FRED. B. JONES, B.P.A., Memphis, Tenn. - R. C. PHELPS, T.P.A., Memphis, Tenn. - J. G. ADAMS, T.P.A., Nashville, Tenn. - E. B. WYATT, T. P. A., Chattanooga, Tenn. - E. W. LABEAUME, G. P. and T. A., St. Louis, Mo."

Advertisement for Deafness Cured. Text: "Deafness is hereditary till the cause is removed. Thousands of Deaf Mutes are cured every year. 25 per cent. of all cases of Deafness is cured by the use of the Deafness Cured. Write for particulars. Deafness Cured, 100 N. 3rd St., St. Louis, Mo."

ASTHMA

Send for FREE TRIAL TREATMENT of the "Sawyer Cure" for Asthma. This medicine is prepared especially for each individual case, and sent by mail. Write at once and give your symptoms. All returns are invited to test the merits of this cure. 500 West Ninth Street, Cincinnati, Ohio. Mention Western Recorder when you write.

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This famous resort, the Carlebad of America, is best and quickest reached via the Old Reliable Iron Mountain Route from St. Louis, Cairo or Memphis.

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Free Reclining Chair Cars on all trains.
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- Coronation of Love 75
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- Father Joce 1 25
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LITERARY.

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

BOOKS.

THE STORY OF NINETEENTH CENTURY SCIENCE. Henry Smith Williams, Illustrated. \$2.50. Harper & Brothers, New York.

The story of the progress of each department of science through the century seems like a romance. Forty-three pages are devoted to an account of the science of 100 years ago, and then the different departments are taken up as follows: The Century's Progress in Astronomy; in Paleontology; in Geology; in Meteorology; in Physics; in Ether and Ponderable Matter; in Chemistry; in Biology; in Anatomy and Physiology; in Medicine; in Experimental Psychology. Then we have three classes on unsolved problems discussed, viz.: Solar and Telluric Problems, Physical Problems and Life Problems. A good index places the contents of the book at the easy command of the reader.

The progress of the investigation along the different lines is noted, with accounts of the important experiments and crucial facts. The author's own views on disputed points are freely given, e. g., his belief that life was evolved from non-living matter, though he admits that "under present conditions" spontaneous generation is not practicable. Not to be outdone, however, he supposes that (p. 452) "the spontaneous generation of living protoplasm may be taking place incessantly at the bottom of every ocean." That is exactly what Haeckel and Huxley thought about *Deschampsia*, and which they were obliged to give up.

The more satisfactory parts of the book are those in which the author does not theorize himself, but sketches the progress of investigation. The illustrations form a very interesting feature of the volume. We have pictures of leading scientific men of the century as well as of mammoths, fossils, instruments, &c.

THE TRANSIT OF CIVILIZATION. FROM ENGLAND TO AMERICA IN THE SEVENTEENTH CENTURY. Edward Eggleston. \$1.50. D. Appleton & Co., New York.

This interesting volume throws fresh light on a period too little understood by Americans. Dr. Eggleston has the historic imagination and can make past scenes vivid to the mind of the reader. Here he has done much original work, and has filled what was almost a blank before. We think, however, he paints the fathers of the 17th century in unduly dark colors. The topics are: Mental Outfit of the Early Colonists; Digestion Concerning Medical Notions at the Period of Settlement; Mother English, Folk-Speech, Folk-Lore and Literature; Weights and Measures of Conduct; Land and Labor in the Early Colonies.

Following each chapter are "Elucidations," consisting of extracts from authors of the 17th and 18th centuries, illustrating and corroborating the text. Much quaint and curious learning is brought to light, and the book is interesting and valuable from many points of view. The author shows wide research, and he understands the American public so as to present his matter in the most taking form. He has given us a notable book.

FAITHS OF FAMOUS MEN IN THEIR OWN WORDS. Compiled and Edited by John Bunyan Kilbourne, D.D. \$1.50. Henry T. Coates & Co., Philadelphia.

