

WESTERN RECORDER.

Faith, Hope and Love, these three.

76th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, JANUARY 3, 1901.

NUMBER 5.

WESTERN RECORDER.

PUBLISHED WEEKLY BY

THE BAPTIST BOOK CONCERN.

(INCORPORATED)

OFFICE

647 Fourth Ave., Opposite the New Postoffice.

One copy one year (in advance)..... \$2.00
After three months..... 1.25
After six months..... 1.50

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Southern Baptists have reason to thank God that not one of their missionaries to China has had one word to say urging the government to punish the Chinese. The spirit which some missionaries have displayed is painfully different from that which said, "Father, forgive them for they know not what they do."

The Episcopal Convention appointed a committee of twelve to report a canon for the church on the subject of the remarriage of divorced persons. The committee has agreed unanimously on a report which takes the South Carolina ground that no divorced person can marry while the other party is living. This unanimity indicates that the report will be agreed to by the Convention.

In these closing days of the much-lauded Nineteenth Century, at the graduation ceremony of Glasgow University, the audience behaved in such a way that Principal Story said: "I have never in my life been face to face with an audience which had so much reason to be ashamed of itself. For the last half hour you have behaved with the stupidity and violence which one would have expected from uncultivated bores only."

The *Congregationalist* says of the meeting of the Baptist pastors of Boston in which they talked over the falling off in conversions: "The conviction seems to have been reached by this body of wise and devoted men, that each local church must work out its own salvation through the consecrated activity of its own members, and in utter dependence on the Spirit of God. Such distinct turning away from method and machinery to reliance on the work of Christ in his own body sounds a timely and welcome note."

We have more than once expressed a hearty admiration for Dr. J. M. Buckley, and regretted that he is not a Baptist. These words show his manly fairness: "The Baptist doctrine is logically consistent, and that is the strength of the body. Its government is congregational, a method that, while having certain advantages, usually insures less denominational coherence than other forms; but the American Baptist communion, owing to its position on the mode, meaning and relations of baptism, holds its members and societies together with a grasp that no other Protestant order surpasses. For immersion, on a personal profession of faith is in each and all cases an indispensable prerequisite to admission into the church."

THE LORD'S DAY.

BY J. M. WEAVER, D. D.

There is much confusion in the minds of men, even Christian men, as to the difference between the "Sabbath Day" and the "Lord's Day," as used in the Scriptures. This confusion arises from lack of study and clear thinking, not from any confusion in the Bible. God, as we learn from Genesis, set apart the seventh day as a day of rest: "And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made" (Gen. 2:3). He thus gave to men a *Periodical Rest day* for His worship and man's rest. In this he required one-seventh of time to be given to him by men.

This day was again given to the Jews, his chosen people, with certain peculiarities, as we learn from Exodus: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, * * * for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it" (Ex. 20:8; see also Ex. 16:22-26).

Now this day was given to the Jewish people only, and was to be observed as follows: "Ye shall keep the sabbath therefore: for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. * * * Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations for a perpetual covenant" (Ex. 31:14-17).

Again it is written in Leviticus: "Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein; it is the sabbath of the Lord in all your dwellings" (Lev. 23:3). To the Jews this day was a memorial day commemorating their deliverance from Egyptian bondage: "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm; therefore the Lord thy God commanded thee to keep the sabbath day."

This day, with its special enactments, was not binding upon Christians, as Paul tells us: "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come, but the body is of Christ" (Col. 2:16, 17). After the resurrection of Christ another day was set apart as a day of rest and religious worship, called the "Lord's Day" and the "First Day of the week." Jesus asserted his authority over the periodical rest day, saying: "The sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the sabbath" (Mark 2:27, 28). This was not the change of the Sabbath Day into the Lord's Day, though the Lord's Day may be called the Christian Sabbath. It was introduced into the new or Christian Dispensation. So far as we learn from the New Testament, it was not established by any direct enactment, but it was recognized and sanctioned by Christ and the apostles. Hence its observance is based upon apostolic example, which has the same authority as apostolic precept. Christ and his apostles recognized it as the Day of worship: "Then the same day at evening, being the first day of the week, when the

doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in their midst, and saith unto them, Peace be unto you" (John 20:19). See also verse 26: "And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst and said, Peace be unto you." Paul also recognized this day in his first letter to the Corinthians: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week" (or every first day of the week) "let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come" (1 Cor. 16:2). Again in Acts: "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them" (Acts 20:7).

Thus it was chosen as a day of worship, commemorating the resurrection of Christ from the dead. Thus it appears that the first Sabbath was in commemoration of the fact of a finished Creation, and that the Lord's Day was in commemoration of the fact of a finished Redemption.

How, then, should this day be kept? There is nothing of the peculiarities of the Jewish Sabbath. This was never binding upon the Gentiles, but was for the Jews only. There are two extremes to be avoided in its observance. There is the Puritanic, which makes it a day of gloom and bondage. Much evil has resulted from this making it a day to be dreaded. The other extreme is the Liberal, which makes it a day of worldly recreation and pleasure. Both of these extremes should be avoided. The golden mean is the proper and Scriptural way of keeping the day. We are to cease from all secular or worldly labors except works of necessity, as caring for stocks, &c. Men of today are guilty of violating the day, as in the running of Sunday railroad trains, street cars, &c. All pleasures that tend to injure our spirituality and unfit us for God's worship are to be avoided. We are to set the day apart, or sanctify it, for meditation upon divine things. We are to meet together with Christians in the sanctuary of God for his worship. The child of God often sings:

"How pleasant, how divinely fair,
O Lord of hosts, thy dwellings are!
With long desire my spirit faints
To meet thy assemblies of thy saints."

On that day we are to study and teach God's Word, as in the Sunday-school, and cultivate religion in the family. It is a day for visiting and comforting the sick and afflicted. Thus the Lord's Day is to be a joyous religious day, in which God is worshipped and men rest from toil. It is emphatically the poor man's day. Beautifully has the poet Graham pictured their joys and pleasures:

"Hail, Sabbath! thee I hail, the poor man's day:

On other days, the man of toil, is doom'd
To eat his joyless bread, lonely, the ground
Beneath his feet, and board-screen'd from the winter's cold

And summer's heat, by neighboring hedge or tree;

But on this day, embosom'd in his home,
He shares the frugal meal with those he loves;
With those he loves he shares the heartfelt joy
Of giving thanks to God * * *

The pale mechanic now has leave to breathe
The morning air pure from the city's smoke,
As wandering slowly up the river's bank,
He meditates on Him whose powers he marks

In each green tree that proudly spreads the bough,

And in the tiny dew-bent flowers that bloom
Among the reeds; while he thus surveys
With elevated joy each rural charm,
He hopes (yet fears presumption in the hope),
That heaven may be one sabbath without end."

The evils of the non-observance and

desecration of the day are numerous and disastrous. God has commanded its observance, and nature demands it. There are serious individual and personal evils, such as physical prostration, mental imbecility and insanity, spiritual degeneracy. It results in utter ruin to body and soul. Nations suffer for its violation. A nation not observing it is surely tending to ruin. Vices multiply, such as intemperance, gambling and sensuality. Utter demoralization ensues. History testifies, as is seen in the "Reign of Terror" in France, when the Lord's Day was ignored. Her soil was soaked with the blood of her dying sons, and washed with the burning tears of her suffering daughters. Other nations also have suffered for the desecration of this Day.

Woe unto our own beloved America if she shall disregard the Lord's Day! Let all then "remember the sabbath day to keep it holy."

"O day of rest and gladness,
O day of joy and light,
O balm of care and sadness,
Most beautiful, most bright:
On thee, the high and lowly,
Bending before the throne,
Sing, Holy, Holy, Holy,
To the Great Three in One."

THE VALUE OF CHEERFULNESS.

BY G. R. WHITE.

There is a difference between cheerfulness and levity. The mind that is much given to levity is least open to cheerfulness. Levity may be the offspring of sin and wickedness, but cheerfulness is the offspring of virtue. Mirth and levity have a degenerating effect upon the character, but cheerfulness "doeth good like a medicine." For while mirth is an act, cheerfulness is a habit—the act passes, the habit abides. Mirth is like fire struck out of steel hard to get out, and when got out soon gone, but cheerfulness grows out of character, and is a fixed possession, therefore give us cheerfulness. It is good, for it is Godlike. We read of the "ever blessed," i. e., the ever happy God. Some may think that a strange adjective to apply to God. Nevertheless he is a happy God, one who delights in all his works and creatures. Addison says: "Cheerfulness bears the same friendly regard to the mind as to the body. It banishes all anxious care and discontent, soothes and composes the passions, and keeps the soul in perpetual calm." Cheerfulness is what the world needs. It is a grace of prolific growth, and one that will reward careful cultivation. Beecher once said: "If a man has the springs of cheerfulness in him, in the name of God and benevolence let him not stop them. Let him keep them open that they may rather be a source of joy and consolation to his fellow-men." Smile, then, for God and angels fill your smile! But remember there is an eternal fitness in things; and there is a vast difference between a smile and a chuckle, or a silly grin, which is the product of an empty brain and a thoughtless spirit. There are times and places when even a smile is out of place, and that is just the time when fools have them in abundance.

Solomon declares there is a time for everything, so there is a time to be sober as well as a time to smile. When the spirit is crushed and the heart sore, God gives tears; but those he can and does, turn into jewelled mercies, as they give vent to the pent up grief and save the spirit from utter collapse. And it is the giver of smiles who is the giver of tears, and he is the same good God in the gift of either.—Messenger and Visitor.

SOME SAD SIGHTS IN CHINA.

BY REV. G. P. BOSTICK.

I have been now for two weeks in and around Tientsin. I am on a steamer for a month or two between Taku, the mouth of the Pei Ho (river) and Tientsin.

On entering the mouth of the river, arriving from Chefoo, I beheld between fifty and seventy-five ships, men of war, transports and merchant vessels, lying outside the bar, too large to cross over the bar into the river. These are ships of many various nations. We are now also in sight of the Taku Forts taken by the Powers on the 16th of June last and over which now fly a great variety of flags of different nations, instead of the gorgeous display of Dragon flags to be seen here five months ago. At Tongko, a few miles of the river inside the bar are also numerous lighter drift ships, launches, lighters and junks unloading goods for different nationalities—these goods having been taken from the larger ships outside the bars. Tongko is the eastern terminus of the railroad leading to Tientsin, which is now operated by the Russians. At this station are thousands of tons of stuff awaiting transportation to Tientsin and Peking. Here one sees as motley a crowd of people as is ever seen anywhere—almost every nation represented. As I proceeded up the river for the first time, on the steamer, my heart is made very sad at the wasted devastated country. There are actually scores of acres of houses that a few months ago were crowded with men, women and children, which are now roofless, gutted and forsaken. The fine crops that should just have been gathered, if planted at all, had not been attended and the country had a barren look, except a few remaining villages where we behold very luxuriant gardens of cabbage, salad, onions, &c., &c. But over all these villages, and frequently over almost every house flies the flag of some foreign nation. Arriving at Tientsin, one beholds both in the foreign concessions and in the old city such wreck and ruin as are utterly indescribable. Here, too, are acres of roofless wrecked houses and the streets are crowded with soldiers of almost every nation, except those of China. They have retired to more congenial quarters, perhaps to prepare to give even increased and increasing trouble after this river shall have frozen over and all those who are retiring from the scene are gone.

The crimes which the soldiers of the different nationalities are committing are horrible beyond description. Of course each nation claims that her soldiers cannot be guilty of such things, and I am glad to say that I have not seen any American soldiers doing the petty mean things to the natives that are very common sights among the Russians and French. For instance, I have seen time and again Russian or French soldiers take by force fruit bread, peanuts and the like from poor Chinese boys and, instead of giving them money, would give them a kick or a nook and frightened them off, and I have not seen such thing resented by any officer or guard. I am also glad to report that I have not seen a single American soldier drunk, but their excessive profanity is something awful to have to hear. These army people have a dignified name for their constant stealing—they call it "looting"—but it is all one and the same thing. I heard a man from Ohio, who is an army follower for the purpose of stealing—looting—boasting that he and his chum secured in one shop in Peking over \$3,000 worth of stuff! And this he was selling as though he owned it! I heard a United States official cursing missionaries in a most bitter way and declaring that, as long as no minister or United States official was hurt, it was right to let the missionaries have all the suffering they could receive—that they deserved it all. I weekly informed him that I was one of the accursed class and asked him what reason he had for his wild declaration and he replied: "A man in the customs told me so and so about missionaries and I have read so and so in the papers." I proceeded to tell him what is the actual truth, that business and official people do more in one year to produce the present crisis than all mis-

sionaries have in all their stay in China. I am glad to say that this official was not of high rank, but sorry to believe that he takes his position from what he hears from his superiors who would be more cautious in their expressions than he was. A British official was heard to say that he hoped after they finished with China that all the missionaries would be collected and one out of ten of them executed! Well, I had rather by far be the murdered in such case than the murderer. I see in a recent Recorder a statement that Russia has finally decided to withdraw entirely from Chinese territory. It is really amazingly amusing to read any such statements in the midst of their constant preparations to the contrary.

When we may be permitted to return to our interior stations is a very uncertain thing. Those missionaries who live in the ports are not able to do any aggressive work. I am, in the meantime, in the midst of greatly-increased expenses, helping to make our support in a business way. Oh! I do long to see peace reign again! May God hasten the great day of peace.

November 7, 1900.

CHOPPING THE CHURCH INTO BITS.

BY REV. DAVID BEATON, D.D.

Brothers A. and B. were accustomed to speak very freely to each other, and the vital questions of church life received vigorous treatment at their hand. They were resting just after their weekly spin, and Brother A. looked rather glum for a man who had enjoyed ten good miles of the glad, open air life of a perfect summer day.

"No, I am not as happy as I ought to be on this glorious morning, but the fact is things are not all right with my church. There is a want of reality and spiritual power, in spite of our numbers, wealth and superficial success, that causes me grave misgiving." A. was evidently deeply in earnest and B. let him talk on. "I have a large church, my people are generous, and the Sunday morning congregation is all a pastor's heart could wish. But there is a formality, an inertia, a want of enthusiasm, a coldness to certain kinds of appeal that makes me tremble when I look below the surface."

Brother B. expressed his surprise at this revelation; for A.'s was one of the leading churches of the body, and an outsider would have pronounced it a paradise for a pastor. But, thought B., each foot knows where its own shoe pinches. B. sympathetically indicated a wish for particulars, and A. continued.

"To begin with, I don't get more than a baker's dozen to my evening service; my prayer-meeting is attended by one little set as to age and sentiment; the Y. P. S. C. E. have their own weekly meeting, and even they reach but a section of the young people; the Woman's Missionary Society is divided into two separate water-tight compartments and does its grand work all by itself; the Sunday-school, though effective, is also a separate institution, and so on through all the church life—the King's Daughters, the Boys' Brigade and the Young Men's Club are all taking on separate organizations and expressions of life, and we are chopping the church up into little bits.

"But, Brother A.," exclaimed B., in astonishment, "you would not abolish our Y. P. S. C. E. and Woman's Missionary Societies, two of the most distinctive and successful institutions of our century?"

"I don't want to abolish anything; I simply want to point out a tendency of our time in all our societies which, if it goes much farther, will split the church of Jesus Christ into a dozen little churchlings.

Take the Woman's Missionary Societies first. Ably conducted, devoted, enthusiastic and resourceful, yet by virtue of these very qualities they have drawn to their separate organizations the missionary interest of the churches. I have known many instances in which the members, in their excessive zeal to swell the treasury of the woman's board, have got their husbands to give their annual missionary subscription through the woman's

society instead of the church. Indeed, this separation of the benevolences into the separate heads of the church, Y. P. S. C. E., Sunday-school and Woman's Board is a thoroughly schismatic and unscriptural method. It is bad enough that we should have to work and pray separately, but it is simply suicidal to have separate treasuries and separate acknowledgements of that work and its gifts; for this is an acknowledgment, in our administrative life, that these societies are of co-ordinate authority and influence with the church. Our women's societies are a great power deserving of the most careful administrative consideration, but in religion as in government one principle prevails—the power of the purse; where money is collected and voted there is supreme authority. The women's societies, therefore, should pay their moneys into the treasuries of the local churches, and thus act towards all external organizations as a part of the church of which they are vital members."

At this point Brother B. became strongly excited, for he is a strong supporter and warm admirer of the women and their work. "The women are surely not to be blamed for doing their duty if the men neglect theirs. Let the men rather imitate their example and not hinder their zeal."

"That's it," retorted A. "You see, Brother B., you are separating the church into men and women, into classes and ages. This is the ecclesiastical vice of the day. In Christ there is neither male nor female, young nor old, learned or illiterate. The glory and power of the church is in its comprehensiveness in discharging the accidents of age, temperament, social position and sex. It is the only institution that includes and satisfies all life. Yet this splendid distinction we are lightly sacrificing to the false ideas of our time. Verily, we are separating what God hath joined together, the men are losing the tenderness of the women, and the women the breadth and deep grasp of the men; while the old are losing the simplicity and fervor of the young, and the young the maturity and vigor of the old."

"O, stop right there, Brother A., you must not say a word about the young people's society. They have done a wonderful thing at least."

"That's my next point," quickly replied A. "Have you not noticed when a company of ministers are talking confidentially, the shaking of the head when our Young People's Society work is discussed? Well, the reason is that we ministers are finding out that the Society is becoming a church within a church. I do not think its leaders are false to the pledge of loyalty to the church; I simply point out the trend of the movement."

"Now, Brother B., don't be frightened," exclaimed A., seeing the glum look on B.'s face; "it will all come right if we have courage to look the facts in the face and humility enough to acknowledge our mistakes. I am not talking of the inherent weakness of the society just now, merely of its methods. It is ominous to me that the age which has seen the rise of this society has also seen the decline of the reading of the Bible. It may be a coincidence merely, but it is a singular one. But that must wait for another time. Some way must be found by which the church, as the local expression of the divine life, shall control the offices, the finances, the interests and the work of the various societies and thus share in the responsibility and joy of their gifts and blessings. This note of reality and power alone can save the church from disintegration."—Congregationalist.

The lessons only which have cost us pain, which we have learned in struggle, which have been born out of anguish of heart, will heal and really bless others. It is when we have passed through the bitterness of temptation, wrestling with evil and sore best, victorious only through the grace of Christ, that we are ready to be helpers of others in temptation. It is only when we have known sorrow, when the chords of our love have been swept by it, and when we have been comforted and helped to endure; that we are fitted to become comforters of others in sorrow.—J. R. Miller.

SCIENCE AND CHRISTIANITY.

Some Views of a Great Scientist.

In the death of the late Sir J. William Dawson, the world has lost a great scientist who was also a devout Christian.

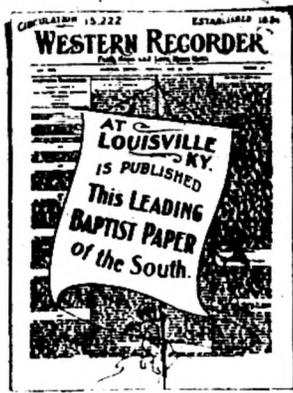
When asked whether there was any real discrepancy between science and Genesis, he replied, "In my judgment, none. I maintain that so far as an inspired record can be compared with what is at best a record we work out for ourselves, the correspondence between the two is marvellous. I have held that view since 1856, and I think the proofs of its soundness are multiplying daily. To my mind the first chapter of Genesis, in the way which it has anticipated discovery and still holds the ground as something that cannot fairly be cavilled at, is itself a remarkable proof of the inspiration of the Bible. Those who attack Genesis either do not understand it or wilfully misrepresent it."

The first chapter of Genesis he held represented solid fact. "It represents the order of creation," he declared, "but from a special point of view—that of a writer who wishes to show that the things that were objects of idolatry to the ancient world are really the works of one Creator. The aim of the writer and of the Spirit of God in guiding him is distinctively religious. In early days men did not distinguish between the creature and the Creator, and the object of the first chapter of Genesis is to show that the Creator is the absolute and eternal spiritual Being, and that everything in the world and the universe is his work."

When asked his belief as to the origin of man, his reply was, "I know nothing about the origin of man except what I am told in the Scripture that God created him. I do not know anything more than that, and I do not know anybody who does. I would say with Lord Kelvin that there is nothing in science that reaches the origin of anything at all. That man is a product, a Divine Creation, is all that I can say. So with the first animal, it must have been a product or absolute creation. With man something new is introduced into the world—a rational and moral nature, of which there is no trace in the animal kingdom. That is why in the first chapter of Genesis man is said to have been 'created,' an inferior term, 'made' being usually used in the case of the animals."

