

WESTERN RECORDER

Faith, Hope and Love, these three.

76th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, JANUARY 10, 1901.

NUMBER 6.

WESTERN RECORDER.

PUBLISHED WEEKLY BY

THE BAPTIST BOOK CONCERN.

(INCORPORATED.)

OFFICE

642 Fourth Ave., Opposite the New Postoffice.

One copy one year (in advance).....\$3.00
After three months..... 1.25
After six months..... 1.50

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

More than 800 Catholic priests in France have become Protestant in the last two years. An institution has been established at Sevres where they can find temporary shelter and care after having given up their livings.

Dr. HENSON, in discoursing of the devil, said: "His most effective instrument has always been woman. I say this without any disrespect to woman, but in the garden he walked around Adam once or twice and decided that he could not do anything with him, and that he would have to get the woman to do it." There is no doubt of the great power of woman over man, but it is far oftener exercised for good than for evil.

JOSEPH PARKER speaks of Spurgeon: "Mr. Spurgeon had a direct message, and delivered it in the most simple and earnest manner to the thousands who crowded to his pulpit. His object was not to be admired and applauded, but to be understood. Mr. Spurgeon was always evangelical; he always had a distinct message to deliver, and having delivered his message he seemed to remain at the pew door for an immediate reply."

HERE is advice from a distinguished preacher which is worth pondering at least: "The practice of devoting whole sermons to the happenings of the hour is not to be commended. The 'prelude' also is happily on the wane. The fewer anecdotes the better. Young preachers make a note of it. Pathetic narratives about little Mary and her brother are worn out."

In a speech before the General Association of Pennsylvania, Dr. Fidge asked these important questions: "Is not our modern pulpit becoming too purely ethical? Are we not laying the chief emphasis rather on man's goodness than on the divine forgiveness? Are we, or are we not, urging men to be good rather than pleading with them to be reconciled to God?"

THE English Baptists continue to believe in their fathers of old in spite of the attacks made upon them. In a recent speech in London, Rev. Mr. C. says that Baptists were a "very ancient denomination. They had not disintegrated from any church, but all the other churches had disintegrated from them. That was fact—not opinion. They had evidence all the way through that the New Testament churches were Baptist churches."

CRITICISM, CONSTRUCTIVE AND DESTRUCTIVE.

BY A NORTHERN PASTOR.

A few days ago I was riding with a Baptist preacher whose career has been one of noble service. In our conversation he said, "Oh, I am in favor of constructive criticism; we must keep up with the destructive critics." I did not say to him what was in my mind; if I had done so, I should have said, "You do not know what you are saying." But it is common to hear this distinction between "constructive criticism" and "destructive criticism," and it really sounds good. Of course, the "destructive critics" all live on the other side of the Atlantic, while our constructive gentlemen dwell here in the midst of their brethren.

A REAL DISTINCTION.

There is a difference between a critical study of the Scriptures and a devotional study. But the critical and devotional may go together. Take Bishop Westcott's Commentaries, for instance, on John, Hebrews, and the Epistles of John; these commentaries are critical, they are principally for students who are trained in colleges; but these commentaries have a noble devotional vein running through them from first to last. Matthew Henry is mainly devotional, though he is not lacking in critical judgment.

It is proper to refer to the work of such men as Westcott in Biblical research as distinctively critical. Where there is a detailed study of words and sentences, where there is a careful survey of all the elements of thought entering into a given piece of Scripture, there is a critical method. The more complete this is and satisfying to the thought content, the more critical the work must be. There is, then, a difference between the critical method and the devotional method in Biblical interpretation.

A VICIOUS DISTINCTION.

When we move over into the field of "higher criticism," the matter is different. A man may write a critical commentary and have no sympathy with "higher criticism." It is a great mistake to imagine that "higher critics" are very painstaking, and propose to themselves the task of getting down to the roots of things. They seldom get to the roots of anything, for they are always partial in their work. They split things, going upon the vexing plan of accepting in part and rejecting in part. A great many are misled by the thought that the higher critic believes in the inspiration of the Bible just as other Christians, and wants to get at facts which are furnished by the Scripture records and their contemporary history, for the sole reason that he may publish more realistically the truth of the Scriptures. This is precisely not the case. I wish it were.