This book is a treasure. Gems are here gathered from all ages and lands. Under the topics—God, Creation, The Bible, Christ, Immortality, The Millennium, The Intermediate State, The Resurrection and Heaven, quotations are gathered from many distinguished men, in the alphabetical order of their names. Teachers and preachers will find this book of great helpfulness. The selections have been well made, and, though we would have taken some other topics instead of the Intermediate State, yet the many who wish to know what famous men thought on this topic, can find out here and nowhere else. One is impressed with the great and careful labor involved in preparing a book like this. The arrangement too is so convenient—the topic at the top of the page, the quotation in the alphabetical order of the author's name and then a complete index at the last. It is a rich thesaurus.

THE DOCTRINES OF GRACE. John Watson, A.M., D.D. (1766-1842). \$1.50. McClure, Phillips & Co., New York.

Dr. Watson is one of the most widely read men before the public. What he writes is sure to be read with interest.

We are glad to find that Dr. Watson is a sounder theologian than we had supposed from reading some of his stories. He handles the great doctrine of grace with sympathetic tenderness and profound reverence, as well as with freshness and beauty. There are fourteen chapters as follows: The Grace of God, Repentance, Forgiveness, Regeneration, The Vicarious Sacrifice of Christ; The Sovereignty of God, Saving Faith, Good Works, Sanctification, Perseverance of the Saints, The Holy Catholic Church, The Holy Ministry, The Sacraments and The Mercy of Future Punishment.

Baptists will be pleased with Dr. Watson's (he is a Presbyterian) concession on p. 262 in regard to baptism. He says: "Without doubt the perfect idea of baptism is realized when one who has come to years of discretion makes his profession of faith in the Lord, knowing what he has done and having counted the cost, and then is immersed in the waters of baptism."

DAVID, THE BOY HARPER. A Story of David's Boyhood and Youth. By Mrs. Annie E. Smiley. 12mo, 300 pp. Price 90c. Cincinnati: Jennings & Pye. New York: Eaton & Mains.

This story opens with the anointing of the boy David by Samuel, and covers the life of David till his ascension to the throne.

It is very interesting. The character of David is well-drawn, and he is made to appear as lovable as he is in the Bible story. The story is very true to the Bible narrative—with one notable exception. The writer makes David have a vision in which the life of Christ passes before him. But in this life he sees a man standing in the River Jordan pouring water upon the people—a thing John the Baptist never did do. With this exception the book is unusually interesting and much superior to

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

many of the Bible stories published.

CHRISTIANITY SUPERNATURAL. By Henry C. Minton, D. D. 12mo, pp. 167. Philadelphia: The Presbyterian Board of Publication. Price 75c.

The Board of Publication requested Dr. Minton to make a contribution to a series of little volumes upon the subject of the Evidences of Christianity. The books are entirely complete in themselves, each one covering one part of a wide field.

If all of them are as good as this one, the Board deserves the thanks of all Christians. Brevity in this case is far from meaning dryness. Many of Dr. Minton's sentences are striking apothegms.

The author is entirely "up to date." He knows what are the latest fashions in heresies, and he answers them conclusively.

THE ART GIFT BOOK of the season has been published by Fleming H. Revell Co. 8vo, finely decorated, cloth boxed, \$2.50. Edition de Luxe, \$3.75. Dr. Newell Dwight Hillis gives the story of David, bringing out all the pathetic and thrilling interest of David's career. He writes most brilliantly, as he always does, and he has a subject which stirs his heart. The Psalms of David follow in beautiful, clear, large type which makes this book one of the best for a present to older saints. There are 17 full page illustrations and many decorations depicting the life of David. These are by Louis Rhead. The wide margins and the fine paper in two colors and tints make the book a fine specimen of the book making art.

THE D. L. MOODY YEAR BOOK. Selected by Emma Moody Fitt. \$1.00. Fleming H. Revell Company, Chicago and New York.