Sir William's view on miracles was that the possibility of miracles is enormous, because God's knowledge and power are infinite, and ours very small and limited. Anything God thinks proper to carry out that goes beyond what we know becomes to us a miracle, and He may make it a sign for the advancement of our moral interest. A miracle is really God carrying out His higher designs in ways perfectly within His own power but beyond our own power of comprehension of causes. The proximate causes of miracles are, however, sometimes revealed to us in Scripture.

A retrospect of his long life made Sir William hopeful for the future. "I do not take a pessimistic view of things," he confessed. "In my time I have seen so many abuses rectified, so many great evils overthrown, and so much done for the material and spiritual welfare of humanity that I look forward to better things to come. I think many things antagonistic now to Christianity will share the fate of similar things in the past. At the same time, there are dangers ahead that may lead to great catastrophes for the time being. Yet somehow good seems to come out of great wars and other evils. The dangers that just now appear to threaten the world from political and military causes do not alarm me, because I have seen so many things come on like storms, pass away and leave good behind. I am certainly prepared to testify that, all the time I have been in it, the world has really been advancing both in the removal of great evils and in the propagation of truth and light. The future is in the hand of God, and we may trust in Him; more especially on His work through our Divine Saviour and the Holy Spirit."—London Baptist.



THE DESIGN OF BAPTISM.

BY M. C. HUGHES.

Baptism is singular in design; but as the subject is one of vital importance, and a controverted point, let me submit the following propositions:

I. Baptism is not designed to be a saving ordinance.

II. Baptism is designed to teach the burial and resurrection of Jesus Christ.

III. That in changing the mode of baptism the design is lost.

Baptism not being a saving ordinance, there must be a change of the person before baptism; that is, he must be changed from one who was spiritually dead to one who is spiritually alive. They must be dead to sin but alive unto God. All who are impenitent from God are represented in the Bible as being dead in trespasses and sins. But those who are alive unto God are alive unto life through Jesus Christ (not through baptism). They have been born of the Spirit. If they have not been born of the Spirit, by what means were they born? By baptism? Certainly not. If it takes baptism for me to be born of the Spirit, John the Baptist did wrong in not baptizing the Pharisees and Sadducees when they came to him for baptism. But if baptism will not make a child of the devil a child of God, John did right in demanding repentance before baptism, showing to the world that salvation is not in man, but in God.

The very words John used to describe the Pharisees and Sadducees teach as plain as language can be, that they were children of darkness, and that baptism would not make them children of light. "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance."

Again, if baptism would have made or prepared them for the Lord, John would have baptized them; for his mission was "to prepare a people for the Lord." Then from this it is evident that there must be something before baptism, or we have no authority to baptize.

But let us notice the Scripture that is claimed to teach baptismal regeneration. Mark 16:16: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Now some claim that this teaches baptismal regeneration. But we should observe that this is a figure of speech, that is, an antithesis, and that baptism and not baptism is contrasted with damnation. Then as damnation is the result or consequent of unbelief, salvation must be the result or consequent of belief or faith, and not the result of baptism.

Acts 2:38: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." When we take into consideration who spoke these words, in connection with the time, place and circumstance in general, we think the purport of the teaching is evident. These words were spoken by the Apostle Peter on the first Pentecost day after the ascension of Christ. The apostles were all assembled together with one accord. They were all filled with the Holy Ghost, and began to speak with tongues, magnifying God. This was noised abroad, and a great multitude assembled. Some were astonished, but others marveling accorded to what he said. But Peter, standing up with the eleven, preached Jesus, whom they had crucified, to them. The multitude, realizing that they had crucified the Son of God, realizing their gross sin, were pricked in the heart, and asked the question, "Men and brethren, what shall we do?" Notice Peter's answer: "Repent, and be baptized every one of you." He did not say, "Do you believe that Jesus Christ is the Son of God?" He knew from the heart-rendering question they asked that they believed that Jesus Christ was the Son of God, and that they were gross sinners in the sight of God; hence Peter told them to repent, i. e., all of them (the inquiring multitude), to repent, and those who had already repented to be baptized in the name of Jesus Christ, because their sins had been remitted. Not be baptized in order that their sins might be remitted. This is according to the system of this Scripture. "Repent" is a general term, and has

for its subject and refers to all the inquiring multitude. "Be baptized" is third person, singular number, and refers to "every one" for (the multitude), every one who has sincerely repented be baptized.

1 Peter 3:20, 21: "Which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." Now, as some claim that this teaches baptismal regeneration, let us give it a brief but careful investigation. We should observe, in the first place, that this is a figure of speech. That the salvation of Noah and his family is contrasted with the saved of the Gospel dispensation. Then that we may understand the true teaching of this passage, let us notice the meaning which Noah and his family set before them. Not being warned of God that He would destroy the world, prepared the ark which was the means by which they were saved. The ark being completed, Noah and his family entered in, and God closed the door. Then the flood came and bore the ark up, and so Noah and his family were separated from the world.

Now beyond question the ark was a type of Christ. Then observe the like figure. In the Gospel dispensation a person must get into or receive an application of Christ's blood before baptism. Hence when a person receives an application of Christ's blood, and God for Christ's sake has pardoned his sins, he is a fit subject for baptism. Then when baptized they rise from the watery grave to walk in newness of life. Then there is no baptismal regeneration taught here, but salvation by grace. Then from what has been said, and if it is not a person that is saved by baptism, nor unconsideration of the act, nor because he was baptized. Then if we are not saved by baptism, how are we saved? By the atoning blood of Jesus Christ. Accordingly it is declared that "God commendeth his love toward us, that while we yet sinners, he died for us." Much more then being justified by his blood, we shall be saved from wrath through him.

Again, "We are not redeemed with corruptible things, but with the precious blood of Christ." "By grace are ye saved through faith, and that not of yourselves, it is the gift of God, not of works lest any man should boast." Now this necessarily excludes baptism as a condition or means in salvation, for baptism is a righteous work which we do.

II. Baptism is designed to teach the burial and resurrection of Jesus Christ.

Let us say a few words about the mode of baptism. Baptism by immersion, and if translators had translated the Greek word baptizo instead of transferring it, they would have translated it immerse. You may ask any Greek scholar, be he a Baptist or a Pedobaptist, the meaning of the word baptizo, and he will tell you, to dip, to plunge. Then the rendering of the word in the Scriptures teaches, if it were to teach anything, that baptism is by immersion.

For the sake of sound, and to show how absurd sprinkling is, let us substitute the word sprinkle for baptize: "John also was sprinkling in Aenon near Salem because there was much water there." How will sprinkling do here? It won't do, because John was sprinkling in Aenon "because there was much water there."

"Know ye not that so many of us as were sprinkled into Jesus Christ were sprinkled into his death? Therefore we were buried with him by sprinkling." How will sprinkling answer here for baptism? It won't answer.

"Else what shall they do that are sprinkled for the dead? If the dead rise not at all, why are they sprinkled for the dead?" Will sprinkling do for baptism in this passage? Certainly not.

When Jesus when he was sprinkled went up straightaway out of the water." Would John have taken Jesus out into the water to sprinkle him? Certainly not. But says some one, "How do you know they went into the water?" Because they could not have come up out of the water unless they had gone into the water.

Then if sprinkling will not do in these passages it will not do in any. For we are taught in the Word of God, "One Lord, one faith and one baptism." Then from this it is evident that immersion is the only baptism. And we are taught to be buried with him by baptism, and as if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

III. That in changing the mode of baptism the design is lost. Therefore we have no right to change the mode.

There is no other, worthily that teaches the burial and resurrection of Jesus Christ, than baptism. In fact, if there is any other ceremony or symbol except baptism that points to the burial and resurrection of Jesus Christ, I don't know what it is. Then to change the mode from baptism to sprinkling, it is no more than to change the symbol, and you can't make anything out of it.

Again, baptism being a symbol of the burial and resurrection of Jesus Christ, to change the mode the symbol must be changed, and to change the symbol is to change the design. Therefore, when the mode is changed the design is lost.

Again, to change any part of God's Word is taking authority from God, and is the same thing as adding to or taking from his Word. If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the prophecy of this book, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

Then again, if we assume the authority to change a part of God's Word, where will it end? Into idolatry as black as hades itself? For when a people takes the authority to change a part of God's Word to suit something else to change, and finally they will have nothing but the works of man, which can never rise higher than man.

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.

THE LADY OF THE LILY FEST. By Helen F. Clark. 12mo, 125 pp. Philadelphia: American Baptist Publication Society.

A Chinaman in San Francisco, who had grown tired of his second wife, sends her back to China and buys there for his third wife "The Lady of the Lily Fest." The book is a collection of short stories, of which The Lady of the Lily Fest is the first. It shows some of the terrible things which are done in Chinatown in San Francisco, but in such a way as to make a book which is fit to read. Things are no worse in Chinatown than in any of the slums of modern civilization is a most pressing problem. The accuracy of the account of the Chinese gives the book special interest in these days when China is filling so large a part of the world's horizon.

THE CRIPPLE OF NUREMBERG. By Felicia B. Clark. 8vo, 290 pp.

This story appeals first to the eye. The book is beautifully bound, the paper heavy, the margins wide, the type clear, and the illustrations show a high grade of art. When one comes to read the book, after having enjoyed its appearance, it is found to be worthy of the fine art of the printer. It is a story of the Reformation. The cripple is a boy, the hero is a widow, who becomes a Protestant, his mother being a staunch Catholic. His steadfastness, his zeal in the cause of true religion through hours of peril are well told. Those were times that stirred men's hearts and made heroes of men. This strong and fascinating story, true to history, is worthy of commendation.

MRS. CHERRY'S SISTER, or Christian Science at Fairfax. By Minnie W. Baines-Miller. 12mo, pp. 356. Price 90c. Cincinnati: Jennings & Pys.

We are very glad this book has been written, and written so so brightly an author. It exposes the errors and fallacy of Christian Science, and such exposure is more needed than many pastors know. And withal the story is most entertaining. The episode of the twins and the green apples would make a poor book otherwise, interesting. Too many books written with the purpose of exposing an error are dry. This story is exceptionally good as a story, as well as a refutation of the silliest heresy that modern degenerates ever adopted.

A HERO AND SOME OTHER FOLK. By Wm. A. Quale, D.D. 12mo. Cloth extra. Gilt top. 878 pp. Price \$1.25. Cincinnati: Jennings & Pys.

The hero of the book is Jean Valjean, and in showing him to be hero the author shows the feet of clay of several others who rank high as heroes. But after all, he is only an imaginary hero. The real one is William of Orange, whose marvelous life is well set forth by the author in the fourth chapter. Caliban receives the best analysis we have ever seen. And the best in this volume, where all is good is the concluding essay on the Drama of Job.

A VALLEY MUSE. By Charles G. Blandin. 12mo, 168 pp. Price \$1. Chicago: Fleming & Revell Co.

This is a volume of poetry, which is up to the average of poetry in these days of graceful rhymes and little else. The poems cover a wide range of subjects. They are good enough to make one willing to finish reading, but only one did we find—the first—which we would care to read the second time. It is much, though, if one wishes to buy poetry, to have a book which is pure and not morbid.

MAGAZINES.

The "New" Lippincott Magazine for January, 1901, has the following contents: When Hades are Out and Love's Afield, Cyrus Townsend Brady; Poverty, Clinton Scollard; Washington: A Predestined Capital, Anne Hollingsworth Wharton; The Personal Equation, Jas. Gardner Sanderson; How the Revolution Happened, The Transients Stars, Dora Read Goodale; Talks With Chinese Women, Part I: Ah Quai, Lily Howard; Winter Dawn, Albert Bigsloe Paine; The Day of the President's Message, Edwin L. Sabin; Odd Clubs, Lucy Monroe; The Trouble at Beauvoir, A. E. W. Mason; How the Horse Raced, Elliott Flower; Sarah Bernhardt in her Teens.

Ex-President Cleveland is writing for The Saturday Evening Post a series of strong articles which will appear in the magazine during the winter months. Some of these papers will deal with political affairs, and others with the personal problems of young men. They will be Mr. Cleveland's first utterances in any magazine on the questions of the day since he left the White House.

The Preacher's Magazine for December is largely given up to Christmas, and therefore we did not enjoy it as much as usual. But after skipping the Christmas part, we found enjoyment in reading Rev. E. G. Jones' "Thoughts for the End of the Year," and Dr. Jere Witherspoon's "Theology of the Lord's Prayer."

THE COMMITTEE OF THE WHOLE.

A Statement by Dr. Stone.

If the good brother from Nebraska will look over my prayer-meeting topics for July again, and note the underlying propositions he will probably discover that they teach the closest of restricted content, instead of open communion. The propositions are as follows: 1. The term "church" means the local organization of believers; and so far as Christ's organization is concerned, never means anything else. It is used elsewhere only in a generic sense.

2. This local organization is called Christ's body (vide 1 Cor. 1:1-2 with 12:27).

3. The ordinances symbolize this unity; baptism as the condition prerequisite to the communion or Lord's Supper; the Lord's Supper as maintaining the life of the body.

4. The unity of the church consists in its oneness of life, doctrine, fellowship, worship and service.

5. For any one to attend and partake of the bread and the cup, who is not helping to maintain this unity, it is not possible to eat the Lord's Supper, because he does not discern in the (local) church the Lord's body, or is schismatic. A study of the entire epistle to the Corinthians will show that this is in the mind of the apostle. E. A. STONE, Chicago.

EVERY wandering ends in an awakening, but not always does the awakening come in time. An awakening from sin is never pleasant, and the prodigal found, when he came to himself, that the sin which he had pursued so greedily, and which promised so much of sweetness, only left a bad taste in his mouth. His condition was far worse than that of the meanest slave in his father's household. The slave at least enjoyed the companionship of fellow-mortals, but his only associates were the swine he tended. Nay, he was worse off even than the swine themselves, for they enjoyed the husks and his ministrations, while he could not digest the husks, and "no man gave unto him." He had to feed the pigs, but no one offered to feed him. When he was leaving home all the delicacies of the farm were not to be had. Nay, he was worse off than the swine himself, for he was not to be satisfied with only "bread enough."

So men scorn the goodness of God until made conscious of their condition without Him. We realize the benefits of salvation when God shows us the bitterness of sin.—George Venn Daniels.

In a conference address given but a few days before his death, the great London preacher, C. H. Spurgeon, said: "After preaching the Gospel for fifty years, and after preaching the sermon I have preached more than six and thirty years, reaching now to the number of 2,200, in weekly succession, I am fairly entitled to speak about the fullness and the richness of the Bible as a preacher's book. Therefore, it is inexhaustible. No question arises from hence, but all arise if we keep close to the text of the sacred volume. There can be no difficulty about finding themes totally distinct from those we have handled before; the variety is as infinite as the fullness. A long life will only suffice to skirt the shores of this great Continent of light. In the forty years of my ministry I have only touched the hem of the garment of divine truth; but what virtue has flowed out of it! The Word is like its Author—infinite, immeasurable, without end. If you are ordained to be a preacher through eternity, you would have before you a theme equal to everlasting demands."

PRAYER for others is never lost, is never in vain; often by it we may draw down blessings upon others, but always and without fail it will return in blessing upon ourselves.—Richard C. Trench.

SUNDAY-SCHOOL LESSON.

SUNDAY, JAN. 18.

THE TRIUMPHAL ENTRY.

Matthew 21:8-16.

MOTTO TEXT—"Blessed is he that cometh in the name of the Lord."—Matt 21:9.

And the disciples went, and did as Jesus commanded them.—He had commanded them to go into the village over against them and bring him the ass and colt they would find there. The village was most probably Bethphage.

And brought the ass and the colt.—It was the colt which our Lord rode, whereon never man sat. But the disciples did not distress the animals by separating them. *And put on them their clothes, and they set him thereon.*—Their outer garments were taken off to make a seat for their Lord. Some were put as housings on the other ass, as she was to be a part of the procession. Eastern monarchs rode upon asses when their coming meant peace. Horses were reserved for war.

And a very great multitude spread their garments in the way.—Thousands, some say a million, of Jews were in the habit of going up to Jerusalem to the great feasts. Many of these had come from Perea with the Lord, and others from various cities had fallen in with them as they were crossing the Mount of Olives, where the lesson finds them.

These people were honoring the Lord as they honored kings. They believed he was the Messiah, and they expected a triumphal entry into Jerusalem, the expulsion of the Romans and the establishment of the Son of David on David's throne. What must have strengthened their hopes was that never before had he allowed himself to be thus treated. He had carefully avoided all display, and had made his escape when once they would have taken him by force and made him king.

Others cut down branches from the trees, and strewed them in the way.—Olive branches, the olive trees being many and at hand. They cast the leaves before him as men cast flowers in the path of those they would greatly honor.

And the multitudes that went before, and that followed.—John tells us (12:12) that many who had already gone to the feast, when they heard that Jesus was coming, took palm branches and went out to meet him. All this moved the rulers and priests to deeper anger and stronger resolve against this man of Galilee. *Hosanna is the Son of David.*—Hosanna is a Hebrew word, meaning "Save now," and "it had come to be a formula of congratulation or expression of good wishes."—Broads. Calling the Lord the "Son of David" was recognizing him as the Messiah.

Blessed is he that cometh in the name of the Lord.—This is from Ps. 118:26. This Psalm belonged to what was called the great Hallel (Ps. 118-119) which was sung at the Passover. Some of the multitude still were more bold in view of the presence of the Romans. "Blessed is the king that cometh in the name of

"Every Man is the Architect of His Fortune."

"An architect designs, and his plans are executed by a builder. The greatest builder of health is Hood's Sarsaparilla. It lays a firm foundation. It makes the blood, the basis of life, pure and strong. Be an architect of your fortune and secure Hood's as your health builder."

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the Lord," and others cried still other words, as will be seen by examining the accounts in the other Gospels. *"Hosanna in the highest."*—"Save now in the highest heaven." A prayer to God to bless his people.

"And when he came into Jerusalem, all the city was moved, saying, Who is this?"—As often two millions went to the Passover at Jerusalem, Jews coming home from all the known world, there must have been thousands who had never heard of Jesus. All were looking for the Messiah, feeling that he might come at any time, and in surrections were frequent in this turbulent province which the Romans regarded as about the most troublesome of their conquests. It is not strange that the city was moved, or, as the Greek has it, "quaked."

"This is Jesus, the prophet of Nazareth of Galilee."—In these words they do not express their faith that he is the Messiah, but the fact which could not well be denied in view of the miracles he had worked. They were not ashamed of Nazareth, and as Galileans they delighted to show the falsity of the sneer of Judea. *"Out of Galilee riseth no prophet."*

Luke tells of the Lord's stop in his triumphal entrance to weep over the doomed city. He was not deceived by the homage he received. These same voices in a few days would be hushed in cowardly silence or crying "Crucify him, crucify him." He was going not to a throne, but to a cross, yet that cross should be the center of a greater kingdom than mind could conceive.

"And Jesus went into the temple of God."—Not that day. That day he went in and looked around and went back to Bethany. This was into the outer court and not into the house itself into which none went but the descendants of Levi. There were several courts surrounding the house, all of which were considered part of the temple. Into the outer and larger one Gentiles were allowed to go; then followed the court of the women, the court of Israel and within, immediately surrounding the house, the court of the priests.

"And cast out all them that sold and bought in the temple."—These men sold doves, sheep and cattle for the sacrifice. Many came from other countries, and it was a great convenience for them to be able to buy the animals for sacrifice so near. The Jews from other lands brought with them the money of those lands. It was again a great convenience (?) to have money-changers there, because it was the custom to put only Jewish coins in the temple treasury. Three years before, the Lord had cleansed the temple, but the money-changers and the sellers of cattle had crept back. Also for the necessity of reforming again and again in this sinful world.

"It is written, My house shall be called the house of prayer; but ye have made it a den of

thieves."—(Isa. 56:7 and Jeremiah 7:11). These words, and the Lord's repeated action in cleansing the temple, call on us to consider prayerfully if we may not be guilty as were these men whose doings he would not tolerate.

The money-changers were driven out, and the lame and blind came instead into the temple seeking him. These he healed. The chief priests and scribes were angry because of the cleansing of the temple, angry because of his miracles. But they could not well find fault with these things. So they turn their indignation upon the children. The children crying in the temple were boys, women rarely went among the crowds there, and girls were probably never there on such occasions. These boys had heard the cries of the multitude the day before, and now, seeing the miracles they take up the cry. Our Lord answers their complaint with a quotation from the Scriptures with which these scribes and chief priests professed to be very familiar. *"Out of the mouths of babes and sucklings thou hast perfected praises."*—These boys saw the truth that Jesus of Nazareth was the Son of David, which the chief priests and scribes, with all their learning, did not see.