My point is this: All higher critics stand on a common level in at least two most vital particulars: they all deny inspiration and put evolution in its place; they all deny the final authority of the Bible, except in those parts which suit their critical judgment. Is that a fact? Is it a fact? Did you ever hear a "higher critic" teach for a number of consecutive days? At first you were delightfully surprised (and here is just the miserable folly of some Baptists who hear a higher critic lecture once or twice, and then run off to sing his praises, or to say, "I see nothing very wrong about him"); stick to the gentleman a few weeks till you get the logic of his theory, and you will see

things in another light. You will find that he questions the Bible in its plainest utterances, and denies its trustworthiness.

Higher criticism tends as a natural outcome toward Universalism. Why? Because it is tied to evolution; and, of course, the thought is that a man in the progress of development may evolve out of a condition of torment after death. There! Do you see? All higher critics tend to make little of the Cross of Christ, and of the Blood of the Atonement.

Now, what is my conclusion? My conclusion is that higher criticism is one thing at heart, not two methods, but one theory. My conclusion is that there is no such thing as a "constructive criticism" among "higher critics." The criticism to which "higher critics" give themselves is always destructive; and the only difference is, that one man carries his destructive work a little farther than another. Him they call a "radical." Nevertheless, he holds to the same theory as his brethren, and adopts their own "methods."

But do not some higher critics build up where others tear down? And are not these who build up constructive? No; the difference is wrongly stated. One class of higher critics will let a part of the Bible stand "on evidence" (pfa!), and move on to attack another, while the other attacks wherever he chooses. The higher critic builds nothing; for he knows very well that what he teaches in the name of religion, if it has any marrow and life in it, he must get out of the Bible. He can get it nowhere else. He builds nothing; he only accepts something, and that acceptance is not constructive. An illustration may be given.

Two soldiers are in an army which is overrunning a country; they fight under the same flag, and contend for the same principles; but one of them destroys with fire every building he can reach, and spares no property. The other soldier burns a dwelling only now and then; some he passes by. Who of the two is the constructive man, who the destructive? Does this fill the bill? "But," says one, "this does not state the case; there are 'higher critics' who build up something." Very well; mention just one book of the Bible they have rendered more useful to the people of God. Mention one new doctrine in our religion they have rendered more glorious and more powerful. It cannot be done.

SPIRITUALITY OF THE CHURCH.

To the Editor of the Watchman:

Your recent editorial entitled "The Church a Spiritual Organism," has been a revelation to me of what a true church of Christ is or should be—the distinction between a church that is "the bride of Christ," the living organism through which Christ is to-day working, and a church regarded simply as "a voluntary association of persons, like a club or lodge."

It seems to me a most timely subject for prolonged consideration, especially as it is so closely related to the prominent questions this summer, viz., vacant pulpits, ministers without churches, churches without spiritual prosperity or growth, and the passing away of the family church, set forth in former issues of *The Watchman*.

I can recall better days. I can remember the reverence of my parents for their church, forty or fifty years ago, its realism to them, as distinct as the church of Ephesus. When a boy, I read with awe

the chapters in Revelation where the faithful church is recognized by the Lord, and the warning lest its place be lost, by departure from the true word. With such a bringing up it is natural that I should receive, with an open heart, your analysis of the spiritual church, and that I have regarded the body with which I united many years ago, as one of the churches that "has a place." Its members agreeing together as to the divine law, and regarding the New Testament teachings for the duties of life, are assured of the presence of the Holy Spirit.