It is said that daughters resemble their fathers more than sons, and so they understand their fathers better. Mrs. Fitt has gone lovingly over her great father's published utterances and gathered gems for each day in the year, and arranged them under appropriate passages of Scripture. A woman's tact and a daughter's devotion are manifest in this little book, which is adorned with pictures of Mr. Moody, his birth place, his home and his grave.

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MAGAZINES.

The famous old Delineator, which for 27 years has occupied a unique position in the American magazine world makes a great departure with the January number, just out, by printing a prospectus of what will appear in the twelve issues for 1901. With The Delineator in the house, half a million practical women know that they have the

very latest dress news at hand, set forth in such a way that by her own needle each woman can keep up to date positively and inexpensively. The science of housekeeping, the care of children in sickness and in health, the art of living and of living well, a life progressive in a home beautiful of all these things The Delineator is acknowledged to be the best exponent in the world.

THE AFRICAN MISSION.

The section of Africa in which the Baptist churches of the Southern States have their missionaries is at this time being penetrated by a railway, and will soon become better known to the outside world. It is rich in economic trees and timber, and its mineral resources are now being tested. Should these prove to be valuable there is no country in West Africa that will be more sought after than the Yoruba Hinterland. True, it is unhealthful for all white men, but, while there is no lack of men for government positions, trading stores and gold mines, there certainly should be no holding back on the part of the servants of Jesus Christ.

The field is one of peculiar difficulty, but not more so than others. If we classify the sins which keep people out of the kingdom there would be only two lists, headed by Idolatry and Polygamy. It is becoming fashionable to call these sins by other names, viz: religious and domestic institutions; but I cannot see wherein they differ from those sins against which the Bible speaks so strongly. Those who break the first commandment are not likely to respect the remaining nine. Many thousands of people are held in the grip of these deadly sins, and in no country is the clarion note of repentance toward God and faith in Jesus Christ more needed.

To this country, and to this work, Southern Baptists have been sending men for many years. White men and colored men have been sent. Perhaps, now, the question of white vs. colored workers is being discussed in committee by the Foreign Mission Board. While I should hail with joy workers of any race, it has been demonstrated again and again by many churches that with colored workers there must be white supervision. Simultaneously with this discussion in committee it has come home to me that no more money should be spent in building houses for white missionaries, but rather let us develop the native element with the assistance of one or two educated negroes from America. Reasons for this will be found in decreased expenditure for salaries and in longer periods of service, thus insuring continuity of work. There is, however, one imperative need in the appointment of an able man from the Seminary to take up, first, the language, and then the work of training native workers.

Methods of work on the mission field, as in America, is a vexed question. Settled it cannot be so long as diversity of gifts remain in the churches, but, as in the churches at home, there must be personal contact with men and faithful preaching of the Gospel. In regard to both of these, those who have not been missionaries will be unable to appreciate our difficulties. Nationality, style of dress, color, difference in habit and thought are in the way.

A man cannot say "to the African I am an African" until he has lived in the country long enough to reason as he reasons,

and this only happens in rare cases. To preach the Gospel, the language must be acquired, which may be done by a linguist in a year, but which is never done by many men. To preach the Gospel intelligibly even a linguist must devote years of patient study both to the language and people. It is expensive work when men resign their foreign commission and new men have to take their places. Other methods such as encouraging self-support in the churches, the training of native workers, the healing of the sick, the translation of the Scriptures, the thorough instruction of converts, are vigorously worked. There is one weak point in our methods which ought to receive the thoughtful attention of the Board, and that is the lack of continuity of policy on the field. This will not be found, perhaps, in our China and Italian fields, for there we have missionaries of long standing who are steadily pursuing a well-tried plan of work. In other fields where the men change often the work suffers. This may be remedied in some measure by the influence of the Board over newly appointed missionaries. They may require that well-tried methods shall be continued, and not laid aside for some new and untried policy. It is often said that a brother fresh from college knows more about the field and work the first year of his appointment than at any subsequent period.