"IS THERE A SANTA CLAUS?"

We all remember when this doubt first peered at us over the sky line of our faith. It came at a time when our consciousness and bounded by the halo of patron saints (all children have Catholic souls!) and we could still hear the faint laughter of our good fairies. We believed in the pot of gold at the other end of our rainbow. The North Pole where Santa Claus lived was a fair green meadow surrounded by an aurora borealis and flowing with milk and honey so far as we were concerned. The tears that we shed were transient, falling like drops of rain from April skies; and our hearts were still so light that we could have sailed astride Omar Khayyam's famous babble without breaking in.

We were ethical in those days, rather than orthodox; our creed included more divinities than any man will vouch for; and the question of Santa Claus' identity was our first theological difficulty. It was a matter to be settled at once. We could not remain in doubt concerning the one to whom we prayed our first prayer of faith through the fiery furnace of the family chimney. Agnosticism might overtake us later on, but then our young hearts resisted it as white blossoms close their petals against the dark. To the grown-up people about us he might be a jolly old tramp, half-mythical, half-divine, or even a dogma; but to us he was the dearest of all realities. If there was a Santa Claus we were secure. We could face the rounding years with hope and confidence; but if there was no such provision made for our superfluous faith we would be obliged to readjust ourselves to the existing order of the universe—a cold and distant order that swept in mighty circles far beyond our reach. The God of our fathers was ever present, to be sure, shaping our eternities in the hollow of his hand; but who would work miracles for our present good if we lost the patron saint of our childhood? Who indeed would play the part of intermediate deity to our little tadpole souls if there were no Santa Claus?

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work out their own salvation could not appreciate our helplessness. The anxiety we felt did not meet with proper respect. Our inquiries were either smiled at or answered in an esoteric language which was beyond our comprehension, and, if it did not confirm our worst fears, increased our uneasiness.

We sulked like young larks beneath a cloudy sky. We became wicked, like an orphan nation suddenly bereft of its gods and institutions. Our faith shrank as when a morning glory looks upon the sun. Our doubts enlarged upon us, and we soured into miniatures of despair. We gave up our reindeer with a sigh. We looked at the North Pole upon our tear-stained map (an area that we had heretofore regarded as sacred), and sneered wisely. If there were no Santa Claus there could be no North Pole!—when we set our heads to it we could be as logical as any other materialists.

Carlyle said that if the stars shone only once in a thousand years men would appreciate them more than they do; and when we started at the prosaic world about us, sadly reflecting that never again, not even in a thousand years, would Santa Claus risk his identity to cram a few sweets into our worldly wise stockings, we were like men who had lost their stars forever.

This doubt of Santa Claus marked the beginning of our downfall from the high estate of childhood. We were never the same afterward. Our good fairies stared at us sepphorically from remote distances. But every man of us recalls with compassion the woe of the countenance of the little boy that he used to be when he first looked up suspiciously into the old wise-faced world, and asked anxiously: "Mister, is there a Santa Claus, really and truly?"—Independent.

DEAR RECORDER—Bro. George W. Denton has been a regular subscriber to the **WESTERN RECORDER** for forty years. He is now nearing eighty years of age. He has been a life-long Baptist, and has been a liberal contributor to the church. He is now very deaf, and can't get any pleasure out of going to church and trying to listen to preaching. He says he gets all his preaching

out of the **RECORDER**, and that he can't possibly do without it. He saves it to read Sundays. He began the battle of life without any of this world's goods. He was left fatherless at nineteen years of age with a widowed mother with seven or eight small children to support. He has raised in all four sets of children, and has an elegant country home of a fine farm, where he can and will live comfortably till the Master calls him home. May God bless the **WESTERN RECORDER**.
Yours truly,
C. H. GREGSTON.

AN UNUSUAL OCCURRENCE.

In 1888 and 1889 I was pastor of the church at Hartford, Ky. I had to resign there and at Leitchfield last spring on account of ill health. Now the unusual thing in connection with this is, that I received a few days ago a check for \$40 and a one dollar bill as a Christmas gift from Hartford church, with the following letter:

DEAR BROTHER—I enclose you a check for \$40 as a Christmas present, please accept it. We regret that it is so small. We owe you much for the interest in and the hard work you did for our church.
(Signed) J. T. SMITH,
Chairman Committee.

The church did not owe me any money, as they paid me more than my salary while there.

You know it is said, "Out of sight, out of mind." It is not so in this case. It is a pleasure to know, when we have left a field, that those with whom we labored and sacrificed have not forgotten us. There are but few fields like the one I had at Hartford and Leitchfield. It was hard to give them up, for they were faithful to me as long as I was able to stay with them.

I am thankful that my health is much improved, and I hope to soon be in regular work again.

J. W. VALLANDEIGHAM,
Shelbyville, Ky.

UNSELFISH and noble acts are the most radiant epochs in the biography of souls. When wrought in earliest youth, they lie in the memory of age like the coral islands, green and sunny amidst the waste of ocean.

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MISSOURI NOTES.

Christmas comes in old Missouri as well as anywhere else, and, whether this is Christ's birthday or not, a good while ago somebody must have thought so (the Catholics I presume), or this 25th day of December would not be recognized as such.

Missouri notes can be written to-day as well as at any time, and especially when you have good things to write about, and that's what I have this morning.

As you have already stated on the strength of a note from Bro. Simms, Dr. Porter, of Mexico, has quite recently closed a great meeting with his church at Mexico, during which 125 were added. Your readers will not be surprised at this ('o say nothing of former meetings) when I tell you that Bro. Porter preaches Baptist doctrine, and he does so all the time. He doesn't whitewash the doctrines, smooth things over or make apologies. Not a bit of it. He says he doesn't intend to do so either.

Pastor I. W. Reed, First church, Monroe City, just a few days ago, closed a very blessed meeting with his church. Eld. W. A. Simmons, of Kirksville, did the preaching, and he did it in that way so characteristic of Bro. Simmons. He doesn't seem to be conscious of his own power. Bro. S. remained at Monroe City a little over two weeks, and Pastor Reese baptized 35. There were 45 additions altogether. Among them one from the Campbellites and one from the Cumberland Presbyterians. This was a great meeting, considering the unfortunate trouble by which the cause in Monroe City has been recently injured, before Bro. Reed came on the field.

The Grace church people, led by Eld. Riffe, will soon get into their new and elegant quarters. Bro. Riffe is a good preacher, a hustler, and will doubtless pay out for the building on dedication day. The house will cost, all told, probably \$4,000 or upwards. Bro. Riffe, by the way, is a Kentuckian, and a true Baptist.

Pastor A. M. Vardeman, of Vandalia, is building a \$10,000 meeting-house, to which Bro. McPike, now about eighty years of age, has very generously contributed. This will be a monument to his memory when he is called up higher than will be more enduring than marble or anything else.

Bro. Daw, State Evangelist, has recently conducted a successful meeting with the church at Palmyra, county seat of Marion. Eld. Weeks is the pastor, and is a good preacher and an earnest worker. There were quite a number of additions made to the church. In addition to these, good meetings have been held in different parts of the state, and the cause along all lines appear to be in a prosperous condition.

Dr. W. Pope Yeaman, known and loved by Kentucky Baptists, has been recently afflicted in the death of his son, Dr. Yeaman. He was about forty-five years of age. The funeral services were conducted by Bro. C. G. Skillman and S. H. Pollard, Dr. G. W. Hatcher, the pastor at Columbia, being absent.

Bro. Payne, business manager of the Central Baptist, has recently been afflicted in the loss of his wife, a very lovely and golly woman.

Rev. O. F. J. Tate, pastor here (Louisiana), has been called to one of the churches in Washington, D. C. I am unable to state at this writing what his purpose is, as he is now visiting in Arkansas. His church doesn't want

him to leave.

Pastor Painter, of Paris, Mo., had Evangelist Dew with him in a two-weeks' meeting which began November 1. The same was a success. Twelve were added to the membership. I believe. All for baptism. Bro. Painter says that Evangelist Dew is the right man in the right place along all lines. Bro. Painter has been at Paris nine years, and has been greatly blessed of the Lord all these years. He has made the cause what it is in Paris. Bro. Painter is a Seminary man, and is one of the Recorder's fast and firm friends.

Reports indicate that at this time (December 25) there is small-pox in 96 out of the 114 counties in this state. However, the doctors seem to be divided in their opinions as to whether it is small pox, Cuban itch, French measles (seven-year itch) or something else. It has the appearance of something else. It isn't fatal, only in a comparatively few cases. People do not appear to be very much alarmed. If you want to come to Missouri you can venture without getting nervous. J. N. BARBER, Louisiana, Mo.

DEAR RECORDER—I have finished one of my hardest year's work with good success. I have held fifteen protracted meetings, in which there have been two or three hundred confessions of faith. I held ten in West Kentucky, the others in Illinois, Missouri and Arkansas. I held seven with Pastors T. M. McGee, J. R. Stewart and T. H. Pease, of West Kentucky, whose churches have been blessed in these meetings; and I found these brethren lovable, earnest men, who gave me their earnest support and most hearty endorsement.

I have also labored with two churches as pastor in West Union Association, namely: Olivet, near Paducah, two Sundays in each month, from April last, and this church has been revived in every department of church work. I have accepted the hearty call of that church to continue with them during the next year, two Sundays in the month. We closed the year's work out of debt and our church repaired. This church asked me, as their pastor, to conduct our protracted meeting, and this work was blessed to both pastor and church. They paid me extra, and did it liberally. Thank God for such a church. We have had thirty-nine additions during our eight months' work together.

Oak Grove church is at old Hazlewood, in Ballard county, Ky. It is a struggling little church—struggling to build. We have succeeded in getting the house pp, and all we lack to get it completed is seating and painting. We have had eighteen additions since April last, have a live Sunday-school and prayer-meeting. I likewise conducted ed their meeting with same result as at Olivet—a good meeting and extra pay, but I gave it back to them, as it was a weak, struggling church. God be praised for his blessings on my humble efforts. I thank him and take courage to labor on in city, town or country.

The Recorder knows what I have done to continue and increase its circulation and distribute other good literature. A happy Christmas and thankful, hopeful New Year to the Recorder and its readers. W. J. COUCH, Fulton, Ky.

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WAYS OF PLEASANTNESS.

All are seeking ways of pleasantness. When young men and maidens turn away from prayer and the Bible to a life of indulgence in evil things they are seeking ways of pleasantness. When men turn away from religion to the way which they hope will lead to wealth or power or social elevation they are seeking ways of pleasantness. But they are deceived, and shall be disappointed. Real ways of pleasantness are found only in the service of the Lord. The way of righteousness, the way of holiness, the way of prayer, the way of obedience to God—these are ways of pleasantness. All others lead to misery. They may appear to be easy and inviting, but the way of the transgressor is hard, however it may seem.

The ways of the Lord are ways of pleasantness because they are flooded with light. Traveling by night is never a pleasant task. To travel in darkness through a region infested with peril fills the minds with horror. When the day dawns and the sun rises the traveler breathes easier and feels more comfortable. All the ways of the Lord are in the light of day. "The path of the just is as the shining light, that shineth more and more unto the perfect day."

The ways of the Lord are right. A wise man will not choose the easiest way, but the right way. Many do choose the easy way. They are anxious to escape hardship and trouble, and think of little else. Many turn from the way of the Lord because it is a way of self-denial and burdens. They despise the crosses and afflictions and losses which accompany righteousness. They do not consider it a pleasant but a disagreeable and hard way. But he has not learned the highest lesson of life who does not know how to take pleasure in losses, in infirmities, and afflictions, and to glory in tribulations also. Some choose the way which promises to conduct them to the highest honors. They care for little else. A great American statesman once said, "I had rather be right than be President." Not every statesman is able to say that truthfully. But one who cannot honestly say it does not know the pleasure of righteousness. With all its crosses, hardships, and afflictions, the right way is a way of infinite pleasantness to a right mind.

The way of the Lord is pleasant because it tends upward. The joy of rising is a rich experience. Physical elevation is intensely exhilarating. The journey to the summit of a lofty mountain may be attended with toil and weariness, and even peril, but the reward is ample. As one leaves the low valley and ascends toward the clouds now and grand views burst upon his vision. The field of his vision is enlarged. Hills and valleys, villages and farms, forests and fields, lakes and rivers, are spread out like a map at his feet. Mountain peaks which could not be seen from the narrow valley breaks upon his view. As he rises higher the air is purer, the sky is brighter, the world is more beautiful, and his mind expands with the expanding range of his vision.

One may rise in different ways. There is a social elevation which some covet. Intellectual elevation is inspiring to many. Others will give all they have for temporary elevation to a prominent official position. Multitudes are seeking to rise in the world. But best of all is the experience of rising in the knowledge and

favor of God. The first step in religion is a long step into a higher life. Every succeeding step carries the soul nearer to God, nearer to the summit of the mountain of the Lord. The way of the Lord never tends downward, but ever upward. Higher in knowledge, higher in aspiration, higher in purpose, higher in thought, and higher in love rises the soul that follows Christ. As he rises the range of his vision is enlarged. New beauty and grandeur of the kingdom of God burst upon his view. The atmosphere is purer, the sky is brighter, the clouds are under his feet.

This way is pleasant because it ends well. The end of the way is the chi f consideration. What does it signify to walk in a path carpeted with velvet, bordered with roses, and cheered with music and gay companions if those who travel therein are on the way to a dismal dungeon or the scaffold? If, however, one is going to a throne and a crown, it matters not how rough and steep the way. It is this that commends the ways of the Lord. They end well. We have seen the Christian approaching the end of the way. His experience is delightful. He has no fear of death. He dreads not the future. He is going home. One thing he knows—he has a house not made with hands, eternal in the heavens.—Christian Advocate.

A CRITICISM.

In a recent issue of the Recorder is a communication from J. D. Maddox differing from Senex on 1st John 3:9. Mr. Maddox is right, though he does not carry the question as far as the Scriptures warrant. Jesus said to Nicodemus: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh. And that which is born of the Spirit is Spirit. Marvel not that I said unto thee, Ye must be born again." Margin "from above," John 3:5, 6, 7.

If the being "born again" (from above) takes place in the individual upon conversion, then conversion is being "born again" (from above) spiritually. Therefore the conclusion is inevitable that the new Spirit, the new birth, is immediately from the hand of God, complete, perfect and self-sustaining; is not connected with the natural Adamic life or soul then animating the flesh of the converted; is not a making-over, re-modeling of the old nature, but is a distinct, separate birth—born as was the original physical birth.

Then after conversion until death, the converted carry two separate, distinct and antagonistic natures. The old Adamic and the new God-given Spirit imparted in conversion. Paul mourns, "I find then a law that, when I would do good, evil is present with me. . . O wretched man that I am! who shall deliver me from the body of this death?" (Romans 7:21-24) His conclusion is, "So then with the mind I myself serve the law of God, but with the flesh the law of sin." (Roman 7:25)

Now comes John 8:9: "Whoever is born of God doth not commit sin: for his seed remaineth in him: And he cannot sin because he is born of God." The language is not contradicted by proving that converted persons do sin. Because the scope, meaning and effect of the language does not cover the entire nature of the man in all of its predispo-

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sitions, but speaks only of the nature born of God—as explained to Nicodemus by Jesus—and is predicated of a then-existing nature not born of God, speaking to an existing man. A fair construction can only apply it to the nature, soul, spirit, or whatever is imparted by God in the birth referred to.

Nicodemus at first understood it to apply to the Adamic nature, (John 3:3, 4), but Jesus corrected him. This birth is made an imperative prerequisite to the entry into the kingdom of God. Then a fair conclusion from the premise is, that that birth—be it what it may—is what is finally saved, is what will at last re-enter our resurrected bodies. And the aggregate of this birth will finally constitute the household of God through all eternity, as it does now on earth.

If this gift of God could sin—and it would if it could—wherein has man been benefited? The Adamic does sin, if the new one does; then has not conversion been labor lost? What benefit has the blood of Christ been to sinful man? If it is answered that God will forgive, He could forgive as well without Christ as with. As the Babe of Bethlehem lay in the manger, it was the Son of God and Son of Man. The converted Babe in Christ is the Son of God and Son of Man. E. A. MCKENNEY, Waco, Texas.

Rev. I. T. CREEK stopped at our office while in Louisville. He rejoices in his success in raising funds to rebuild the church at Galveston, destroyed by the recent destructive storm that caused so much loss of life and property. Churches and brethren who have not forwarded their contributions will please address Brother Creek, Galveston, Texas.

Rev. E. LES SMITH, a Seminary student, will preach at Ewing, Fleming county, next Sunday. Bro. Smith was a successful pastor at Trinity church, Memphis, Tenn., before he came to Louisville, Ky.

A PRAYER.

BY JAMES MONTGOMERY.

Hasten, Lord, to my release,
Haste to help me, O my God!
Feet like armed bands increase;
Turn them back the way they trod.
Dark temptations round me press,
Evil thoughts my soul assail;
Doubts and fears, in my distress,
Rise, till flesh and spirit fail.
Those that seek thee shall rejoice;
I am bowed with misery;
Yet I make thy law my choice,
Turn, my God, and look on me.
Thou mine only Helper art,
My Redeemer from the grave;
Strength of my desiring heart,
Do not tarry, haste to save!

OUR PULPIT.

THOUGHTS FOR THE END OF THE YEAR.

BY THE REV. E. GIFFITH JONES.

Therefore we ought to give the
more earnest heed to the things we
have heard, lest at any time we
should drift away from them (let
them slip).—Heb. 3:1.

When a ship is about to start
on a long voyage it is the custom
in the Navy to put her through
the process called "rounding the
vessel." This consists partly in
verifying the compasses on board;
that is, in testing the magnetic
needle in each compass box and
ascertaining whether it points
due north or not. Few compasses,
we are told, can stand the test.
The extra price of these
delicate instruments is easily un-
paid, especially in an iron built
vessel, in which the needle is
sometimes found to deviate as
much as sixty degrees from the
right direction. You can readily
understand, this being so, how
important it is that they should
be subjected to a careful testing
before venturing into unknown
and perilous waters, where the
slightest aberration might result
in a terrible disaster. It is one
solution of the mystery of the
lost Mohegan on the Manacles
Rocks, which was quite fifteen
miles out of her reckoning when
she struck, that her compasses
had not been properly corrected.

We shall soon be venturing on
another year's journey into the
unknown sea of life. We look
forward to the months before us
very much as those do who are
setting out on an adventurous
voyage. What sunshine, what
storms, what hidden reefs, what
quick sands we may have to en-
counter we cannot tell. We
know that the great ocean is not
more perilous for ships than is
the course of one year's experi-
ence for the soul. How many
have gone under during the past
twelve months who this day last
year had little thought of ruin!
How many more who still show
a fair exterior have contracted
habits which are bound in the
end to undo them! Their faith,
as it were, sprung a leak, or
their ship is drifting off the old
safe moorings, and they have
taken an enemy on board who
will presently destroy them body
and soul. And even those of us
who may have escaped the perils
of this year's voyage need to feel
something more than gratitude
for our safe arrival at another
port in our journey. It will do
us good and not harm, to consid-
er our ways, to test our compass,
to "give more earnest heed to
the things which we have heard,
lest at any time we may drift
away from them."

I. I am no advocate of what
is sometimes called a "morbid

introspection." There are peo-
ple who are always feeling their
pulses and testing their tempera-
ture, with a view to knowing
how they are from day to day.
The usual result is to imagine
themselves into all kinds of fan-
cied ailments, and become chronic
invalids, who have nothing the
matter with them. There is such
a thing as religious invalidism,
which is brought on in the same
way. If we once get into the
habit of peering perpetually into
the dusk of our inner life, and
keep on questioning our motives
and speculating as to our spiri-
tual condition, farewell to healthy,
robust religion. Such a habit
saps at the very foundations of
peace and strength.

And yet is there not some dan-
ger in these days of exaggerated
recognition from the morbid and self-
distrustful temper which still
perhaps afflicts a certain section
of the Christian church? In busi-
ness, men would soon go wrong
if they did not periodically bal-
ance their books and find out
their assets and liabilities. And
it is good for a man to cast up
his spiritual accounts occasion-
ally and ascertain how he is, where
he is, in what latitudes of spiri-
tual experience, and under what
skies of hope and aspiration. Is
our compass pointing to the north
star of God's eternal righteousness?
Are our stores of heav-
enly nourishment falling short?
Are the resources of our motive
power intact? Are we traveling
by the chart? Do we still keep
free from the hidden reefs over
which break the salt waves of
human passion with endless
meaning? Are we moving freely
in mid-ocean or are we shore-
bound in perilous shallows? At
the beginning of our New Year,
let us see to it that we fail not to
consider these vital questions
wisely, searching, and with
humble hearts.