It is many years since I have heard a sermon or reading from such a chapter as Rev. 2, and rarely is such fundamental doctrine presented to congregations as John 3:18. The barrenness of accessions to the churches from the congregations apart from the Bible schools evidences the need of plain Gospel preaching. This is the need of the times: it is the privilege and, I believe, the duty of ministers to lead their flocks in spiritual things; to present to them the truths from a higher plane, by virtue of their office and their education. Without such leading a church might have spiritual life, but it is likely to be otherwise. If a minister refrains from preaching the appeals of the Gospel, and prefers popular topics, it will not be strange if the church shall become lukewarm, and members go astray in their own devices.

That the body may be kept pure, it must have the authority to rebuke and admonish members who do not live sober and righteous lives, according to the teachings of the New Testament. The discipline of members has gone almost into desuetude, and I deplore the fact, but so it appears to me that many churches "congregationally organized" are in a state of decay. Spiritual life is of low pulse, and there is indifference regarding the financial support of the worship. There is need of "burning coals from off the altar," to be brought by the shepherd to his flock.

I believe that when a minister is imbued with the Spirit, "Woe is unto me if I preach not the Gospel," he will soon find response in his hearers.

Does our contact with those who do not profess faith in Christ indicate that we are anxious for their future welfare, or are we complacent in our assurance that "our names are written in heaven?" The others may recognize the fact, while aware that the promises are only to those who believe. Prone to neglect the great salvation, they should be given the words of life with earnestness. It is a sad realization that so many of the sons of our families grow up without the ark, and even cease to attend church, because they cannot be interested.

A fruit-bearing church will be prosperous in all ways, and the preacher will not lack field of service, so long as he is filled with the Spirit. If this be true, is it not the natural sequence that, if the preacher is lacking in spiritual warmth, the church may be cold? In those two phases may be the solution of the vacant pulpit problem. For myself, a devout pastor of fifty or more years of age, with rich experiences, would be preferred to a young man; but whether old or young, he should be inspired by his divine calling.

Church members need to be quickened; we need, and I hope that we "desire the sincere milk of the word, that we may grow thereby."

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:16).—LAYMAN in Watchman.

ANGEL SINNERS.

BY C. H. WITHEBE.

Recently I received several tracts from a man who, it would seem, desired to convince me that God is too good to allow any human being to forever suffer in hell. One tract has the following bold headline: "God misunderstood! Endless misery not compatible with the character of God." The writer of this tract evidently has the idea that he fully understands God's character. This man is an annihilationist, and, as such, he is in full sympathy with the rankest Universalists. Now, I ask those who think that "eternal misery is not compatible with the character of God" to take a view of God's character as seen in his disposition of the sinning angels. First of all, bear in mind that the devil and a host of angels, who are now demons, were once as pure and lovely and obedient to God as the holy angels now are. Once they were absolutely innocent. God was their Father, in just the same sense that he is now the Father of all men. He created them. They were his children, just as much as all unconverted people now are. These angels committed sin. How did the loving Father treat them? Was his character so good, so merciful, so pitiful, that he allowed them to remain in heaven? O, no! Read what the inspired Peter says: "God spared not angels, when they sinned, but cast them down to hell and committed them to pits of darkness, to be reserved unto judgment." Observe the fact that those angels "sinned." Never mind how it was that they committed sin in heaven, but just remember that they did commit sin; and remember, too, that it was perfectly "compatible with the character of God" to cast those sinning angels "down to hell." Does this look as though God were "too good to damn" either angel sinners or human sinners? Does it appear that God was too unjust when he cast "down to hell" those angels whom he had created and had loved, even as he now loves the holy angels?

Who shall charge God with injustice in his dealings with the sinning angels? Who is as capable of knowing what true and exact justice is as is God? Furthermore, observe that Peter not only says that God cast the sinning angels down to hell, but in the same connection he also says that "he brought a flood upon the world of the ungodly; and, turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, having made them an example unto those that should live ungodly." Then read what the inspired Jude says: "Angels, which kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day. Even as Sodom and Gomorrah and the cities about them, having in like manner with these given themselves over to fornication and gone after strange flesh, are set forth as an example, suffering the punishment of eternal fire." Thus the righteous God plainly says that the sinning angels and ungodly men shall suffer "eternal fire," and God tells the truth.