As to results, these depend very much upon patient continuance in well-doing. It is said that rock in breaking, breaks from the center. Repeated blows will eventually shatter the boulder. For a long season we may work, as it were, in vain, but results will finally appear. If the results of the African Mission do not appear to justify the efforts put forth, it is entirely owing to the ever-changing men and methods. It is, however, not true that in Africa the work is a failure. Upon comparison of missionaries, their number and expenses in all our fields, this hard field finds abundant justification for its existence and continuance. In all our churches there is a marked success in the effort towards self-support and also in extending the boundaries of the kingdom. The future will be what the churches of the South care to make it. Give us men full of faith and of the Holy Spirit in sufficient numbers to preserve continuity of work; insist on advancement at home and abroad and we shall see glorious results.

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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 ever known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the system. It is a simple, safe, and reliable 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.

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SPEAKING of young people's societies, the Watchman says: "The net result in many churches is that two prayer-meetings a week are half sustained, when all the energies of the church should be thrown into one." Churches should guard against such a result.

We aspire to the top to look for rest. It lies at the bottom. Water rests only when it gets to the lowest place. So do men.—Drummond.

The Great Hereafter, OR Glimpses of the Coming World.



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This is the only book ever published which makes the great men of every age pay tribute to the "illumination of man's final destiny." The author has done for the literature of the future life what has been accomplished so successfully for general literature. His aim has been "to save out of the relentless cataract of ink the immortal thoughts of the greatest," and furnished in one volume the best and most enduring literature of the world. He has gone through the great libraries and picked out the finest passages, and by so doing set them in a bold relief which they did not possess in the books in which they were found, and he gives in one compact volume of over 600 large pages (8x10) the choicest things from more than a thousand volumes.

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"It thrilled the great audience. Every one of the 6,000 remained to the end. Bishop Hurst pronounced the benediction. The Bishops, visiting clergymen, and hundreds in the audience, flocked about Dr. Peters, and congratulations upon his masterly address were showered upon him. Bishop Fitzgerald of the Ocean Grove Association, showed his appreciation of Dr. Peters in a hearty hug. The great audience gave hearty applause at many parts of the sermon, which was probably the greatest effort of its kind ever given in the Auditorium."

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Arrive Norfolk	6:45am
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THE FARM

KENTUCKY TRADE ITEMS.

W. S. McGuire sold to William Campbell, of Lexington, a saddle horse for \$100.

Keep grit and charcoal constantly before your fowls. It prevents indigestion.

Irvine Hays sold his crop of tobacco, about 16,000 pounds, to N. K. Foster at an average of 6 1/2c.—Winchester Democrat.

O. A. Robinson sold to John Dunn, of Mt. Hebron, a bunch of fat hogs at 4 1/2c. D. M. Anderson bought eight yearling steers at \$18.—Record.

A large bunch of good mules changed hands in Lincoln county, Ky., last week at an average of \$92 50.

Corn is not turning out so good and sound as was expected. It is said to be chaffy in many sections, and rotting more than usual in others.

The United States Agricultural Department estimates the cotton crop this year at 10,000,000 bales. At the present price of cotton this crop represents a cash value of \$450,000,000.

H. C. Allen & Son, of Georgetown, sold to D. Bradford & Son, of Cedarville, O., their great two-year-old Polled Angus bull, Valiant Knight, II., for \$1,140. They also sold them a yearling heifer and two heifer calves. The average price of the four was \$418.75.

Joe Bales, agent, bought last week from J. O. Caldwell, of Danville, 445 fancy export cattle at 50c; also from Charles P. Cecil, Sr., same place, 88 head at same price. The purchases will aggregate close to \$40,000.