Let me apply my subject to you
all to-night in the good old fash-
ioned manner—first appealing to
those of you who are Christians
in faith and life, and those, sec-
ondly, who are as yet undecided
on the great question of religious
faith.

II. Two perils at least affect
those who are professed, and I
trust, sincere believers in Jesus
Christ as your Saviour and Lord.
The influences of the world are
perpetually tending to cool your
enthusiasm and to warp your
principles.

1. First, there is the cooling
process. Scientists are constantly
reminding us of what is called
the dissipation of energy. The
heat of the sun, of the earth, of
the planets is being gradually
dissipated into space. Vast stores
of energy are being thus lost.
The moon has lost the whole of
her stock of heat; she is but a
cold corpse of a world wheeling
in the sky. The earth has lost
enough of hers to make it very
necessary for her to bask in the
rays of the sun to warm her frozen
force in winter and to stir her
dormant heart in summer. And
in time the sun will lose his heat,
and then farewell to the solar
system as a home for living
things. It will be like an unten-
anted group of mansions given
over to silence and death.

Physically, we suffer from the
same law. Were it not for the
constant replenishing of our ani-
mal heat by food and exercise
and clothing we should not live a
week. So constant is this need
for a renewal of our vital forces
that we have to spend a large
part of our time in eating and
digesting the food that makes up
for the constant waste of life.

It would be well for us to face
the fact that there is a dissipa-

tion of spiritual as well as bodily
heat constantly going on. This
world is but a cooling chamber
for the soul. There are count-
less forces around us which steal
our enthusiasm and deaden our
love, and number our sensitivene-
ss to things high and holy.
You have not spent years of
struggle and effort to maintain
your early enthusiasm in the
midst of a scoffing and cynical
generation without experiencing
such evil effects. The icy breath
of scepticism, the chill wind of
cynicism, the fitful frivolities of
fashion, the cold neglect of every-
thing sweet and lovely in life
which marks the worldly temper,
are terrible non-conductors to
simple, hearty and warm-hearted
faith.

How has it fared with you dur-
ing the past twelve months—the
last ten days? Have you lost
the early fervor, the free, glad
response to heavenly influence,
the passionate devotion of the
days when you first felt the at-
traction of the divine love, and
entered into the healing minist-
ries of the Cross? Has the in-
gratitude of those for whom you
have worked cooled your desire
to help? Has your social en-
vironment drawn away from your
stores of loving and willing
service for the Master? Was
there a time when you could
speak of Christ as your soul, your
life, your all, and can you only
speak of that time as a sweet but
vanishing memory?

And how is it with us as a
church? Is the fire alight on the
altar as it should be in every
earthly temple of the Most High?
Does the Shekinah shine on the
mercy seat? Have you grown
self-centered and formal?

Brethren, these are searching
questions, but they touch vital
places, and must be answered.
Hearts which are the tombs of a
dead Christ—not the temples of
the living Christ; a church which
matches the sweetness of its
music with the coldness of its
praises and the barrenness of its
service for God and man; lives
that are religious only in name,
but over the portals of which
must be written the sad inscrip-
tion Iahabod, "the glory is de-
parted"—these are not for us to
present to our Maker. And it is
our comfort and joy to reflect
that it need not be so. There
are inexhaustible fountains of
energy, and love, and faith, and
royal power within our reach; if
we but knock at the treasure-
house it shall open to us, if we
ask it shall be given to us—full
measure, heaped up, running
over—if we but truly seek, we
shall find God grant that this
church may rekindle its torch of
devotion and prayfulness, and
leap to the ever-sounding clarion
of the Lord of Hosts, to do bat-
tle for the right and to succor the
weak and the oppressed.

2. There is another peril to
which believers are open as life
goes on. It is the shrinking pro-
cess.
As we grow older, we tend to
grow narrower, more rigid, less
open to fresh impulses, more
prone to run along mechanical
paths. Religion, beginning as
an inward inspiration, often
hardens into an external habit.
We do this and that because we
have been used to do so; custom
becomes more sacred than holy
impulse. There is peril for the
soul to shrink as well as the body
with advancing years; and
against this peril we should be
perpetually on our guard.

Oh, to keep our early ideals
fresh and glowing in spite of the
ugly facts that perpetually jostle
and wear them down! Oh, to
keep an open mind, which, while

it is unflinchingly faithful to the
great root truths which clasp the
universe in their embrace, is yet
sensitive to every fresh breath,
every new vision, every holy re-
velation that pours from the Un-
seen in ever-expanding glory!
Oh, to have a faith which is sta-
ble as the hills and yet as re-
sponsive to the latest ray of sun-
light as is the quickening seed!
Let us thank God that, in spite
of the warping, deadening influ-
ences of the world, it is possible
to retain all the good stored up
in the past, and yet be quick to
receive the unfolding treasures
of the present and future. There
are souls that never grow old;
that retain amid the maturity of
age all the buoyancy of youth;
that see with an ever-cleaned
vision into the grim facts of life
and yet retain the idealism of the
early days; and there are
souls also that petrify and grow
stony cold with the gathering
years, so that with life's illusions
have vanished also life's faith
and hope and joy. May the Lord
deliver us from this peril, and
preserve us as individuals and as
a church from the sad eclipse
that so often falls on those who
suffer the chill world to warp our
nature and deaden our faith.

III. Let me now turn your at-
tention a moment to those who
have not yet made the great
choice presented to them in the
Gospel; let me speak of two per-
ils beneath which you are ever
prone to fall. The one is the
peril of drifting, the other is the
peril of hardening.

1. Drifting.
There is no danger at sea more
fatal in its consequences than for
a vessel to drift from her moor-
ings, and fail to obey her helm.
In life also to drift means at last
to be destroyed.

It is a quickening sight, that
of a noble vessel threading her
way like a thing alive through a
tortuous, narrow channel, under
the direction of a practiced pilot.
He moves his hand, and the man
at the helm makes the mighty
mass turn and double with the
precision and almost the quick-
ness of a grayhound. It is a fine
lesson of the triumph of mind
over matter.

But there is no finer sight,
and that is to see a human life
moving under the inspiration of
high ideals through the perilous
channel of experience. What a
power this is that we have—
self-direction! To control the
surging, passionate impulses of
youth; to pick one's way safely
through the hidden temptations
that lie on either hand; to be
faithful amid the debasing influ-
ences of a selfish and shallow
world; to withstand the man-
ifold shocks of evil, and having
won the victory, to stand trium-
phant—this is to be a man.

But till you do choose your
side and take your stand, you
are in danger of drifting, like a
vessel, on the rocks. Till a man
has made up his mind what prin-
ciples he will follow and in which
direction he will shape his
course, he is always in danger.
It is not needful to be in a wild
storm to go to destruction at sea.
In the quietest harbor there are
currents that creep under the
vessel and turn her this way and
that; soft ripples that beat
against her sides with their tiny
hands; gentle breezes that press
against her huge sides; so that
she is always in motion, be the
sky ever so sunny and the air
ever so sweet. And you need not
be surrounded by terrible tem-
pestations to be in peril of your
soul. For in the quietest life
and under the sunniest condi-
tions there are influences, im-

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palpable, but potent, that tend to draw us, or drive us, toward evil courses. Lack of direction, of self-control, of purposeful movement in life—these are in the end as perilous as wilfulness and deliberate choice of sin.

When Lieut. Hobson steered his vessel into the mouth of Santiago harbor, with the purpose of sinking her across the channel, and so blocking the exit of the Spanish fleet, his great anxiety was to save the steering apparatus from being disabled by the fire of the enemy. For a considerable time he succeeded in this. At last one of the enemy's batteries, recognizing his purpose, directed all its fire against the stern-post of the vessel, and at last shot the rudder away. That ended the matter so far as the American vessel was concerned; her commander lost all power to direct her movements, and she sank along instead of athwart the channel. In that bitter moment Lieut. Hobson realized that all his labor and sacrifice were in vain.

How true it is of the spiritual life, that the will, the power of self-direction is the vital spot in character! "Guard thine heart," writes the wise man, "with all diligence, for out of it are the issues of life!" While we retain our power to choose this and that alternative, and exercise it with care and earnestness, no harm can befall us, though all the artillery of evil be turned upon us; but once we surrender this high prerogative of our nature, we become the sport of any wayward current, the prey of any wandering foe.

2. And, finally, these are in danger of hardening.

It is a good thing to be under the sound of the Gospel, and to hear the Word of life, and to be surrounded by influences of church and home. It is good, that is, if these appeals are listened to and obeyed. But if you continue to be hearers of the Word, and not doers thereof, listening to the highest and holiest appeals without responding to them or heeding them—this will follow as surely as the night the day, that they will gradually lose their hold upon you. A seed that will not respond to the sunshine dies, and souls that refuse to follow the divine call will slowly grow cold and hard, and in the end will die the second death. It is one of the sorest trials of the ministry to find so many willing to listen year in and year out to the Word of Truth, who yet remain unresponsive. You may think you are to day where you were a year ago in relation to the Gospel, but you are not the same; you are nearer the Kingdom or farther from it, you are tenderer or harder to the appeal of Christ for your love and service.

Here, men, are some solemn lines of self-examination for all of us during our hours of solemn meditation in view of the closing year, and the opening of the new. May they lead us to fruitful thought, and to a renewal of our vows to a better and a holier life.—Preacher's Magazine.

God has made it so that with Jesus Christ living within you, and the sons of men living around you, upon them will fall the spiritual likeness of yourself, and every one will be different from what he otherwise would be.—Selected.

If two or three of you agree on sending out a missionary to the field, I can promise you that Jesus Christ will be with you.—M. D. Babcock.

PAULINE THEOLOGY.

The Oldest and Best Seminary.

REV. J. A. SCARBORO.

Three books in the New Testament contain a complete body of divinity—Romans, Galatians and Hebrews. They are polemic, and contain all that is necessary in doctrine to qualify the ministry to successfully combat the errors of the world.

Romans gives us the basic principles of the law and the Gospel, their relations to each other, and the relation of God and humanity under each.

It is a system of units: One God, one law for all, one race of men from one federal head, involved in one transgression and nature, one Mediator to atone for one race and one condemnation, who becomes the second Adam or federal head for all who believe, one Gospel for the one race by one instrumentality, and over all one God, holy, sovereign, eternal and immutable.

Galatians contains the Gospel's contentions against Judaism, or salvation by works, with its cognate heresy of apostasy. It shows the office and design of the law, a "schoolmaster to bring us to Christ," and warns all men against legalism. So deep and profound is the writer's convictions under the inspiration of the Holy Spirit, that he says: "Though we or an angel from heaven preach any other Gospel, let him be accursed," and then to emphasize the importance of the one Gospel repeats the anathema. Thus the Holy Spirit pronounces the curse of God upon all who preach law for Gospel, or put justification by works, in whole or in part, before or with justification by faith, with the plain, emphatic declaration: "If righteousness come by the law, then Christ is dead in vain." So plain and conclusive is the doctrine, there can be no excuse for the Judaist.

Hebrews contains the comparison between Judaism and ceremonialism with Christianity. "Better" is the key-word to the book, and here we are taught that the whole law was but the sign of "better things to come," which did come, and found their anti-type and fulfillment in Christ and Christianity.

There is a depth, breadth, height and length of spiritual conception, arrangement, argument and conclusion in these books to which no uninspired comment even approaches. Bring to their study a regenerate heart and a sanctified mind, and the result is a depth of conception which only the Holy Spirit, through His own inspired Word and illumination of the understanding can give.

I do not disparage theological seminaries; on the contrary, I would urge every young man, called of God to preach, to get all the help he can; but, if a seminary course be not possible, then, brother, do not feel discouraged nor despair. Get your Bible and study it. It is far surpasses all human help and comments as the noonday sun does a tallow dip. In the Bible we have the oldest and best theological school, and nothing but mental and spiritual laziness prevents the preacher from acquiring such knowledge as will enable him to preach the Gospel acceptably anywhere. Whenever you hear a preacher butcher Gospel and grammar, you may know he is too lazy to study; such a man is unfit for the ministry.

In conclusion, I desire to urge

upon the Baptist ministers the necessity and importance of aggressive preaching. Attack Judaism kindly, yet firmly and continuously. Paul assailed it. The Holy Spirit pronounces a curse upon it. Take the "sword of the spirit" and cut it down without mercy, for it is the Gospel's chief enemy. If you are afraid of Gospel polemics, you had best quit trying to preach.

And we urge this upon Baptists with double emphasis because they alone can or will do it. Against the thousand-folded heresies of the times, there is one and only one remedy—Pauline polemic Gospel—and amid a thousand sects there is one only which can wield the weapon—Baptists. Pastor, don't make a hospital of your church—drill, march, fight!

Our churches to-day are beset by two perils. The first is that of a superficial view of what it means to come to Christ, and to become a Christian. In many quarters the requirements of a Christian life and the obligations of allegiance to Christ have been minimized and refined away until they mean little more than the glib recitation of a verse of poetry or a text of Scripture in a prayer-meeting. We Baptists wonder how any one can believe in the doctrine of baptismal regeneration. It seems to us absurd to hold that the relationship of the soul to God can be changed by the application to the body of a few drops of water. But it behooves us to reflect that we may fall into a kindred error by imagining that the wearing of badges, or the utterance of a conventional confession, can do anything more for the soul than the drops of water.—Watchman.

MEMORIES OF THE PAST—BY BRO.

CABANISS.

The following verses were suggested by spending a very cold, snowy day in a room with J. A. Davidson's twin boys, Bockner and Terrell, when they were about three years old. Their mother had gone to spend the day with a sick woman. She cautioned her Negro, cook woman, not to let them go out in the snow, but to keep them in the room and keep a good fire.

They would not have been boys, if they had not kept up a racket for their entertainment during that day's confinement.

Their special playmate was a puppy that enjoyed the fun and noise with as much zest as either of the boys. I had stopped in to write up my field notes for the Western Recorder, which I furnished that afternoon. Their rare antics and rough and tumble capers with the puppy, with an occasional dispute and childish fisticuff as to who should boss the dog, gave me a theme for my next field notes, which appeared in the Recorder two weeks after.

That was eighteen years ago. I am again at Bro. Davidson's in Crittenden county, Ky. The twin boys are now twenty-one years old and are fine looking young men. What is better still, they are both Christians and I trust will make very active and useful members of the church. I was at the protracted meeting at Old Union church, yesterday, where the last one professed religion. I reproduce the verses here, that these young men and their parents and friends may realize what a change has come over them in eighteen years. As the Lord has converted them in their spring-time of life, he may call one of them into the minis-

try. I trust their prayer will be "Lord, what wilt thou have me to do, that I may be a useful Christian all my days!"

This noble old Union church has sent out a number of useful young ministers in the past and we trust will send out more in the future, by the grace of God. For many years, they enjoyed the ministry of that rarely-gifted old preacher, Rev. Collin Hodge. Their present pastor is Rev. J. S. Henry, who has just closed a very successful protracted meeting, assisted by his cousin, Rev. — Henry, of Muhlenburg county. The church is in the working order and I have rarely heard such charming church singing as they had at their protracted meeting.

Here is a reproduction, from memory, of the verses I wrote in the long ago:—

THE TWIN BOYS—A FAMILY SCENE.

BY REV. A. H. CABANISS.

Stumbling and falling, Crying and squealing, Hiding and peeping, Laughing and shouting, Hiding and peeping, Running and leaping, Coming and going, Singing and crowing.

Playing the man with papa's old hat, Hiding the dogs and teasing the cats; Then, shouting aloud, with joy and glee,

"Here! papa and mamma, look at me!" The mother alive to all their joys, quickly responds to her darling boys—

"Now, papa, won't you lay down that pen, And take a look at your little men?"

"Why, mother, are those our little boys, That ate the candy and broke the toys?"

And now I see them riding their horses, Acting the men and playing the bosses

If variety is the spice of life, Then you and I enjoy it, dear wife. What a paradox these children are! That bring so much joy as well as care.

But so doth the Lord wisely ordain To mingle pleasure along with pain. Then let us pray that our noisy boys May lighten our cares and heighten our joys.

May prove our staff and comfort through life, Then smooth our pillows in death, dear wife, And, when all the scenes of life are o'er,

We may meet them on the other shore."

A CHURCH that has been long established comes to have its own traditions, atmosphere and spirit, just as a family comes to have its own temper. This church atmosphere may conform to several different types, all of which are equally Christian. One of the serious mistakes of young ministers, and older ones sometimes commit it, is that of seeking to revolutionize the traditions of a church and to affront its memories. The conditions of efficiency are more often than we think for in accordance with the life of the past. Development is often better than revolution.—Watchman.

A CHANCE TO MAKE MONEY.

I have been selling Perfumes for the past 3 months. I make them myself at home and sell to friends and neighbors. Have made \$10. Everyone buys a bottle. For the worth of material, I make Perfume that would cost \$2.00 in drug stores.

I first made it for my own use only, but the curiosity of friends as to what I procured such exquisite odors, prompted me to sell it. I clear from \$2.00 to \$2.50 per week. I do not charge, people come and send to me for the perfume. Any intelligent person can do as well as I do. For 25c in stamps I will send you the formula for making all kinds of perfumes and a sample bottle prepaid. I will also help you get started in the business. MARTHA FRASER, 508 Leclaire Avenue, St. Louis, Mo.

THERE will be no opportunity in that happy realm to learn or show the spirit of patience, forbearance and long-suffering. If you are ever to learn these things, you must learn them now.—Matthew Simpson.

CATARRH

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It's never too late to buy any of these.

Table listing various books and their prices, including 'Sleeping Heavenlyward', 'Christmas Week at Higher Mill', 'Lovers Always', 'Coronation of Love', 'Good Teachers Bible', 'Father's Home', 'Children's Paper', 'Little Men', 'Little Women', 'Afterglow', 'Waterman's Ideal Fountain Pen', 'Daily Help for Christians', 'Royal Handbook', 'Friends of Hugh Black', 'In His Steps, white, Illustrated', 'By the Mill Waters', 'Poetry of the Psalms', 'The Shepherd's Psalm', 'What is Worth While', 'Pilgrim's Progress, Illustrated', 'Blood Vast, Boy's Story', 'Children's Hooks', 'Melody of Story of Patsy', 'Bible Game', 'Things a Pastor's Wife Can Do', 'Peace Perfect Peace'.

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EDITORIAL.

We bid our readers, one and all, not only a happy New Year, but a happy New Century; though we cannot say that we wish them "many returns" of the new century. Nobody who reads this will read the editorial of the WESTERN RECORDER for the first week in the year 2001, in which the then readers will be bidden a happy New Century. But we wish one and all of our readers now, a most happy New Century. The clock of the centuries has at last struck twenty.

A hundred years ago there was no Baptist periodical in America. The first one was started by Henry Holcombe, in 1802 in Savannah, Ga. Now we have 141, with several counties still to be heard from. It is difficult to realize the enormous growth the Baptists have had in this country during the Nineteenth Century. There are no figures for the year 1800, but by comparing those for 1790, in Asplund's Register, with those for 1810, we can reach the result approximately, and may put down the figures with which the century opened as 1,000 churches, 600 ordained preachers and 80,000 members. While the figures for the new year are not yet in, it is safe to put our present figures as 43,000 churches, 29,000 ordained ministers, and 4,250,000 members. In 1800 there was one Baptist to every 62 of the population; now there is one to every 17. Thus Baptists have increased three and a half times as fast as the population.

This increase is the more remarkable in view of two facts: 1st, Baptists have been increased hardly at all by immigration, while the population has thus been greatly increased; and 2nd, the Baptists have had two great schisms during the century, the Anti-mission and the Campbellite. These carried away many Baptists, and yet, despite these losses, the regular Baptists have increased three and a half times as rapidly as the entire population. It would have been most gratifying if in view of these great losses the Baptists had simply held their ratio through the century, but to gain on the population three and a half times, in spite of these losses, is wonderful indeed.

If these same ratios shall continue, at the end of the Twentieth Century there will be in this country 235,250,000 Baptists, and they will have 1 to every 3 of the population; and since Baptists do not have infant members, that means that practically every body in the United States will be Baptists.

In the year 1800 there was in this country but one Baptist College (Rhode Island College, now Brown University), and it would be a liberal estimate to place the amount the denomination then had invested in educational institutions at \$200,000. Now we have 180 chartered institutions, with property and endowments aggregating \$47,818,507, and this is more than any other denomination can show. In 1800 we had no benevolent institutions. Now we have 84, with an aggregate value of \$2,500,000. Then we had no foreign missionaries; now we have 8,000. Then we gave nothing to foreign missions; now we give some \$700,000 a year. And it is a wonderful fact in connection with our foreign mission work, that while the Baptists have supplied between one-fifth

and one-fourth of the men and the money sent by American evangelical Christians to the foreign fields, yet God has given us one-half of all the converts. This is wonderful, and it should humble us in the dust.