WRESTLING WITH GOD.

The wrestling of Jacob recorded in the Book of Genesis was, in part at least, a struggle with God, but it was not because Jehovah begrudged the patriarch the blessing which he sought. It was rather because the gate through which Jacob sought to enter was narrow, and he had much to unload before he could go in. His struggle was chiefly with himself, although he was not conscious of the fact. Returning from his long sojourn with Laban, he sought to enter the land from which his own sin had banished him. His brother, against whom he had sinned, came out with an armed force to dispute his right, to oppose his march, and to take vengeance on him for his wrongdoing. Jacob, the planter, the wily manager, deems himself able to overcome his brother's wrath by his gifts and his wits. He is not the man to flee, but, disposing his company with the skill of an eminent tactician, he prepares to march right on.

At this juncture he suddenly becomes aware of the presence and antagonism of another far more powerful than Esau. God laid His hand on him. God was not unwilling that Jacob should enter the land and inherit the blessing, for He had promised them to him. But Jacob must not enter in his present temper. The gate is too narrow. There was a struggle. Jacob was made to know himself and his weakness. No sooner did he realize what he was than he began to cry to his antagonist for a blessing worth far more than any his father could bestow. "I will not let Thee go unless Thou bless me." "And He blessed him there." Jacob's body was made weak, but his soul was made strong. He became a new man. He prevailed with God, but first he prevailed with himself.

The penitent sinner engages in a similar struggle at the gate of the kingdom of God. But he is mistaken when he thinks God delays to bless him because He is not ready or willing to do so. It is the sinner that is not ready or willing. It is his own reluctance to submit to God, his own selfishness, that causes the struggle. The young ruler came to the threshold of the kingdom and halted. When Jesus laid hold on him as the angel laid hold on Jacob, the young ruler declined the contest. He slipped away. He saw the struggle coming on, but refused to wrestle. The narrow gate frightened him. What struggles, what defeats, what tragedies, what victories have been witnessed at the threshold of the kingdom!

What shall be said about the Syrophenician woman? Her case was different. Jesus had just left Jerusalem, where the people worshiped God with their lips, while their hearts were far from Him, and had gone away to the borders of Tyre, where the people worshiped idols. Coming out from the borders of heathendom, one met Him who knew how to pray with the spirit and the understanding also. To her first piteous cry, He answered not a word. When she persevered, He said, "It is not meet to take the children's bread, and give it to dogs." How unlike Him who never breaks the bruised reed nor quenches the smoking flax! His answer borders on cruelty. It is a denial emphasized with a blow. The issue is joined. She wrestles like a true heroine, and prevails. Why did He act so?

He was not reluctant to grant her request. This struggle was not required to awaken His pity, to inform His mind, or to persuade His will. What then? Jesus saw in her heart something which He wished to bring out for her good, for the good of his disciples, for the good of that generation and all generations. He saw in her the true Israelite, as contrasted with the nominal and formal Israelites who filled Jerusalem with their abominations. He saw in her the spirit of faith which takes no denial. Blessed woman! Thou art a true child of Abraham. Thou hast taught men more than many prophets. It is not race nor blood nor family, but character, that counts in the kingdom of God. It is not the word and the form of prayer, but the genuine struggle of soul, that prevails.

Those who, like the young ruler, decline to wrestle with God shall go away to wrestle all their lives with the devil. One who will not struggle shall perish. The labor of the husbandman is a struggle with God for the harvest. God is not unwilling to give him a harvest. He would like it on the easiest terms, but God gives it on the best terms. He does not give it to the idle. The soil of the scientist is a species of wrestling with God for possession of the secrets of the universe. God never gives them to the indolent. The inventor is a wrestler. So also is the poet, the painter, the author.