A good crowd attended Danville court last week and stock trading was a little more active than at several previous courts. J. E. Bruce bought 56 long yearlings, good ones, at \$31 and \$14 premium on the lot. M. J. Faris bought 18 two-year-olds at \$28. A bunch of heifers brought \$18. Cattle and hogs went at 8 to \$1c. Mules were scarce and horses dull.

The Stanford Journal notes the sales of 10 cattle, 800 lbs., at 3 1/2 cts.; 86 cattle, 800 to 1,000 lbs., at 3 1/2 and 4 cts.; five thousand pounds of tobacco at 8 1/2 cts.; a bunch of heifers at 3 cts.; a lot of shoats at \$4 10.

A crop of Henry county tobacco was sold at Louisville at an average of \$8 00, best hog-head bring \$12 25. Also four hog-heads of Madison county at an average of \$7.00. One hog-head of dark tobacco from Barren county brought the fancy price of \$9.10.

Big prices may have to be paid for potatoes before the next crop is harvested, says a Chicago dispatch to the daily papers. At the present time prices are about 25 cents higher than at the same time last year, and consecutive estimates puts the price for later in the winter at \$1, some go so far as to claim that \$1.50 will have to be paid at retail.

Aylette H. Bedford sold to Jonas Weil 70 head of export cattle, averaging 1611 lbs., at 5c. Mrs. A. McNamara sold R. B. Hutchcraft, of Paris, 1,800 bushels of wheat at 78c. Martin Furlong sold to same 60 bushels at 67c. Ben Thompson sold Spears & Sons 500 bushels.—Bourbon News.

LIGHTER SHOES FOR HORSES.

The wear and tear on horse-flesh make quite an item on the farm, and anything that will reduce this friction for the farmer should be welcomed. It has been proved beyond dispute that the average horse is shod with too heavy shoes, and if lighter ones were substituted the animal could do more work with less weariness. Heavy shoes have no particular advantage except for large truck horses on stone roads, where shoes wear out quickly. Even in such cases it is doubtful if too heavy shoes prove of any value. Certainly, for farm horses light shoes are much more satisfactory. The effects of such a change are quite noticeable shortly after they are put on, and in a year's time the extra amount of work that is obtained from a horse will more than pay for the shorter time that light shoes may wear.

The main object of the shoe is to protect the hoof, and the lighter it can be made and serve its purpose the better it is for the horse. A good part of the year horses on the farm would be better off without shoes and they can do ploughing and similar work in soft fields without in any way injuring the feet. In winter, when the ground is frozen, it is quite different, and shoes seem necessary at these times. A horse weighing 1,100 pounds should generally be shod with shoes not weighing more than twelve to fifteen ounces each. If four ounces are added to each shoe, the total difference in the animal's shoes is fifteen ounces. In ploughing, cultivating, mowing and reaping, a farm horse will walk from ten to twenty miles a day. If it takes about four feet each step, the horse will lift half a pound extra on its two feet, or 600 pounds in every mile. If we make the average day's work fifteen miles, the horse will lift 9,000 pounds extra a day, or nearly five tons. The energy required to lift this amount is wasted and serves no useful purpose. If it could be expended in doing extra work that would, it would nearly pay the animal's keep. Leg-weary horses are apt to break down in time and have crooked and ailing limbs. It is not only a matter of humanity, but one of profit, to lighten the horse's burden all we can, and this is one good way. C. T. WHITE, in the Progressive Farmer.

SOME PLANTS FOR THE NORTH WINDOW.

"How pleasant your room is!" said Mrs. Brown as she was chatting with Mrs. Ray in the latter's cozy sitting room. "I wish my room was as bright and cheerful. I believe it is just the window full of plants that makes it so, too."

"Yes, I think it must be, as your room and furniture are much better than mine. Why do you never try them? Your house is well warmed and the window so large you have plenty of room to spare."

"O, but it is a north window, you remember, and that would never answer."