We are unable to learn what was the value of Baptist church property in this country in 1800, but now our church property aggregates, in round numbers, the enormous amount of \$100,000,000.

The Christians (i. e., nominal) have increased more in the Nineteenth Century than in all the centuries preceding. And now there are 500,000,000 nominal Christians in the world. The Christian nations control 900,000,000 of the 1,500,000,000 of the world's population; and if they take possession of China, this number will be increased to 1,800,000,000, leaving only 200,000,000 under the control of non-Christian nations.

In the year 1800 the Christian nations controlled 3,500,000 square miles of the world's territory, while now they control 42,000,000 square miles, leaving only 7,000,000 square miles under the control of non-Christian nations, and in these 7,000,000 square miles, China is included.

It was in the year 1788 that Voltaire prophesied: "Before the beginning of the Nineteenth Century, Christianity will have disappeared from the earth." These figures show what sort of a prophet Voltaire was.

The six high priests of Buddha in Japan have issued a formal address to the Christians of the world on the subject of mission work in China. These high priests put the blame for the recent Chinese troubles in China all on the Christian missionaries, though they recognize "the sincerity as well as the enthusiasm displayed by the ministers of the Christian churches." They admit that the Chinese have in some respects misunderstood the Christians, but yet the missionaries are blamed for such misunderstanding. The address, which is quite a remarkable one, closes with two recommendations: 1st That the missionaries avoid giving occasion to the Chinese for thinking that they are involved in political schemes against the empire, or that they are emissaries of their respective governments. 2nd. That the missionaries avoid in any way interfering with "the ancient customs and manners of China." The request is also made that no demand be made for indemnity for the burning of houses of worship and the destruction of mission property: These high priests point with pride to the fact that no demand for pay was made some time ago when a Buddhist temple was destroyed by a mob in China.

On the whole, this is a remarkable and a very interesting document. We do not recall ever hearing before of any official deliverance from Buddhists to Christians, and the appearance of this document marks an era in the religious history of the far East.

The suggestion that our missionaries guard against doing anything that will give the Chinese any reason to believe they (the missionaries) have any political designs on China, and this our missionaries are ever ready to do.

As for not interfering with "the ancient customs and manners of China," that depends. Of course, our missionaries should not violate the prejudices of the Chinese any more than is involved in the faithful preaching

of the Gospel. How the Chinese dress, what they eat, how they work, &c., &c., are matters with which the missionaries have no concern, except in the general desire to benefit the people in every way they can. But there are "ancient customs and manners" which the missionaries are bound to oppose. For example, ancestral worship, with its various rites and ramifications. These must be opposed just as the Apostle Paul opposed the customs and manners of Greece and Rome, which were based on idolatry. The religion of people permeates their social and home life, and expresses itself in customs and manners, and when that religion is a form of heathenism, it and all its manifestations must be opposed.

The Roman Catholic missionaries in Northern Europe carried out the idea of these high priests in not interfering with the Yule feasts and the Easter celebrations of the worshippers of Thor and Woden.

As for making no demand for indemnity for the killing of missionaries and the destruction of mission property, that would be very well if we could be assured that these acts would not be repeated. The Chinese must be given to understand that the missionaries are not to be killed and their belongings are not to be destroyed. Just how that lesson can best be impressed on the Chinese mind, is now a problem to be solved. We hope nothing will be done by the Christian powers in a vindictive spirit. Let the punishment inflicted and the demands made be as light as are consistent with the future safety of our missionaries and their belongings.

How to hold the young in the Sunday School is a great practical problem, which is ever and anon proposed for discussion at a Sunday School Convention or institute or other gathering. We offer a few suggestions:

1st. Josh Billings has pithily said, "The best way to train up a child in the way he should go, is to skirnish a little along that road yourself." So if you would hold the young in Sunday School, be sure you are held there yourself. When a boy sees his father stay away from Sunday School, he naturally concludes that it is a place for boys and girls only; and when the fuz begins to appear on his upper lip, and he begins to feel manish, he concludes he is "too big" to be in Sunday School, and so he drifts away. It would be different if he saw his father there regularly.

2nd. Boys ought to be made to attend Sunday School and church. It is simple weakness in parents not requiring this. The excuse is made: "If I should make Tom attend Sunday School, I'm afraid he would grow up with an aversion to religion, and when he is grown he would never go to church at all." Yet when Tom does not like to go to the day school, his parents never think of saying, "If we should make Tom go to school we are afraid he would grow up with an aversion to education, and when he is grown he would be an ignoramus." The fact is, the surest way to make him a grown-up ignoramus is to permit him to stay away from school when he is young. So the surest way to have him never go to church when he is grown is to allow him to stay away from Sunday School and church while he is young.

A boy should be trained to attend Sunday-school and church as a matter of course, and he should never think of such a thing as

missing, unless he be sick, any more than he thinks of missing the dinner table, unless he be sick. "Train up a child in the way he should go, and when he is old he will not depart from it," is the voice of infinite wisdom. It is not written: "Let the boy run as he pleases while he is young, lest he get an aversion to the way in which he should go, and refuse to walk in it when he is old."

Dr. WHITITT wrote a note to the Journal and Messenger in which he said: "I have been greatly blamed for speaking out, and it has been suggested that I must not do it again. But I am a free man, I was invited to speak, and it is not wrong to stand for Protestantism against Romanism, for the Philadelphia Confession against Catholic heresy."

If any Baptist has endorsed Dr. Whititt's late deliverance in Richmond, we have not heard of it. It now appears that some who have heretofore sympathized with him have "blamed" him "for speaking out," and have told him that he "must not do it again." He is not willing to conform to their wishes, however, but declares himself "a free man," and he will "speak out" whenever it suits him to do so. It would be interesting if in his speaking out, he would explain his meaning more clearly than he has yet done, as to this "Catholic heresy." Can it be that Dr. Whititt has become a "heresy-hunter"?

A BROTHER in a state to the North writes to ask us—"What has become of the old-time religious editorial?" Leaving off the name and address, we publish our reply:

DEAR BRO.—You ask "what has become of the old time religious editorial?" It still appears in the WESTERN RECORDER, and it occurs to me that those papers whence it has disappeared are the ones to tell where it has gone. I venture, however, to suggest a few reasons for its disappearance:

1st. It was read and esteemed by our fathers, and "progress" demands that we advance beyond the fathers. To hold to it is to be "fettered by tradition." "Shall we carry our grist to mill in one end of a bag with a stone in the other, because our grandfathers did so?" [I am unable to find a man who will admit that his grandfather did that, however].

2nd. That old-time editorial usually expressed the editor's convictions on some topic. Now-a-days an editor is not expected to have any convictions. He is simply to give us the news and to supply us with gossip.

3d. That old-time editorial was prepared after careful thought, and called for thought from the reader. In these rapidly progressive days people cannot take time to think, since while they are stopping to think, the procession will move on and they will "get left." And what is more horrible to contemplate than "getting left"?

4th. That old-time editorial suited very well the times that gave it birth, but conditions have greatly changed, and the new conditions demand new methods. What use have we for editorials now that we have telephones, electric lights, electric and cable cars, the theory of evolution, the higher criticism, &c., &c., &c.?

Fraternally yours, &c.
MELANCHOLY is the nurse of frenzy.—Shakespeare.

Editorial Varieties

Little Seamus said: "Papa, I know why people laugh in their sleep. It is because there's where the funny bone is."

Dr. Oliver Wendell Holmes said that in the Millennium "Doctors will take what they give and lawyers will give what they take."

People will have to be rebuked for their faults, will confess their faults and will be pressed sorrow on account of them. But still they refuse to obey those faults aside.

The editor last Sunday made one of the three addresses at the closing and new century celebration at Dr. Russell H. Conwell's great Temple church in Philadelphia. We will next week publish his account of his trip and of the great work of the Temple.

Dr. Johnson expressed his true gratitude toward Warburton, and he was praised more at a time when praise was of value to me. It is important that our praise be timely. Generally we wait till the man is dead before we praise him and then our praise can do him no good. The Irishman well said: "This is a sad world. We never put flowers on a man's grave till after he is dead."

We have heard all our lives about a man's being "worth his weight in gold." Mr. Oudaby, of Omaha, who carried the kidnapers \$25,000 in gold for the return of his boy, gave 50 pounds of gold for about that same weight of boy. Now that he has his boy safe, he has offered a reward of \$2,000 for the capture of the kidnapers, and it is to be hoped they will be caught and duly punished.

Deacon Elijah Bayse calls in question the correctness of our statement that fewer votes were cast in the late Presidential election than in the election of 1880. We published what we gathered from leading New York papers, and we supposed the figures were correct. We will now get the official figures, however, and then we can know certainly. Deacon Bayse is generally right, and he may be right in this case.

On December 6th, 1890, the Pope with great ceremony opened the "Holy Door" of St. Peter's Cathedral in Rome and now, on Dec 6th, 1900, he closes this "Holy Door" with great pomp and in the presence of 50,000 spectators, the papers say. We suppose this Holy Door was opened to let in the new century and closed to prevent its getting out. It should have been opened now and closed a year hence. We do not think much of the 20th century will get into St. Peter's or into the Vatican.

It is stated that a Lutheran pastor somewhere in the South was asked to resign because of his "unattractive personality." Said "unattractive personality" consisted of his not being "a large man perfectly easy and graceful in his manner," his having a "ruddy complexion," and having also a "ragged" in his walk. It was admitted that his sermons were fine and that he was that he was active as a pastor and of deep piety. But he had an "unattractive personality" and that settled it.

In another column we wish our readers both a happy New Year and a happy New Century. The editor of the WESTERN RECORDER in January, 2001, will wish the then readers a happy New Year, a happy New Century and a happy New Millennium. We have long been anxious to see the end of the world would come as about the year 2000. Then the history of mankind will have covered 7,000 years, according to the received chronology, and that is an even week of millennia—1,000 years for a day.

Some ten years ago, the Rev. J. N. Hall had a debate with an infidel named Kemmer, in Rogers, Ark., where there was an infidel club of sixty members. A prominent infidel presided and the Rev. J. N. Hall was the Baptist preacher that took occasion to meet the scholarly Kemmer in debate. That very infidel joined the Baptist church soon after the debate and the infidel club quit holding meetings and soon scattered. The man who teases J. N. Hall is a debate will find that he has his hands full. We are glad to hear of the good that came from that debate in Rogers.

We are sorry to hear of the death of Col. E. F. Hyatt, of Monticello, Ark. He was an honored and a useful man, a devout Christian and a staunch Baptist. He had long been prominent in social and civil and denominational life in Arkansas, and he will be sorely missed. His was only fifty-six years old, and he had been out down in the prime of his powers. He leaves a widow (who is the mother of the Rev. Charles T. Daniel), now a second time widowed, with children and a large circle of relatives and friends to mourn his death. We tender our condolences.

Missionary Earl D. Simms tells us that he took his bridal trip in China in two wheelbarrows, his bride occupying one and he the other. That is the favorite way to travel in the interior of China. He tells us also that the only coin circulated in the Chinese interior is the cash, forty of which are required to make a cent. Larger amounts are paid with bars of silver bullion. Even Chinese silver coins, which pass readily on the coast are not accepted in the interior. We are sorry to learn that Mrs. Simms is in poor health, and we hope she will soon be well again. Bro. Simms is in great demand to make talks on China.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Bro. E. C. Dargan preached in the morning and Bro. W. T. Amis at night. One received by letter.

Broadway—Pastor Jones preached on "At the gates of the new century," and on "The time for decision." Seven professions, 8 received for baptism and 1 baptized. Pastor Jones preached at Hope mission Saturday night.

Chestnut-street—Pastor Weaver preached on "The design of the Gospel record," and on "Full trust in Christ." One baptized. Pastor Weaver celebrated his 57th anniversary as pastor.

Twenty-second and Walnut—Pastor Dement preached on "Looking backward," and on "Looking within." Two baptized. Sunday-school Christmas entertainment Thursday.

McFerran Memorial—Pastor Hamilton preached on "Retrospect," and on "Prospect." Special watch-meeting Monday night.

Highlands—Pastor Dawes preached on "The fire henceforth," and on "Immortality." Two received by letter.

Franklin-street—Pastor Jenkins preached on "The purpose of Christ's work," and on "Degrees of God."

Twenty-sixth and Market—Pastor Thompson preached on "A backward glance," and on "Hell." Two received for baptism. Special watch service Monday night.

Logan-street—Pastor Montgomery preached on "Some things that should be left behind us," and on "Debtpaying." One received by letter and one under watchcare.

Third-ave.—Pastor Boyet preached on "Christ, the light of life," and on "Grow in grace." One received by letter and three baptized. Pastor preached at Masonic Home at 3 P. M.

German—Pastor W. W. Rittmann preached on "Our absolute dependence on God," and on "Bearing the yoke of youth."

East Mead—Pastor Cooper preached on "Power of little things," and on "Redeeming the time."

Oakdale—Pastor Hill preached on "Love," and on "True and false foundations."

Portland-avenue—Pastor Traile preached on "A blessed home-sickness," and on "The ideal sweet-heart." Had Christmas entertainment Thursday night.

Parkland—Pastor Taylor preached on "Providence," and on "Receiving from the fullness of Christ." Sunday-school Christmas entertainment Thursday night.

Southgate-st.—Pastor McFarland preached on "Jacob sows with God," and on "Great drawing power of the cross." Sunday-school Christmas entertainment Friday night.

The Point—Pastor Farrer preached on "The young converts and the church." Eight baptized. Gave Christmas dinner on that day.

Highland Park—Pastor McLendon preached on "The closing Lord's day of the old century," and on "Prayer."

Bro. McFarland presented a paper entitled "The six most important things in conducting a revival meeting." The paper was discussed by Bro. Montgomery, Weaver, Hill, Thompson, Farrer, Dawes, Hamilton, Whitting, Ragoway, Jones and Boyket, Traile, Dement, Warder and Jenkins.

SEMINARY NOTES.

Rev. R. H. Babb is again among us for a while.

Dr. Dargan occupied the morning hour at Walnut-street church.

Bro. Sewell led the prayer-meeting on Thursday night.

E. W. Cawthon, of Georgia, addressed the weekly mission meeting Monday night on Africa.

Bro. E. Lee Smith preaches for the first time as pastor of the church at Bowling, Ky., next Sunday.

W. T. Amis (sings) Dr. Eaton's Sunday-school class and preached at night. Dr. Eaton being away.

Bro. D. M. Frenshy spent some time at home Christmas and then brought "home" back with him.

If you wish to "a happy New Year" you wish to a successful examination, for here it is upon us.

W. W. Horner has been unanimously called to serve the church at Christiansburg for another year.

Bro. W. J. Ray has gotten in from a meeting he has been holding with L. O. Wolfe at North Madison, Ind.

Bro. J. S. Umberger has been called to the care of the church at Walsboro, Ind., for two Sundays out of the month.

A certain man, hungry for his degree, is terribly excited over a certain study, and puts all of his time on that study. Talley knows him.

W. J. Ray has resigned at Bryan Station to accept a call to Forest Home, Ala. Bro. Ray will leave the Seminary permanently now.

Luck is against us. "New Year's Day" monthly mission day and a reception given by Dr. Robertson. All are bound up in January 1. This might have given three days off. Alas!

The church at Watanga Valley, Tenn., has called as their pastor Bro. E. H. Hicks. Quite far off; but not so far as Alabama, where a brother served year before last while in the Seminary.

HAL. F. BUCKNER.

THE STATE.

The Baptist house of worship in Grubbin was seriously damaged by fire on Christmas night. The arrangement for a Christmas entertainment had just been completed, when the over-heated furnace pipes set fire to the house. The damage will be promptly repaired.

The Methodist church deeply regrets giving up the country. They say the church has increased in spiritual strength, that there has been great harmony in both church and congregation, and that he leaves the city universally loved and respected.

Bro. J. W. Parsons writes: "I have just closed a good meeting at Kerby Knob, Boone county, with 22 additions, 19 by baptism and 5 by letter. The best meeting I ever engaged in, best order."

Pastor J. E. Gardner writes: "We have just closed a good meeting at Bethel church, Butler county, where the writer has been serving them as pastor for over two years. This meeting continued about eighteen days and nights, with good congregations and good order. T. W. Fricheite, of Dunmore, Ky., assisted in the meeting, and did most of the preaching, to the delight of the attendance generally. The church was greatly revived and worked valiantly. The writer had the pleasure of baptizing 63 into the fellowship of the church, and about 25 or 30 stand approved for baptism. One hundred and ten added to the church. To the Lord be all the praise, honor and glory."

Pastor Edgar L. Morgan writes: "A happy year's work with the Louisville Baptist church has just closed. I go to take charge of the Laurel Baptist Seminary, London, Ky. Bro. J. W. Beagle, of Palomouth has been called to the pastorate."

Bro. B. F. Stamps writes: "On the night of the third Sunday in December, 1900, Charles H. Stewart was ordained pastor of the First Baptist Church of Oak Creek church, Calloway county, of which he is a member, and which has called him to its pastorate. Presbytery consisted of A. J. Byrd, B. F. Stamps and John T. Stewart, father of the candidate. Bro. Stewart is a man of great promise, though lacking in education. A life of usefulness is before him."

OTHER STATES.

We are glad to learn of the great prosperity of the Baptist church, Indiana, under the pastorate of Bro. F. A. Riser. A sister reports that in a recent meeting the church was greatly revived and strengthened, and 61 were added to its fellowship. The pastor was assisted by Bro. Coppee, of the Seminary.

A meeting in the Beach church, Tex., closed with 14 additions to the fellowship of the church, 10 by experience and baptism.

A meeting in the Oakland church, Cooper county, Mo., resulted in 11 additions to the fellowship of the church. The membership of this young church has doubled within a year.

A meeting in the Oak Grove, church, Mo. lasted 11 days, and resulted in 19 baptisms and 1 received by letter.

Eighteen have been added to the fellowship of the Elmira church, Mo. 16 by experience and baptism. Others will yet be received.

A meeting in the Ephesus church, Wake county, N. C., greatly revived the church and added 11 to its fellowship.

The Brushy Creek church, Greenville county, S. C. has set apart Bro. J. E. Freeman to the full work of the Gospel ministry.

A meeting in the Antioch church, Georgetown, S. C., resulted in 9 additions to the fellowship of the church. Among those baptized was one brother 62 years old.

A meeting in the Pilgrim's Rest church, La., closed with 23 additions to the fellowship of the church. 10 by experience and baptism, 9 by letter and 4 by restoration.

An eight-days' meeting in the Belem church, La., closed with 30 additions to the fellowship of the church. Eld. J. T. Ott held a meeting in the Grangeville church, La., in which 4 were added to the fellowship of the church. Among them was a Methodist 84 years old, who had been a member of the Methodist church for 73 years.

Pastor C. E. Foster, of Louisiana, in the Chronicle, reports the meetings in his churches. There were 3 added at Walnut Creek, 15 at Liberty Hall, 1 at Saline and 9 at Holly Springs.

In a meeting in the Marystown church, Alvarado Association, Texas, there were 80 professions of religion, 41 were baptized and others will follow.

A meeting in the Spice Rock church, Texas, closed with 22 additions to the fellowship of the church. Eld. A. J. Price held a meeting in the Liberty Hill church, Ark., in which there were 23 additions by baptism and ten by letter.

As the result of a meeting at Boiling Springs, Ark., a church was constituted with 13 members. To these 30 were added by experience and baptism.

A two weeks' meeting in the Barstow church, Texas resulted in 13 additions to the fellowship of the church.

TO STUDENTS EXPECTING TO ENTER THE SEMINARY.

Many students are writing to me about entering the Seminary at the opening of our second half session. I wish to say in general that this can be done to great advantage by any who were not able to do so at the opening in October. The courses of study are so divided that they can be taken up with great ease after the intermediate examinations, and there are a number of students who expect to enter at that time. The second half session of the Seminary begins on Monday, Jan. 28. It is important that all students entering at that time should be ready to do so three days before that date, in order to arrange for their rooms and plan for their courses of study, etc. If further information is desired on any points, I shall be glad to correspond with all who write to me.

E. Y. MULLINS.

The Christmas entertainment at Walnut-street Baptist church on last Thursday night was a unique affair. It was a representation of the Christian armor, in Scripture, comment and hymns. Deacon Spelden had charge, of course, and his genius for such things never shows more brilliantly. The school presented him with a handsome rocking-chair, presented Superintendent Major with a cane made from the timber of the old church at Fourth and Walnut. Mr. Mottler presented the pastor with a pair of patent leather shoes, in the hope that he might be "shod with the preparation of the Gospel of peace." Various special presents were given from teachers to pupils, and then every one present received a box of candy and an orange. Despite the severely inclement weather the house was filled, many being obliged to stand.