To wrestle with God and to labor together with God are one and the same thing. It is good for physical development, for intellectual improvement, for the progress of civilization, for increase of spiritual health and strength, to struggle. Let us be careful to wrestle with God, not to change his mind, not to persuade him to fall in with our way, but to change our own minds and to enter into harmony with him in all things. Satan challenges each soul to a wrestling

match. The temptation to engage in such an encounter is great. Men are confident that they shall win. But it is all a delusion. "When Satan challenges you to wrestle with him, turn about and wrestle with God for a blessing."—New York Christian Advocate.

THE SIGNALS OF THE SPIRIT.

BY REV. THEODORE L. OUYLER, D.D.

It is well for our churches to realize their entire dependence upon the Holy Spirit. Without his presence and his power, all efforts for the salvation of souls will be fruitless; all the best constructed church machinery will accomplish nothing unless it have "the living Spirit within the wheels." To watch for the Holy Spirit and to work with the Holy Spirit is the supreme duty of the hour. An incident in Old Testament history illustrates this vital point.

When the Philistines were about to attack the armies of Israel, God commanded David to "fetch a compass behind the Philistines, and come up against them over against the mulberry trees. And let it be, when thou hearest the sound of a going (or a rustling) in the tops of the mulberry trees, that then thou shalt bestir thyself; for then shall the Lord go out before thee." That peculiar sound was to be the signal for an advance. It was the token of the Divine Presence. David obeyed the signal. When God moved he moved, and the result was a glorious victory. This unique incident is full of practical suggestion. Faith must always watch providential leadings, and when God moves is our time to "bestir ourselves"; if we move with him, success is quite sure to come; if we move without him, then the failure is our own fault. How clearly was the divine signal manifested to that little company in the upper room at Jerusalem on the day of Pentecost! The Holy Spirit came upon them, and the apostles fell in line with the Spirit's leadings; they co-operated with the Spirit, and thousands of souls were converted in a single day.

If the history of the most powerful revivals is studied, the same truth appears—the signals of the divine Spirit were recognized, and they were obeyed. God opened the way, and his servants bestirred themselves to special efforts and redoubled prayers. Not more plainly does God indicate seed-time and harvest-time to the farmer than he often indicates to pastors and churches that the time has come for them to thrust in the sickle and reap. The biographies of such master-workmen as Dr. Lyman Beecher, Dr. Spencer of Brooklyn, Dr. Edward N. Kirk, Mr. Finney, and Mr. Moody contain repeated illustrations. Dr. Lyman Beecher watched for tokens of the Holy Spirit as a sea captain watches for a favorable wind, and when he feels the first rustling of the breeze through the rigging he hastens to spread his canvas. I have no doubt that God has often given gracious indications of his presence when human indolence or unbelief have failed to observe them. Our loving God was ready; his servants were not obedient to duty, and the cloud passed away without rain.

Seasons of spiritual awakening often come suddenly in a congregation or in a community; sometimes they come as a blessed surprise, but the measure of success is always the measure of the readiness of Christians to co-operate with the Holy Spirit. When the Master works, we must work; every hour then is golden. My experience as a pastor tallies with this truth, almost without any exception. There were times when my people talked, looked, and hoped for a revival, but no special outpouring of the Spirit came; at least there was no special awakening of the impatient or frequent conversions to Christ. Revivals have come when no one confidently predicted them. One rule, however, I have followed, and always found it safe and successful. Whenever I discovered unmistakable evidences of the presence of the Holy Spirit in the awakening of several souls, I have felt sure that special effort and prayer should be made immediately, to reach and move

others. The "sound of the rustling in the treetops" was the Spirit's signal to bestir ourselves. During my earliest ministry in a small congregation, the call of a godly woman at my house to inform me that one of her family was under deep conviction led me to appoint a special prayer service at her house on that very evening; and a hurried summons from house to house filled her dwelling with a most wonderful meeting. A more powerful outpouring of the Holy Spirit I have never witnessed. It reminded me of some of the scenes described by Charles G. Finney in his autobiography.