"Yes indeed it would. Many varieties would do finely in your window as it has good light, though no sunlight. You could make your window beautiful with nothing but Begonias and Primroses. Neither of these requires sunlight. Begonia Speculata is a very strong, thrifty growing plant, and would soon make a beautiful one for the center of the window. It has very large clusters of small pink

flowers on long stems which raise them well above the foliage. Many call it Palm Begonia. Another, B. Argentea Guttata, I think it is, has reddish green foliage with silver spots, and good clusters of white blossoms. There is one, isn't it a fine plant? Here is one, I do not know the name, you see the leaves are a little rough with dark red veins. This has a large cluster of pink blossoms which, when the buds first appear, look like crimson plush. Rubra and Vernon both bloom finely also. All Begonias do well in a north window.

"Primroses are continually sending up cluster after cluster of their lovely white, pink or crimson flowers, and I often fear they will blossom themselves to death, but still they are as thrifty as ever. Begonias and Primroses are never troubled with insects, and need but little care.

"For a hanging basket what can be better than a Farquigan for the center and Kenilworth Ivy for the edge? There is mine, you see how pretty it is. An other basket might have Tradescantia. I used to have Pileogyne in a north window, and it did finely, but I lost it. It has a small dark green leaf, the whap of a Grape leaf, and tiny cutting tendrils like the Grape. It makes a lovely basket or climbing vine, either. Of course you want winter blooming bulbs, no one ought to do without them. They are grand!

"There, I have given you quite a lecture, but you see I love plants so myself I want all to share the pleasure. The varieties I have named will do well, as I know by experience, and you will have a beautiful window if you will try them."

"Well, I don't know—you might, you always have such good luck, but I never have much time to bother with them. I'll see about it, but I must be going. Good morning."

"Good morning. Come again."

"Good luck!" There it is again! Well, she really does not care enough about plants to have them do well. "Time to bother with them—" indeed, she does not deserve any. Heigh, ho! I might have saved my breath and let her talk of fashion, I suppose. I am afraid I covet her north bay-window. Think of all the other varieties I might have. Well, well, Polly Jane, it is time for you to go to work, and stop coveting your neighbor's goods. —AUNT EDA, in the Mayflower.

AMERICANS, like Italians, seem to know only one method to serve macaroni. This is to prepare it with cheese, and perhaps a seasoning of tomato. There are, however, a dozen combinations of macaroni and various ingredients which are very good. To scallop macaroni and oysters together in alternate layers with plenty of seasoning is to have a delicious and substantial dish for luncheon. Tomatoes seasoned and strained also make a fine scallop with macaroni, especially if a layer of grated cheese be spread on top of the dish and it is well browned just before serving.

A FILLIP.—Two or three leaves from a rose geranium added to crab-apple jelly while it is cooking, will, it is said, impart a delicious flavor.

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Leave Louisville	7:25 a.m.
Arrive Louisville	1:25 p.m.
Arrive Louisville	7:25 p.m.

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Ar. Evansville	1:15pm
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No. 43	No. 44
Ar. St. Louis	8:15am
Ar. Louisville	7:45am

LOUISVILLE TO EVANSVILLE AND RETURN.

No. 45	No. 46
Ar. Evansville	7:25pm
Ar. Henderson	12:45pm
Ar. Evansville	1:15pm

No. 47

Ar. Evansville	7:25am
Ar. Henderson	12:45pm
Ar. Evansville	1:15pm

All trains run through either to Evansville, Henderson or St. Louis. Pullman sleepers on all trains to Evansville and St. Louis. Green Day Lines—Specials—leave Louisville daily with trains Nos. 2, 3 & 4 for Paducah, Paducah and St. Louis. Evansville and other stations on the Louisville branch.

It is not considered sanitary to use sponges for bathing, as they absorb the impurities from the body, and can not be properly cleaned unless they are sterilized, as in hospitals. Even for the baby's toilet soft linen wash cloths are best.