We are to have a State Board Institute here on Jan. 9, 10 and 11. Our people are expecting to have "a feast of reason and a flow of soul." Just at the close of the Institute we begin a protracted meeting, in which Bro. Theodore N. Coppen will assist me. We need and "must obtain" new converts from God, to enable us to meet the new duties which the new century brings. We want to begin the new year and the 20th century by receiving great things from God, and then we will be able to accomplish great things for God.

W. J. HUSTLER, Franklin, Ky., Dec. 29, 1900.

THE ORIGINAL. THE BEST. TRADE MARK. GAIL BORDEN BRANDS. AVOID IMITATIONS.

EAGLE BRAND

Condensed Milk

HAS NO EQUAL AS AN INFANT FOOD.

SEND FOR SAMPLES A BOOK FOR MOTHERS. BORDEN'S CONDENSED MILK, NEW YORK.

At the close of the year our minds should be filled with thanksgiving for past blessings, and also resolutions for more faithful service to our God and our people in the year just ready to dawn upon us.

On Monday, December 24, we were made glad by the reception of two boxes filled with provisions and Christmas goodies, sent by the Baptist Ladies Aid Society, of Smith's Mills, Ky. These consecrated women are indeed an "aid," and truly mothers in Israel.

On Saturday night, December 29, we were surprised by our good people here. They came big and little, great and small, and our pantry is now fully replenished, besides other articles too numerous to mention were brought. Sebree Baptists know how to gladden the hearts of pastor and family.

Our field of labor for the coming year will most likely be the same as for this year. A unanimous call was given us here and we have no thought of leaving. Our work at Smith's Mills and Robards is in a hopeful condition, and we look for marked progress.

We had the pleasure of being with Bro. T. A. Conway at New Bethel, Lyon county, in November. He has a fine field there, and the Lord was with us in a powerful revival. This is the home of Capt. W. J. Stone, and where Bro. R. W. Morehead was pastor for 25 years. Bro. Conway has a good and promising field in that part of the state. He leaves a needy field in Henderson county. The Sturgis School is about to get its new above water and be freed from debt.

Bro. Taylor is doing a fine work at Henderson. He is the man for the place.

May the Revivings live to see the close of many more centuries, and may God raise up many more Fostons and Harveys to guide his teachings in the old way. A happy New Year.

E. K. SHULTS.

To the Readers of the Recorder:

Owing to a few words concerning the destitution in our state, in a communication I sent you last fall, several letters have been addressed to me personally from ministering brethren in the South, asking for information concerning vacant fields. I made the statement that we could use 40 more preachers if we had the practical support of the field, but it is not more than the facts will justify. But fields are new, and people are generally poor, so that the great question is the support. If any man wishes to take such a field, and is able to support himself in large part, he can easily find the field, but the opened locations are so fully occupied by the many preachers who have come to our state for their health, that the already opened fields and unoccupied are scarce.

Now, if any brother wishes to come West and would gain a wide circulation concerning vacancies, let them write to our general minister, addressing him thus: Elder J. W. Crooks, 3423 W. 26th Ave., Denver, Colorado, who is the best man to ask for information in the state.

Yours in the Master's service, J. H. MILLER.

We are glad to hear of the prosperity of Clinton College. It is only what was to be expected under the leadership of Prof. J. C. Danford. The year 1900 was most prosperous, and the prospect for the Spring term is of a still greater attendance.

KINDLY REMEMBERED.

On the afternoon of the 24th of December, the train brought from Nuckolls, Ky., a box addressed to me containing almost everything one would ask for use on the table. It was a present from the members of old Buck Creek church in McLean county. It could not have been a surprise, even if I had had no intimation of it beforehand. It was too much like those good people to be a surprise, but it was a cause of devout gratitude to God first, and the brethren and sisters secondly. Looked at from the financial standpoint, it was quite valuable indeed, but when I think of being thus appreciated and kindly remembered, the value is infinitely increased.

R. T. BRUNER.

MARRIED.

At the residence of the bride's father, Mr. Charles F. Jasper and Miss Mary E. Elisha, at 6:30 P. M. Christmas day. Both are members of the Baptist church at Mt. Washington, and are among the best people of the community. May God's blessing rest upon them.

J. W. O'HARA, pastor.

Marrried by W. W. Force, at the residence of W. J. Bell, near Hillsboro, Henry county, Ky., at 4 o'clock P. M., Mr. R. O. Silvers to Miss Hattie Bell. Success to the parties in all the future. Fraternally, W. W. FORCE.

At noon on the 25th of December, 1900, in the Baptist church at Jefferson town, Ky., Miss Mandi Howell Buchanan and Mr. Nathaniel Thomas Ragland, both of Jefferson town, were united in marriage. Rev. Arch. C. Cree, of Campbellville, Ky., officiating. A. C.

On December 25th, at the residence of the bride's father, by the Rev. Charles A. Eaton, D. D., assisted by the Rev. Elmer Harris, D. D., and the Rev. Chancellor O. S. Wallace, D. D., LL. D., Mr. Frederick Eby, Ph. D., professor of pedagogy in Baylor University, Waco, Texas, to Miss Elizabeth Nuckolls Newman, B. A., daughter of Professor Albert Henry Newman, D. D., LL. D., of McMaster University, Toronto.

Marrried at bride's home near Fern Creek, Dec. 30, at 7 o'clock P. M., Mr. Thomas Jones and Miss Alice Shale, Rev. J. W. O'Hara officiating. The bride is a member of the Baptist church, and has been one of the most faithful workers. The groom is a member of the Presbyterian church. The blessing of God rest upon them.

We have received the announcement of the marriage of Miss Nettie Thomas to A. F. Bolton, at Mount Lebanon, La. May many years of happiness together be their portion.

CHANGES IN SOUTHERN RAILWAY OFFICIALS.

Mr. W. H. Taylor has been District Passenger Agent in Louisville four years, and so man ever made more friends in our city in the length of time. He is promoted to Assistant General Passenger Agent, with office at Atlanta. We congratulate late Atlanta on securing him. Our kindest wishes follow him. In Mr. Taylor's place we welcome Mr. M. M. Allen, formerly Assistant Passenger Agent at St. Louis of the L. E. & St. L. H.

BETHEL FEMALE COLLEGE,

Hopkinsville, Ky.

Second Half Session begins January 9, 1901.

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

MISS M. HARRISON, President. DR. G. H. HARRISON, Vice-President.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

PROGRESS AND THE PUPPY.

The snuff dog stood on his four little feet... With my bow wow wow and my low low low...

A TURKEY AND AN OVERCOAT.

BY HELEN ADAMS LAW.

He was a handsome young fellow of twenty-five—all and blond, with a complexion a girl might envy...

He was a favorite in society, going every place his good looks, intelligence and good dancing, all helping to make him popular.

It was the middle of November, and cold. The light overcoat he had worn for several seasons did not protect him from the weather...

"Carry the turkey! Why I do not understand you," said the blond young man. "I did not buy a turkey, but an overcoat."

"Did you not see our advertisement?" said the clerk with a sneer. "We advertised to give a Thanksgiving turkey with every overcoat sold this week, but you are not bound to take it."

"Thanks, I do not want it—yet, stop a moment, let me see how large it is," and while the clerk went off to get the turkey...

"Here you are, sir, and a fine one it is," broke into his reflections, and a huge live turkey, tied by its feet, was put into his hand.

A start and a gesture of surprise, for words would not come to him for a moment, and he looked first at the clerk and then at the turkey...

"Are they all alive?" he asked in consternation. "How am I to carry that big fellow through the streets?"

"What if Miss Smith or Miss Brown should see him with that huge thing, and it should cry out like it did? A few words only were needed for many things to pass through his mind, and for his pride to be up in arms."

"I won't do it," he said, "and I will take home this turkey if all my eyes see me."

will take home this turkey if all my eyes see me," said the determined look, he picked up the bird and marched out of the store with the blond young man who had put aside his pride to do a good deed.

"Ahi how glad she will be," said the sister with her face aglow. "I will send word to her at once. And do you know I am quite proud of you; every man would not have done that; it was a good deed, truly."

THE WHIPPED BEAR. Mr. Seton-Thompson, whose delightful animal stories many of you have already read, has written for the December Scribner's, a story of Johnny Bear who lived in the Yellowstone Park.

Now in this Park, you must understand, the animals are not afraid of men, because no one is permitted to lift finger, or more properly, pull trigger, against them.

The adventures of Johnny, you must read for yourselves, but one of the many scrapes into which this cry-baby of a bear drew his indignant mother is very amusing, and Mr. Seton-Thompson says it is true.

Johnny's nose told him that plums were being cooked in the kitchen, so he led his mother to the spot. "But," says the mother, "a new face appeared in the case."

"The hotel people had brought a new Cat from the East. She was not much more than a kitten, but still had a litter of her own, and at the moment Grumpy (Johnny's mother) reached the door, the Cat and her family were sunning themselves on the top step."

"The Cat had never before seen a Bear; she did not know what a Bear was. She knew what a Dog was, and here was a bigger, more awful, bottled black dog, than any she had heard of."

"The language must have been 'Cat,' but the meaning was clear to the Bear, for those who saw it maintain stoutly that Grumpy not only stopped, but she also conformed to the custom of the country, and in token of surrender, held up her hands."

"However the position she thus took made her so high that the Cat seemed tiny in the distance below. Old Grumpy had faced a Grizzly once, and was she now to be held up by a miserable little spike-tailed skunk, no bigger than a mouthful?"

"Ara! the Cat shrieked, 'STOP.' But Grumpy ignored the command. A scared mew from a kitten nerved the Cat, and she lannobed her ultimatum, which ultimatum was herself. Eighteen sharp claws, a mouthful of keen teeth had Puss, and he worked them all with a desperate will when she landed on Grumpy's bare head, sensitive nose, just the spot of all where the Bear could not stand it, and then worked backward a point outside the sweep of Grumpy's legs."

"But Puss' bleeding blood was up. She was not content with repellent the enemy, she wanted to inflict a crushing defeat, to achieve an absolute and final rout. And, however fast old Grumpy might go, it did not count, for the Cat was still on top of his head, and she was like a little demon. Grumpy, always erratic, now became panic-stricken. The trail of the pair was flecked with tufts of long black hair and there was even blood-shed (in the fiftieth degree). Honor was surely satisfied."

Stuart's Dyspepsia Tablets are sold by druggists everywhere in the United States, Canada and Great Britain.

late and final rout. And, however fast old Grumpy might go, it did not count, for the Cat was still on top of his head, and she was like a little demon. Grumpy, always erratic, now became panic-stricken.

"The washwoman got the turkey, and when she said her 'thanks' over the dinner which came to her so unexpectedly, she did not forget the blond young man who had put aside his pride to do a good deed. It did get out; some one told it, but it was told to his credit, and his fashionable girl friends did not leave him, for in their hearts they admired him for his action. The overcoat! It was a perfect fit, and always that day he had got for a long time, and when he put it on he always felt comfortable, but I think it must have been partly because when he bought that coat he also sent happiness into the home of the widow and orphans."

EXHIBITING CHILDREN. Perhaps the most delightful quality of childhood is its unaffected simplicity. A young child plays no part. It lives an natural life without reserves and without pretense. Things are just what they seem, and the child would not have them otherwise.

There is such a charm about a child's unconsciousness of self and its ignorance of a conventional standard of conduct that every heart warms toward childhood and the frank sayings of children are welcomed and treasured. Many a truth is uttered by child lips which older minds have ignored.

What a noble pity, therefore, that parents and teachers should so often destroy all this charm by their ill-considered efforts to show children off. Little Gertrude learns to repeat a bit of poetry by rote, to sing a simple song, and her mother forgets the danger of publicity and immediately attempts to have her exhibit her attainment to admiring relatives.

The Army of Health.

THE ARMY IN THE PHILIPPINES INSIGNIFICANT COMPARED WITH THIS ONE. If all the people in the United States, Canada and Great Britain who make daily use of Stuart's Dyspepsia Tablets could be assembled together it would make an army of one hundred thousand by at least five to one.

Man and woman, who are broken down in health, are only a part of the thousands who use this popular preparation, the greater number are people who are in fair health but who know that the way to keep well is to keep the digestion perfect and use Stuart's Tablets as regularly as meal time comes to insure good digestion and proper assimilation of food.

Prevention is always better than cure and disease can find no foothold if the digestion is kept in good working order by the daily use of Stuart's Dyspepsia Tablets.

Thomas Best, Mayfield, Calif., says: "Have used and recommended Stuart's Tablets because there is nothing like them to keep the stomach right."

Miss Lella Divaly, 4837 Plummer St., Pittsburg, Pa., writes: "I wish every one to know as regularly as I am for Stuart's Dyspepsia Tablets. I suffered for a long time and did not know what ailed me. I lost flesh right along until one day I noticed an advertisement of these tablets and immediately bought a 50 cent box at the drug store. I am only on the second box and am gaining in flesh and color. I have at last found something that has reached my ailment."

From Mrs. Del. Eldred Sun Prairie, Wis., "I was taken dizzy very suddenly during the hot weather of the past summer. After ten days of constant dizziness I consulted a local physician, who said my liver was torpid and I had overeaten my blood; he doctored me for two weeks without much improvement; I finally thought of Stuart's Dyspepsia Tablets (which I had used long before for various bad feelings) and the first three tablets helped me. They are really the best all around family medicine I ever used."

The army of people who take Stuart's Tablets are mostly people in fairly good health, and who keep well by taking them regularly after meals. They contain no opium, calomel or any cathartic or injurious drugs, simply the natural pepsone and digestive which every weak stomach lacks.

Stuart's Dyspepsia Tablets are sold by druggists everywhere in the United States, Canada and Great Britain.

the dinner table, dressed in a decent manner. In the afternoon they went out, but not ordinarily to church, nor were they usually seen in the place of worship. One of them is now living in a reputable employment; the other eight became openly vicious. All of them failed in business, and are now dead. Several of them came to an untimely and awfully tragic end.

EXHIBITING CHILDREN. BY EDWARD HERBIK CHANDLER.

Perhaps the most delightful quality of childhood is its unaffected simplicity. A young child plays no part. It lives an natural life without reserves and without pretense. Things are just what they seem, and the child would not have them otherwise.

There is such a charm about a child's unconsciousness of self and its ignorance of a conventional standard of conduct that every heart warms toward childhood and the frank sayings of children are welcomed and treasured. Many a truth is uttered by child lips which older minds have ignored.

What a noble pity, therefore, that parents and teachers should so often destroy all this charm by their ill-considered efforts to show children off. Little Gertrude learns to repeat a bit of poetry by rote, to sing a simple song, and her mother forgets the danger of publicity and immediately attempts to have her exhibit her attainment to admiring relatives.

There is nothing more worthy of cultivation in any child than a willing and glad ambition to do things. All education in the more elementary schools is being directed with increasing emphasis toward the development of the power of self-expression. And it is worth much to a child to gain such self-control as will enable it to work without hesitation in the presence of others.

This, however, is quite different from thrusting children forward to gain applause. Let the child in the home learn to sit down at the piano and play because of the worth of the music, and in order to give some real pleasure to others and no harm will result. But when that child plays a piece merely for the sake of an exhibition of untried skill and in order to gain applause, the ill-effect will not long remain concealed.

All this is equally true of the religious exercises in which children are so often almost compelled to participate. Any exercise, whether it be the repetition of poetry or singing, which children can enter into unconsciously, with no other thought than of the message their words and songs convey may be of profit both to the children and to other worshipers. Jesus himself would not venture to suppress the Hosannas of the juvenile multitude that hailed his coming into Jerusalem.

Contrast with this the usual exhibits made of children on church platforms or in children's religious organizations. The whole interest of both child and audience is centered in the performance itself rather than in any message conveyed. Self-consciousness is always attendant at such a time. Those who succeed in doing their parts without breaking down are praised for smartness. Those who fail are left with a bitter feeling toward their successful companions. But who is brought to any consciousness of duty or to closer fellowship with the humble and joyous life of the kingdom of God?

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Stuart's Dyspepsia Tablets are sold by druggists everywhere in the United States, Canada and Great Britain.



"My position is a trying one," says the joking remark of the model of the cloak... If you are bearing this burden, bear it longer. For the headache, headache, nervousness and weakness which spring from a diseased condition of the womanly organs there is a sure cure in Dr. Pierce's Favorite Prescription.

Half a million women have been perfectly and permanently cured by this wonderful medicine. My niece was troubled with female weakness for about four years before I asked for your advice, writes Mrs. J. W. McGregors of 604 St. and Princeton Ave., Chicago, Ill. "You advised me to take Dr. Pierce's Favorite Prescription which she did faithfully for nine months, and now we must acknowledge to you that she is a well woman. We cannot thank you enough for the cure."

Sick women can consult Dr. Pierce by letter free. Address, Buffalo, N. Y.

Advertisement for Edison Phonographs, featuring an illustration of a gramophone and text describing the product's quality and availability.

Advertisement for Church Roll Record, featuring text about the product's benefits for churches and a list of agents, including the Baptist Book Concern.

Advertisement for OPIUM, featuring text about the product's availability and a list of agents.

A SPIRITUAL RECKON.

The Scripture lesson for this study is 1 Cor. 2:1-10. The text suggests three special points:

First—The danger of men becoming subject to a theory, instead of becoming servants of the living God. Paul considered this danger so great and the result so fatal that he said: "I came not to you with excellency of speech or of wisdom, declaring unto you the testimony of God." Though thoroughly educated, he would not speak as a philosopher, scientist, or even as a great scholar, for fear that their faith might stand in the wisdom of men. Men may become theoretical Christians, and love Christianity as a religious system, yet never know anything of the love, the joy and the power of the indwelling Spirit of God. They are subject to a theory, but not servants of the living Christ. You can easily tell the difference in the two. The subject of the theory, if progressive, becomes conceited, narrow and intolerant of others, bending even the Word of God himself to suit his theory. If not progressive, which is the rule, he becomes a mere dead-head in a church, if not an open violator of God's Word. But the man who has become a servant of the living God, and knows spiritually the power of the living Christ, becomes constantly less conceited, more reverent toward God and his Word, and more devoted to Christ as his living Saviour. One of the saddest facts of to-day is that the very thing Paul guarded against is being realized. Men are embracing Christianity mentally without embracing Christ spiritually, and, therefore, know nothing of the power and demonstration of the Spirit. Christianity is analyzed and secularized and presented as a beautiful moral system, until thousands to-day have mentally accepted the system, but know nothing of the joy of having trusted in the living Christ as their Saviour from sin. Sad fact!

The second point of the lesson is the ground for the danger referred to; of becoming subject to a theory instead of servants of the living God. The danger lies in the spiritual deadness of the sinner, and our effort to teach into him Christianity. We are too much inclined to overlook the sinner's spiritual condition, and to forget that true Christianity must begin with the spiritual quickening of the soul into the conscious acceptance of Jesus Christ as substitute and Saviour, and to press upon the inquirer the mental acceptance of the Christian system. Paul understood the danger and said, "I determined to know nothing but Jesus Christ and him crucified." Keeping prominent the Christ crucified naturally required full explanation of why he was crucified, and that caused the exposition of the sinner's lost and helpless condition and led him to look to the living Christ for life and salvation. That is where Paul began, and that is where he stayed when talking to sinners, but we of to-day hold up the beautiful incidents in the life of Christ as a man, and lead the children to accept as true and grand the Christian system, and often they become subject to a theory, and never, as poor lost sinners, see beauty in the crucified and risen Christ as their Saviour. The life of Christ is sublime, and every doctrine of the Christian system beautiful and true, but I fear, sincerely fear, that we are making more converts to Christianity as a sys-

tem, and to the character of the man Christ Jesus, than to Christ Jesus the Saviour of lost, hell-deserving sinners. It may be that the cause for the ruthless handling of God's Word by so-called "higher critics" is the fact that those thus posing have only mentally accepted the Christian teachings, and not, from the heart, accepted the Christ as poor sinners must if saved. There is good ground for such belief, because they spend their time nibbling away at the basis of the system, and seldom, if ever, preach or write of the Christ crucified. Paul would say the crucified Christ for sinners, the life of Christ for saints. The Holy Spirit will honor the preaching of Christ crucified by quickening the souls of those who hear and leading them to him for life, but all he can do with the incidents of Christ's life is to inspire them to a nobler life. That of itself is grand indeed, but if it keeps the man from seeing himself lost and coming to Jesus for salvation, it will only serve, as the beautiful mirage of the western plain serves the thirsty traveler, to bony up and spur on till death claims the soul unaved. Oh for the power of the Spirit to preach Jesus Christ and him crucified to the lost!

The third point of the lesson is what the Spirit does in and for those who love God. First, He reveals to the soul "the things which God has prepared for them that love him," thus causing heaven to begin on earth, and the pleasures of earth, as the leaves of a faded flower, to lose their charm. Second, he leads the mind into "the deep things of God." The Spirit-filled soul is not satisfied with the mere biography, history, &c., of the Scriptures, but, like Spurgeon, Gordon, Moody and others, wants to get down into the doctrines of God's grace and love, &c. One evidence of conversion is the kind of Bible study and preaching one loves; and a good evidence of a preacher's spiritual condition is the kind of preaching he does. If filled with the Spirit he will dwell on the doctrines of God's Word, if not he will preach on secular subjects, biography or human character. Oh for the indwelling power of that Spirit who searcheth the deep things of God.

E. L. WESSON.

PREACHING THE WORD.

BY REV. A. J. HERRICK.

Paul charged Timothy to "preach the word." It is a charge to which ministers at the present would do well to give heed. The Word of God has lost none of its power with the passing of time. It is as much of a hammer now as it was in the days of Jeremiah; as much of a light unto the feet now as in the days of David; as much the sword of the Spirit now as in the days of Paul. But a hammer does not of itself break rocks; a light under a bushel does not dispel darkness; a sword in its scabbard terrifies no enemies. It is only when the hammer falls with a well-directed blow that the rock is broken. It is only when the light is held forth that the way of the traveler is illuminated. It is only when the sword is dexterously wielded that it becomes an effective weapon in combat. The preaching of the Word of God is striking blows with a hammer; holding forth the light of love and truth; wielding a sword in the conflict against the powers of darkness.

The minister's work, first, last, and all the time, is preaching the Word. His work is not to criticize the Word, but to preach it. His work is not to tell the people what, in his opinion, God should have said, but he is plainly to tell them what God has said. Not by foolish preaching, but by the foolishness of preaching God has ordained that men shall be saved. Earnest, thoughtful men, care but little for the opinions that preachers may have about the Word. What they want above all things else is an honest exposition of the Word itself. The man who is always torturing the ears of his hearers with "I think," with the emphasis always carefully laid on the "perpendicular" pronoun, is doubtless preaching, but he is preaching himself rather than the Word. Such an one may be popular, but his popularity is that of the morning mist.

Paul, in speaking of himself and his companions as preachers, said: "We have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God." By declaring openly and purely the Word of God the Apostles succeeded in attracting men to God. The secret of the Apostles' success lay in the noble candor and the frankness with which they presented the revealed truth of God. Dr. Charles Hodge, commenting on the above passage says: "Paul's opponents endeavored to recommend themselves and to secure the confidence of others by cunning, and by corrupting the Gospel; but he relied simply on the manifestation of the truth. He knew that the truth had such a self-evidencing power that even where it was rejected and hated it commended itself to the consciences as true. And those ministers who are humble and sincere, who are not wise in their own conceit, but simply declare the truth as God has revealed it, commend themselves to the consciences of men. That is, they secure the testimony of the conscience even of wicked men in their favor." Men who are in the habit of preaching something not the Word of God, may not succeed in suppressing the hearers' desire to know what saith the Word, but they will succeed in depressing the thoughts of the hearers by the dead weight of speculative notions.

The one who adheres strictly to the Word of God becomes a master preacher. He becomes a luminary to the generation which he serves. He is always dealing with great subjects and consequently can never be commonplace. It is only when he descends from the holy books of Christianity that he becomes a pulpit pettifogger. The one who persistently preaches the Word may not attain to any great commercial value as a preacher, neither may he receive many "loud calls," but he will have the sweet consciousness of being a preacher approved of God. He may often find himself in bonds, but his sermons will never be bound for the Word of God can never be bound. The one who takes the Word of God as the centre of his preaching will find himself going out over the fields of all sciences, but at the same time will find himself bound to his centre as the planets to the sun. The holy books of Christianity invite deep study and widespread investigation.

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WHAT a saint gives to Christ in copper shall be returned to him in silver; yea, the only way to keep our crowns on our heads is to cast them down at His feet.—William Secker.

FROM TEXAS.

Just over the line, eager to cross, is the Twentieth Century. Before the grey streaks of its dawn fret the eastern horizon, I wish to bid that "Old Landmark" a happy New Year, loaded to the brim with a strenuous orthodoxy. An army of "ifs," "buts," "whys," "thens," &c., will assault the elect from pulpits and pews, platforms and press. A strenuous orthodoxy will be the "paramount issue," and the Recorder should strip itself for a fight to a finish.

The late Baptist (?) Congress attempted to expose the "weak point" in the Baptist position. It failed utterly to show the weakest point. Here it is in a nutshell: The failure of Baptist preachers to show the world much oftener than they do the strong points of the Baptist position. I have enough faith in this point to believe that if it is kept burnished and keen, the "weak point" will disappear. I am not a preacher, but up to date I have managed to hang on to the old-time Baptist position from a Bible standpoint. Hence, Congresses, liberalism and several other quid nuncs which have been browning in Baptist pastures do not make me tremble fearfully for the safety of the Baptist position.

These communications from a Northern Pastor which have, from time to time, appeared in the Recorder, I read with great eagerness. "A Layman's" reply to them was equally enjoyable and excellent. Sad, but true, pastoral, spiritual visits are few and far between in these days of shallow piety. Dr. Mullins' great address before the Virginia Association should "pass down the line" with accumulative power. There are great chunks of meat in it for preachers and laymen.

The State Mission Board has planned to raise during this conventional year \$100,000—\$44,000 for State work, \$22,000 for Foreign Missions, &c. The Board has chosen six general missionaries at a combined cost of about \$10,000. All of them have been successful pastors in Texas, and several of them are fine preachers.

Dr. Cooper, President of the Baylor University, is one of the most thoroughly educated men in the South. Doubtless he is the most accomplished scholar in Texas. He stated lately that he thought the material for the ministry which was being offered Baylor should be "sized" before admission. This belief has revived the discussion, "Who should do the sizing, the church or the University?" Wisely handled, the University and the ministry will be benefited by the result of the issue. What a shout would rend the "ethereal blue" of Texas if the great and good Rockefeller were to drop a "cool million" into the endowment fund of Baylor. Four hundred thousand Baptists will rise up and call him blessed if he "joe" would.

Some severe disappointments: Sherman boasted 17,000 population, census 10,590; Paris 15,000, census 9,800; Corsicana 12,000, census 9,900; Waco 34,000, census 22,000; Dallas 60,000, census 48,000; Houston 75,000, census 51,000.

DEAR RECORDER—The Olay Village and Little Mount churches have again brought their pastor and his family under special obligations, and have made them all quite happy by kindly and most generously remembering them with Christmas presents.

There were thirty dollars in money and quite that much more in gifts to the pastor, the pastor's wife and each one of the children.

The Little Mount church presented the pastor's wife with a check for \$20, while the pastor is the possessor of a fine black fur, plush-lined, buggy robe, presented by the Olay Village church. There are many other useful articles too numerous to itemize. While we greatly appreciate these generous gifts from these noble people for their utility and value, we appreciate even more the kindness of spirit which prompted the giving of them.

As might be expected both these churches keep the pastor's salary paid up in full and both are liberal in their missionary and benevolent contributions. With the 1st of January, 1901, I enter upon my seventh year as pastor of the Olay Village church. I am now in the middle of my fourth year with the Little Mount church. The Lord has greatly blessed my labors with both of these churches. No pastor has a more loyal, generous people than this writer has the honor of serving.

B. J. DAVIS
Clay Village, Ky.

OUR COLORADO LETTER.

There seems to be quite a goodly measure of activity all along the line in this mountainous state. The convention meeting at Pueblo last fall prophesied as much, and an encouraging degree of earnestness is apparent everywhere.

Eld. McGlashan, living at Olathe, preaching there and also at Eckert, giving half time to each, has been holding special meetings at the latter place, and having encouraging success—reporting some conversions and the church greatly revived. It is expected that a special effort will be made shortly at Olathe, his home church. He has a good and promising field, and is one of our most earnest men.

At Grand Junction Eld. J. M. P. Martin is finding much encouragement. There seems to be a reviving of interest in the work along all lines, and he is anticipating a goodly fruit-gathering this winter. Well, he is a strong man, clear thinker and forceful preacher, and any church is fortunate in securing his services. He has baptized several lately, and we can depend upon it that the new members are, or, at any rate, will be sound Baptists, for that is what he is.

The Baptist cause at Hotchkiss, where the writer built up a church of some thirty members, has been without preaching for several months, though they kept up their regular services otherwise—have preaching again—a Baptist preacher having lately moved into that neighborhood.

Eld. A. A. Layton is still moving in his quiet way at the enterprising little city of Delta. He is constantly gathering in members, and almost wholly without special effort. His wife has been honored with the office of Superintendent of the Home Department of all the Sunday-schools of Delta county. Much or little honor, she has the position, and much work to do.

Eld. A. H. Law is laboring as usual at Montrose, the next hardest field in Gunnison Valley Association. They have been working hard, and to but little purpose. There is occasionally in this state, such as I never saw anywhere else in all my travels, a field where the Baptists seem to be almost entirely ignored by church-goers, and without any apparent fault of the pastor or

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workers, and Montrose seems to be one such place.

Gunnison, county town of Gunnison county, seems to be another of this kind of field. The former pastor frequently preached to as few as seven to ten persons on the regular appointments, but a little improvement has appeared during the present administration, the number in attendance having fallen to seventeen only once since the first of November, and ranging among the thirties and forties, and as high as 75, once up to 125. It is the hardest place to build up a congregation the writer ever worked in. The attendance of men is very small.

The city of Denver, our state capital, containing just about half the Baptists of our state, has some substantial cause for its great prosperity. There are few, if any, cities west of the Mississippi river in which the churches are better manned with pastors than is that city. None of them old or infirm, but all active, energetic, enthusiastic and devoted to their work, possessing no mean abilities, they are doing most excellent work. Evangelist Ward

has been aiding Pastor Gravett, of Galilee church some weeks, and he reports the man to be the peer of our ablest Bible teachers. It is a pity, but that we had many more such men in our cities to enforce Bible truth upon the minds of the people.

The Mt. Olivet church has at last paid off a long-time wearying debt, and Prof. Long burned the mortgage amid great rejoicing.

The Woman's College is now completely under the control of the Baptists of our state, and is getting into fine business shape and doing a grand work.

An important gathering of the missionary secretaries and general missionaries of our Home Missionary Society met with the First Baptist church of Denver, holding counsel over the interests of the cause at large. The place of meeting would seem to indicate that a greater interest is arising in the future development of our cause in Colorado. Many good things were said by them—"our officers' instructions are more suggestive than mandatory"—that's right. "Determined to be governed by prin-

ple instead of sentiment"—that's good. How glad the day when all Baptists shall stand on principle! J. H. MILLER.

Gunnison, Col.

Our young ministers and our laymen as well need a little wholesome instruction on the organization of a church. It has come about that too many churches perform their functions as the lowest forms of life reproduce themselves, namely by fission. The body divides into two or more parts, each of which then grows to the size and assumes the form of its parent, and repeats the process of multiplication. A church divides into a mission society, a Sunday-school, a young people's society, and these organizations, instead of becoming functions of the common organism, tend to become separate organisms. The relation of these societies to the church constantly becomes weaker. Now there is no hing that these societies do which the church is not competent to do, and to do as a church.—Selected.

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THE FARM
 KENTUCKY TRADE ITEMS

At Georgetown corn is selling at \$1.85 to \$2 per barrel. Grass is one of the very best things to start a pig on the road to health.

A number of crops of tobacco have been sold recently in Scott county at 5 to 4 1/2 a pound.

Thomas Kane bought at Mt. Sterling last week 16 steers, wt., 1,000 pounds, at 4 cents.

J. G. and S. M. Allen sold to J. Simms Wilcox, of Paris, 300 bushels of bluegrass seed at 45c per bushel.

The total sales of tobacco on the Louisville market last week were 4,269 hogheads, against 3,574 had on the corresponding week of 1899.

There were 200 cattle at Lancaster court day, but many were unsold. A few extra yearlings brought 4 1/2; mules sold well at \$30 to \$40.

J. M. Pickrell bought from W. H. Renick, of Bourbon, 155 fancy yearlings, weight 850 pounds, at \$4.15 per hundred, and 83 Cotswold sheep at \$6 a head.—Mt. Sterling Gazette.

An export buyer suggests that if shippers who are handling export tobacco (especially Burley) would use well-seasoned staves for their hogheads, they would find better prices.

Every farmer should have a small forge and some blacksmithing tools. They are worth their cost when a break occurs at a busy time.

The Owingville Outlook notes the sales of thirty-one crops of tobacco. A number of crops brought 6 cents all round, while others brought 5 and 4 cents. Only one crop sold for more than 6 cents.

The Georgetown Times notes the sales of a lot of fat hogs at 4 1/2; a carload of good cotton mules at \$90; a crop of new hemp at \$5 per hundred on the cars and 40 fat cattle, weight 1,400 pounds, at \$4 50.

On the Louisville market last week a crop of five hogheads of Anderson county tobacco averaged \$9.55, while a crop of eight hogheads of Mason county tobacco sold at \$9.48 per hundred pounds.

The Advocate says there were about 1,200 cattle on the market at Mt. Sterling court day. Quality of stock offered inferior. Trade very slow. The best steers sold at 40; yearlings at 40; heifers at 3 to 3 1/2; cows at 2 to 2 1/2 and bulls at 80.

The entire tobacco crop of E. C. Wilson, on the Nicholasville pike, has been sold to Henry Ware for 8 cents. There is about 15,000 pounds in the crop. The deal was completed Wednesday, and when it became known it caused a general feeling of satisfaction among tobacco raisers. Eight cents is considered a high price for an all round crop.—Lexington Gazette.

A fairly good crowd attended county court day at Stanford. There were 810 cattle in the pens, of which about 300 sold at 3 1/2 for common butcher stuff to 40 for good yearling and two-year-old cattle. Heifers brought about 3 1/2. Mules were in demand at \$75 to \$125, while the horse trade was dull.

THE VIGOR OF WHITE FOWLS.

Formerly it was the opinion of those who well understood such matters that fowls having the pure white plumage lacked the constitutional vigor of those that had colored plumage. I am well aware that the White Cochins is the most delicate of the Cochins family. I also know that the Partridge Cochins is more vigorous than any of its kind. This might be accepted as a proof of the overpowering strength of the so-called black-red colors that are present with them, while the albino color of the whites shows weakness. If these notions are correct, then color of plumage must influence constitutional vigor.

The lack of vitality that is present in the White Cochins is usually confined to the young chicks, which are more delicate and more apt to die during their first few weeks of existence. But when well grown, they seem to be more hardy, and the full-grown fowls are quite as rugged as other fowls. I presume that much of this is due to the fact that from all time the White Cochins, as we have known them in this country and England, come from a few original specimens, while the others came from China in greater numbers. This deficiency in vigor has been much improved upon by crossing them with both Buff and Black Cochins.

The theory of albino color's being an indication of less vigor in fowls has had a thorough test with us in this country, beginning with the White Leghorn and coming down through the White Plymouth Rocks and Wyandottes, including the White Minorcas, the White Javas and Langhans, to the present time, with the result of proving vigor in our white fowls. And while it is still maintained that white fowls are more delicate than colored ones, the difference as it now exists is quite slight, and not of sufficient consequence to merit much consideration against the white or albino varieties.

The White Leghorns have proved to be one of our most robust fowls, their combs being the only section that suffers during our coldest weather. Their eggs show as high a percentage of fertility as do those of any of our colored fowls; and no cross that is made gives better results than are obtained by crossing them with other breeds. The quick growth of wing feathers in the Leghorn chick often weakens them; but at the same time, it must be admitted that the Browns are the most vigorous of the Leghorn family. In these we also have the strength of the Black Red color, giving us the most vigorous of the Leghorn breed.

The White Wyandottes are an offspring in direct line as sports from the Silver-Laced variety. It is not unusual to see some of them that are almost as large as Brahmas; in strength and vigor they are almost the equal of any fowl. The young of the White Wyandotte is quite as strong and fully as thrifty as are the young of the Silver or Buff varieties.

Our White Plymouth Rocks came as sports from the Barred variety. These of early days averaged rather small in size, compared with the present, and for some years they were held back for lack of Plymouth Rock quality. With care in selecting and handling, they have been considerably improved in size and constitutional vigor, giving evidence of the advantages that

House Work is Hard Work without GOLD DUST.

may come from proper handling. We bear it stated that lack of attention to same is fast reducing the size of our Brahmas. I should differ from this by saying that the reduction of size in the Light Brahmas is coming, if at all, from inbreeding, which is the true cause of many of the shortcomings in our white varieties.

I must admit that white fowls, as a rule, average rather more delicate than the colored ones. I also feel assured that this could be very much improved if more attention were paid to the size and vigor of the females that are used for our producing stock; but so long as this actual lack of vigor is encouraged by the presence of delicate specimens in our breeding-yards, just so long will this condition be present in the stock; but with care in selecting for size and vigor, the condition will be much improved, and if followed for years, almost all trace of same will be removed.

It is the mixing up of new blood in our stock that improves both size and vigor in them; but this same mixing of blood often destroys the fine form and color controlled in the highest perfection by inbreeding. For this reason, those who handle them for exhibition, dislike to introduce new blood in their yards; hence the white fowls, that are naturally the most delicate, suffer the greater from its effect.

The proper handling of fowls for the purpose of improving size, form and color, is quite difficult in any breed or variety, and under the standard rule that absolutely demands purity of color by the wording of color description of both surface and under color, it becomes a serious matter to disturb your blood-line simply for size; and in this way it is gradually lost, and with it much of their robustness. If this is the case with our most hardy fowls, it will naturally count, to a greater extent, against the more delicate breeds.

At the present time white fowls are quite popular as market poultry. When kept for this purpose, the absolute purity of plumage is not demanded; therefore the yellowish tint of plumage is no material drawback to them, but the encouraging of this tint gives renewed or increased vigor to the flock, and while a yellowish or straw-colored male will rain the clear white plumage of any flock if used as a sire, he will add vigor to the young chicks.

There can be no question as to the cause of decreased size and less hardiness in our white fowls. The same influence that takes these qualities from them would rob any living thing of its vitality. When the vigor is taken from the bull, its product is quite inferior, and continues to grow worse until new life is given the soil through invigorating additions to it. Just so it is with our animal life of all kinds; it must be renewed and strengthened through the blood by uniting specimens that are quite removed from each other in relationship or blood lines. In this way we improve size and strength at the loss of most perfect form and color.—T. F. McGraw, in Country Gentleman.

DURING the last winter, writes a correspondent of the Country Gentleman, the second feed of his flock of hens consisted of cut bone three times a week, with chopped cabbage, boiled potatoes, refuse apples and pumpkins on

the alternate days. The pumpkins, a small, pear shaped variety, were stored in a dry cellar, and at the time of writing (March 22) those remaining were still fresh and sound. The best way of feeding is to break the pumpkin in half and remove the seeds, of which, in their raw state, the biddies are extravagantly fond. Bake the rest for an hour or more and serve hot on the half shell. In a very short time only the shell will remain, and, if one flourishing flock proves anything, the "fruit of the vine" will be found to agree as well with feathered as with unfeathered bipeds.

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 1:30 a.m.; 1:35 a.m.; 1:55 p.m.; 9:15 p.m.
 Arrive Louisville.
 2:00 a.m.; 7:05 a.m.; 12:15 p.m.; 7:05 p.m.

TRAINS NORTH.
 Leave Louisville.
 6 a.m.; 8 a.m.; 12:05 p.m.; 7:30 p.m.
 Arrive Louisville.
 1:05 a.m.; 11:55 a.m.; 8:10 p.m.; 8 p.m.

TRAINS, HULLCO AND SOUTHWEST.
 Leave Louisville.
 10:30 a.m. and 6:30 p.m.
 Arrive Louisville.
 10:30 a.m. and 6:30 p.m.

TRAINS, LEXINGTON AND FRANKFORT
 Leave Louisville.
 1:30 a.m., 1:35 p.m. and 9:30 p.m. a.m.
 Arrive Louisville.
 1:10 a.m.; 11:55 noon and 6:25 p.m.

Louisville Ticket Office, Northwest Corner Fourth and Main Streets.

HENDERSON ROUTE - LOUISVILLE
HENDERSON & ST. LOUIS RAILWAY—Union Depot, South and River. Ticket Office, 7th and Main.
LOUISVILLE TO ST. LOUIS & WEST.

Lo. Louisville	No. 41	No. 41
Lo. Henderson	11:00 a.m.	11:00 a.m.
Lo. Evansville	12:00 p.m.	12:00 p.m.
Lo. Henderson	1:00 p.m.	1:00 p.m.
Lo. Louisville	2:00 p.m.	2:00 p.m.
Lo. St. Louis	3:00 p.m.	3:00 p.m.

ST. LOUIS TO LOUISVILLE & EAST.

Lo. St. Louis	No. 41	No. 41
Lo. Louisville	11:00 a.m.	11:00 a.m.
Lo. Henderson	12:00 p.m.	12:00 p.m.
Lo. Evansville	1:00 p.m.	1:00 p.m.
Lo. Louisville	2:00 p.m.	2:00 p.m.

LOUISVILLE TO EVANSVILLE AND RETURN.

Lo. Louisville	No. 42	No. 42
Lo. Evansville	1:00 p.m.	1:00 p.m.
Lo. Henderson	2:00 p.m.	2:00 p.m.
Lo. Louisville	3:00 p.m.	3:00 p.m.
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Items of Interest.

NEWS THE WORLD OVER.

It is amusing to read the comments on the treaty as it has amended by the Senate. Some say that England will not accept it. Some say that Secretary May has fooled the Senate, that the amendments are nothing and that England gets every thing she wishes. It is probable that England does not care a farthing about the whole matter and will accept the amendments through sheer indifference.

Hon. Roger Wolcott died in Boston of typhoid fever, aged 81. He was a descendant of Gen. Roger Wolcott who commanded the New England forces during the Revolutionary war, and of Oliver Wolcott, one of the signers of the Declaration of Independence. He was three times elected governor of Massachusetts. Count Von Blumenthal, Field Marshal in the German army, died, aged 91. He was one of the leading officers in the old Emperor's day.

After spouting from the official figures of losses in South Africa given to Parliament by Mr. Brodrick, the Evening Post comments: "Some 70,000 men killed, wounded or disabled in order to give 50,000,000,000 a five years' franchise instead of seven years." The expense in money is already more than half a billion, and the war is going on as vigorously as ever.

The latest proclamation of General MacArthur is thus summed up in the Esra paper: "The best is the best—to treat the insurgents as 'positive criminals'—that is, to be shot on sight or hung without trial if captured—to try as 'traitors' even 'well disposed persons' in places 'where secret committees are permitted to exist on behalf of the insurgent'—to subject to a policy of intimidation from non-combatants who have been forced to contribute to the insurgent cause and, finally, to deny the privileges of prisoners of war to all rebels in arms who are not 'part of an organized force.'" It is clear that what is contemplated is a reversion to the fine old Spanish practice of standing prisoners up against a wall and shooting them as soon as taken. And, meanwhile, God is looking on.

A great storm along the coast of England did much harm to the shipping. The White Line steamer Oulu was disabled at sea and lost of the steamer. All on board were rescued. The Red Star steamer Westward was disabled, but another steamer towed her into port. A large unknown steamer was a total wreck off Sherkin Island. There was great damage among smaller craft.

The way of the transgressor is always hard in the best world, and often in this. Two of the worst men in the persecution of Dreyfus were Oudinet and Kesterhazy. The former has been sentenced on serious charges, the latter is living in poverty in London. He wrote a letter to his divorced wife in which he said he was at the last extremity, and had not eaten for two days till that morning he had his breakfast in the workhouse.

Dr. Theodore L. Cuyler is a staunch Republican. He thus expresses his opinion: "What a Christmas to end the nineteenth century! The foremost Christian nation of Europe butchering in South Africa fellow-Christians who are repeating the heresim of Thermopylae! Christian America butchering a people to whom we were three years ago utter strangers and who never had a thought to harm us."

The daily papers, with great head-lines, declared the Kentucky had frightened the Sultan into paying that "little form of blackmail" of a hundred million, and now the report of the payment is contradicted. Since the United States became a Mohammedan Power by annexing the Sultan islands and confirming by treaty the polygamy and slavery there, the Sultan is no more afraid of them than he is of England. The Sultan of Suir is most loyal to the head of his religion.

With the consent of Count Von Waldersee, the famous bronze instruments in the Park Observatory were stolen by German and French officers and shipped to Berlin and Paris. To the credit of the French government, it is said that President Loubet refused to allow their share to be received and the German share will be stopped at Marseilles to be returned to China.

The announcement by the government in Parliament that the expense of the war should be paid by the Treasurer, that is by the gold mine chiefly, caused universal satisfaction. All pro-Bears in other nations were so much pleased as were the British taxpayers. The prophecy is made, however, that James O'Rourke is too much mixed up with the millionaire mine owners, and Lord Salisbury too much afraid of Cecil Rhodes to have that just and welcome policy carried out, if England succeeds in conquering the Boer.

Thomas E. Reid's last utterance in this connection: "If killing 1,000 Filipinos in six months, or our soldiers are said to have done, is a 'good' thing, then I am sure how many must the Spaniards have killed 20 years to warrant us in calling their epic in the archbishop's treasury?"

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words. It is only in the obituary column that you know at once what the charge will be. Unless the number accompanying the notice it will be brought down to 100 words.

WILLETT.

Dr. Sidney Johnson Willett, son of Jesse and Fannie Willett, was born Nov. 17, 1866, and was called to his reward Nov. 27, 1900, at thirteen years of age. He was baptized and baptized by his uncle, Judson C. Willett, into the fellowship of the Book Grow church, but moved his membership to Hades Creek church in 1891, where he was a member at his death. He attended school at Garretts and then took a medical course at Hospital College, Louisville, Ky., graduating at the age of twenty-two. In 1892 he located for the practice of medicine, at Stephensburg, Ky., where he had, at his death, a large practice and a wide circle of enthusiastic friends. He answered the call of the church and poor alike. Disease and death did not keep him away from the suffering. It might have been said of him, "He went about doing good." He was a member of the Masonic fraternity and was buried with Masonic honors.

He was strong in the faith and died a beautiful triumphant death, and was laid to rest at Hades Creek church. May the God of all comfort bless and console his bereaved friends and loved ones.

W. H. BRIDGEMAN.

BOHANNON.

On Tuesday morning, Nov. 21st, 1900, Miss Elizabeth Bohannon went to her reward. She was born Dec. 18, 1871, and, at the age of fifteen, gave her heart to Christ and united with the Baptist church at Christian Fork, Shelby county. Several years afterward she joined the church at Christiansburg, where she lived a consistent Christian life until the Lord called her home. For more than fifty years, she rendered patient, trustful and consecrated service to her Saviour. She leaves four children and an aged sister to mourn her loss. God bless her memory and the church she left behind.

WILLIAM W. HONNER.

MONUMENTS.

Before purchasing a monument or headstone, it will pay you to get the estimates of the Peter & Burghard Stone Co. Write for prices and designs. Warerooms: 517 West Jefferson St. Works: 12th to 14th on Maple St., Louisville, Ky.

We wonder sometimes when God is so great, so terrible in majesty, that he uses so little violence with us, who are so small. But it is not his way. His way is to be gentle. He seldom drives, but draws. He seldom compels, but leads. He remembers we are dust. We think it might be quicker work if God threatened and compelled us to do right. But God does not want quick work, but good work. God does not want slave work, but free work. So God is gentle with us all—moulding us and winning us many a time with no more than a silent look. Coarse treatment never wins souls. So God did not drive the chariot of his omnipotence up to Peter and command him to repent. God did not threaten him with the thunderbolts of punishment. That one look laid a spell upon his soul which was more than voice or language through all his after life.—Henry Drummond.

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Items of Interest.

NEWS FROM THE WORLD OVER

A call has been made for Canadian volunteers to go to South Africa to serve under Baden-Powell. If as many as 1,000 will volunteer, ten captains and fifteen lieutenants will be given to officers of the Canadian militia. One dollar and twenty cents a day is offered as pay in addition to thirty cents a meal. England had called before on Australia and New Zealand to help her again against the Boers.

The fighting has ceased on the east coast of the island of Leyte, the Philippines having withdrawn to the mountains. But on the west coast they are still active. The Forty-third regiment lost two men killed and four wounded, among them Lt. Col. Louis H. Lead. General Arthur reports that the volunteers generally refuse to re-enlist and insist on coming home when their time expires. He suggests a bounty of \$10 to each man as an inducement to re-enlist.

The stories of the disasters at sea continue to come in. The schooner Marcus Edwards was wrecked in Long Island Sound and the crew had a fearful experience clinging to the sides of their capsized ship till the morning waters bill they were rescued in the morning. The British steamer Brunsvick heeled over and sank in Bristol channel, and seven lives were lost. Large numbers of smaller craft have been lost or damaged.

A squadron of British troops were pursuing the Boers who had left Britstown. The Boers laid a trap for them and killed or captured all of them. There is fighting going on in scores of places, but what the fight amounts to the censor does not let us know. Meanwhile Lord Kitchener has issued a proclamation in which he offers terms to those soldiers who if they will only surrender he will agree to send them to the prisons where he has put their wives! But the hard-hearted fellows do not seem to be overwhelmed by such clemency.

A fight between the French and 1,500 Chinese soldiers was duly reported. It seems the Chinese soldiers were engaged in putting down Boers, that they fell without any fighting whatever. China is not being at war with France, and the French pursued them and killed all they could catch. The French lost none, one thousand Chinese were killed. And this is called war by the Christian nations in the closing days of the Nineteenth Century!

Prof. Moses C. Tyler of Cornell University died in Ithaca, aged 65. He was Professor of American History and was the author of several volumes on that subject. Lord William Balfour died in London, aged 81. He had won fame fighting in India where he was stationed for a long time. He was the third husband of Miss Price, whose second marriage with the late Duke of Marlborough was annulled. Mrs. Price City became some of ministers retained to perform the ceremony. Major George Pinto, the distinguished African explorer, died in London.

The Boers attacked Gen. Lytton's force at Helvetia. Fifty of the British were killed, 60 wounded and 300 taken prisoners. The Boers also captured a train with 70 of the Prince Albert Guards on board. The prisoners were released as usual. The British Government is hurrying horses and men to Kitchener's help. He wished 5,000 mounted infantry.

As soon as the Ocar was laid aside with typhoid fever, there was a sudden change in Russian policy in China. The Russians had promised to turn over the railroad to Orent Vladivostok, commander of the allied forces, and to leave the province of Chali. Now the soldiers her grip on Chali as on Manchuria, and will probably hold both

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permanently, as it must be some time before the Ocar is able to manage the affairs of state, if he ever is.

Mr. Joseph Chamberlain, in reply to the indignant protests of the Liberals in Parliament against the reconcentrado orders, said the British government approved of them, and had given Kitchener a free hand.

Such means the war on the Boer women and children will be more relentless than ever. The Orange Free State is said to be already a desert, the houses destroyed, the cattle confiscated, and the wild beasts increasing.

Charles Williams, the well-known veteran English war correspondent, who has served in seven campaigns, says: "It has perhaps escaped notice how many senior officers began to come home just as soon as they understood the new policy of 'denuding' the country; or burning homesteads because a railroad several miles off was broken in the ordinary course of war; or looking after all that could be carried and burning or blowing up the rest; or sending out bands without an officer, with orders to burn every home they came across for all of which there is abundant evidence."

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STATE BOARD INSTITUTE.

To be held at Franklin, Ky.

The following is the programme of the State Board Institute, to be held at the Baptist church at Franklin, Ky., January 9, 10 and 11, 1901.

At the weekly prayer service, Tuesday night, January 8th, there will be two 25 minute addresses by W. Lunsford and J. W. Loving.

FIRST DAY—WEDNESDAY, JAN. 9.
 W. Lunsford, Presiding.

Morning Session.
 9:30 to 10. Devotional Exercises.

Scripture: James 5:18-20.—V. K. Witt.

10 to 10:30. Lecture: The soul winner and his Bible.—W. Lunsford.

10:30 to 11. Discussion of Lecture.

11 to 11:30. Lecture: The preacher for the Times.—J. W. Loving.

11:30 to 12. Discussion of Lecture.

Afternoon Session.
 2:30 to 2:45.—Devotional Exercises. Scripture: 2 Timothy 3:14-17.—E. N. Dicken.

2:45 to 3:15. Lecture: Young Christians trained for Service.—J. E. Burnett.

3:15 to 3:45. Lecture: Elijah, his life and Times.—W. A. Whittle.

3:45 to 4:15. Discussion of two preceding Lectures.

Night Session.
 6:30 to 7. Devotional Exercises. Scriptures: John 1:1-14; Philippians 2:5-15.—J. W. Warder.

7 to 8. Lecture: The person of Christ in relation to the work of Redemption.—E. Y. Mullins.

8 to 8:30.—Discussion of Lecture.
SECOND DAY—THURSDAY, JAN. 10.
 W. A. Whittle, Presiding.

Morning Session.
 9:30 to 10. Devotional Exercises. Scripture: Romans 3:19-28.—T. T. Eaton.

10 to 10:30. Lecture: Justification.—A. Malone.

10:30 to 11. Discussion of Lecture.

11 to 11:30. Lecture: Election.—T. T. Eaton.

11:30 to 12.—Discussion of Lecture.

Afternoon Session.
 2:30 to 2:45. Devotional Exercises. Scripture: Romans 6:1-14.—V. K. Witt.

2:45 to 3:15. Lecture: Baptists and Missions.—J. G. Bow.

3:15 to 3:45. Lecture: The significance of Baptism.—E. N. Dicken.

3:45 to 4:15. Discussion of two preceding lectures.

Night Session.
 6:30 to 7. Devotional Exercises. Scripture: Matthew 28:16-20.—J. W. Warder.

7 to 7:45. Lecture: Baptist growth in the 19th Century.—J. G. Bow.

7:45 to 8:30 Lecture: Supreme aim of Baptists in the 20th Century.—T. T. Eaton.

THIRD DAY—FRIDAY, JAN. 11.
 E. N. Dicken, Presiding.

Morning Session.
 9:30 to 10. Devotional Exercises. Scripture: Luke 24:45-58.—W. A. Whittle.

10 to 10:30. Endowment of Power.—J. W. Warder.

10:30 to 11. Discussion of Lecture.

11 to 11:30. Lecture: Baptists and Education.—E. S. Alderman.

11:30 to 12. Discussion of Lecture.

Afternoon Session.
 2:30 to 2:45. Devotional Exercises. Scriptures. Ephesians 2:1-10.—V. K. Witt.

2:45 to 3:15. Lecture: Regeneration before Baptism.—J. B. Benton.

3:15 to 3:45. Lecture: Infant Baptism.—J. M. Frost.

3:45 to 4:15. Discussion of two last Lectures.

Night Session.
 6:30 to 7. Devotional Exercises. Scripture: John 14:26; John 16:18, 14; 2 Timothy 8:16, 17.—J. W. Warder.

7 to 7:45. Lecture: The supreme authority and Absolute sufficiency of the Bible.—J. M. Frost.

7:45 to 8:15. Lecture: Abraham, His life and Times.—J. R. Sampey.

..NOW I KNOW IN PART..

BY REV. ABRAHAM KUYPER, D.D.

They who departed from this life in peace are in heaven, but every tie that bound them to this world has not been broken.

In this instance also the word holds good: "that they without us should not be made perfect." Everything "waiteth for the manifestation of the glory of the children of God" (Rom. 8:18-24), and this will not take place until the present dispensation shall be ended. The church which is triumphant in heaven shares the common lot in this respect with the church militant in earth.

With our beloved dead there is no continuance of any earthly relation. These connections belong to the life here, and they who have fallen asleep in Christ are in heaven as the angels of God. But the spiritual relation remains intact, the brotherhood in Christ. There it is no longer

the relation of child, father, husband or wife, but that of a fellow-child of God, a brother, a sister in Christ.

If we take the perfection of those who are asleep in Jesus in its absolute and fully-completed sense, it still carries at the point of the Maranatha. Even so come Lord Jesus. But though we must count with this period of waiting it does not detract from the great fact that here we become and up yonder we are, and that in heaven the law of life excludes all change, and rest in a perfection which is neither decreased nor augmented.

In the sermon of the mount Jesus said to his disciples: "Be ye therefore perfect, even as your Father, who is in heaven, is perfect." The aim of the Gospel is to set the sinner perfect in Christ Jesus. Hence potentially and in essence they are here said to be "perfect" and "holy." By one offering we have all been perfected forever. And this perfection shall not only be the characteristic of our being and once also of our manner of existence, but it shall be the stamp of our consciousness, of our knowledge and of our thinking. Here in the earth the most scholarly believer knows only in part; but though here his knowledge was very imperfect, he who fell asleep in Christ is in the possession of a perfect knowledge no longer earthly, but Divine. Here the seeing as in a glass darkly, there the seeing face to face. Here a knowing in part, there a knowing even as we are known of God.

The glass which the holy apostle here refers to, is plainly the creation. Here we do not see God Himself, but He, the eternal one, reflects Himself in His works. Both "His eternal power and God-head are clearly seen, being understood by the things that are made." He reflects Himself in the history of the world. We are to consider these works of God. He reflects Himself in our own rational consciousness; in His common grace; in the revelation of his holy word; in what he has wrought in our own soul. This is the knowledge of God which is allowed us here; but, however far advanced it may be, it always remains a derived and an imperfect knowledge, "a knowledge in part;" and though vision and prophecies had been vouchsafed to us, as to Paul, of all that knowledge the rule holds good that it shall pass away.

The imperfection which characterizes all this our knowledge of God is not only that it is incomplete, but in its sort it is imperfect. For this reason it is not supplemented or filled up, but it passes away, and then a wholly other kind of knowledge shall take its place; direct knowledge, immediate knowledge, knowledge which is not acquired, but which addresses us from the things themselves; a knowledge which is always and in every particular perfect.

That changes may be worked in the soul at the moment of dying, which no one standing by the bed-side can know anything of, was maintained by Calvin, and in this all who have great conceptions of the mercies of our God heartily concur with him; but when the stroke has fallen the destiny is fixed. And then no broader and better knowledge of the Gospel, of personal sin, and of the merit of the atonement by Christ can be added as a new part to the old knowledge. The preaching of salvation goes by parts and consequently be-

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longs to this dispensation. In the state of perfection there it is a penetration of the eternal work of salvation with all the clearness of the opened eye of the soul; but this opening of the eye of the soul must have taken place before death, and they who pass away while the eyes of the soul are still closed, will carry the load of never-ending sorrows. Then no one can become what he is not and what one is he is eternally.

Hence we are to undergo a great change, not after death, but in death itself; it will be the act of God's grace which transposes the temporal into the eternal. Then the nettle, which still clung to the heart of God's child and often caused much pain, will be torn away by God's grace and the soul will be purely holy. Then the buds, which were still closed and which could not open in the chill and cold of our atmosphere here, will open at once, and forevermore fill the courts of God with their fragrance. And then the eyes of the soul will be turned away from the dim image in the glass darkly here, and will be turned toward reality itself of the holiness of God. Did not the Psalmist sing from of old: "I will behold thy face in righteousness. I shall be satisfied with thy likeness when I awake?"—Christian Intelligencer.

THE MARKETS.

LIVE STOCK.

Report for week ending Dec. 29.

CATTLE.

Extra good export steers, 1,200 lbs.	12 00/15
Good to extra light, 100 to 120 lbs.	10 00/12
Light shipping, 120 to 1,200 lbs.	9 00/11
Best butchers	7 00/9
Fair to good butchers	6 00/8
Common to medium butchers	5 00/7
This, rough steers, poor cows and cowboys	
Good to extra heavy	11 00/13
Good to medium	10 00/12
Common to medium	9 00/11
Feeders	8 00/10
Stealers	6 00/8
Sale	5 00/7
Veal calves	10 00/12
Missed cows—Choice	10 00/12
Fair to good	8 00/10

HOGS.

Choice packing and butchers, 200 to 250 lbs.	11 00/13
Fair to good packing, 200 to 250 lbs.	10 00/12
Good to extra light, 100 to 120 lbs.	9 00/11
Best choice, 120 to 150 lbs.	8 00/10
Fat choice, 120 to 150 lbs.	7 00/9
Pigs, 50 to 75 lbs.	6 00/8
Weights, 100 to 150 lbs.	5 00/7

SHEEP AND LAMBS.

Good to extra shipping sheep	11 00/13
Fair to good	10 00/12
Common to medium	9 00/11
Woolly	8 00/10
Ships and, wellworn, per head	6 00/8
Best butcher lambs	11 00/13
Fair to good butcher lambs	10 00/12
Wool ends	8 00/10

LEAD TOLL.

No report of the tobacco market will be given, owing to the suspension of business during the holidays.

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