During my ministry in New York I observed that in the course of an afternoon's pastoral visits there were earnest inquirers in several of the families visited. I called my church officers together; we appointed meetings for every evening, followed by conversations with inquirers. The results were rich and permanent. The memorable revival in the Lafayette Avenue church, Brooklyn, in 1866, began in a prayer-meeting in my own house. We obeyed the signals of the Holy Spirit, and for three months there were conversions every day; the number ran up into the hundreds. All the preaching, praying, and working went forward with no outside assistance.—Presbyterian.

THE OLD AND THE NEW IN CHRISTIAN LIFE.

Ecol. 7:10. Eph. 3:11-12. Rev. 3:11-12.

The Christian is ever to be making growth spiritually. He is to advance from the earlier or infantile experiences to larger, fuller and more advanced forms of life. In this way he attains to a higher life day by day and year by year if he is a growing Christian, as every one should be.

Entrance upon Christian life has been described by Christ himself as a birth. It is the beginning of a life which is different from that in which he has heretofore existed. The natural man differs from the brute creation in the possession of divinely imparted qualities, for we read that God breathed into him the breath of life and man became a living soul. But renewed or converted man has come into still higher attainments. He has opened his soul to the divine influence of God's Holy Spirit, and God has imparted to him a spiritual life he did not possess in his natural or unconverted condition. He has become a child of God. He has been born into the family and kingdom of God. Old things have passed away. All things have become new.

But as an infant grows, preserving his personal identity and yet becoming more and more, so the child of God grows, making constantly new attainments, growing in grace and in the knowledge of our Lord and Savior Jesus Christ. The early life succeeds to a life of clearer perceptions, stronger faith, holier communion with God, and with more power for service and usefulness.

As the beginning of Christian life came from God, so every advance is from the same source. Those who are born of the Spirit must and will live in the Spirit. Day by day they are to feed upon God's Word, given by divine inspiration, and are to come to the throne of grace in direct and personal communion with God.

People sometimes make mistakes when they talk of growth and progress. Some people think it an evidence of advance when they discard the simple faith of the Gospel. To do this is not advance, but retrogression. It is a movement not upward but downward. It is not growth, but decay. It does not mean life, but death. It is not spiritual intelligence, but a silly conceit. As we grow, it will be in love for God; in reverence for his Word, in faith, in prayer, in humility, in tenderness of heart. May this year be one in which we shall leave behind us all that grieves God and attain to larger holiness and knowledge of divine truth.—Herald and Presbyterian.

In our theological seminaries we must not only educate the occasional candidate for the field, but arouse every man who enters the doors.—O. C. Hall.

ESTABLISHED 1837
WESTERN RECORDER
 PUBLISHED WEEKLY
 AT
LOUISVILLE, KY.
 IS PUBLISHED
This LEADING BAPTIST PAPER of the South.

Questions Answered.

BY SENEX.

"Is it possible for a man to believe that he is saved when he is not, and even to die in that state?" It is not only possible, but an actual and great danger that men will believe they are regenerated when they have not been. There is no reason to suspect that Judas did not believe himself a true disciple when he followed the Lord. Yet all the time he was a devil. The stony-ground hearers are not hypocrites. Their joy is sincere. But only their feelings have been moved, and under them the will has never been broken by conviction. The human heart is deceitful above all things and desperately wicked. And because we are in danger of self-deception we must work out our own salvation with fear and trembling, comforted by the thought that God is working in us.

Simon Magus is another case of self-deception. Of course, it is possible that he was a hypocrite from the beginning, but it does not seem probable. At first, when he was baptized, no one wrought any miracle except Philip, and Simon did not know the apostles could confer upon others the gift of the Holy Ghost. It was when he saw that done after Peter and John came down from Jerusalem that his cupidity awoke, and he showed plainly his belief was only in intellectual assent to Philip's preaching and not a change of heart.

That man can die in a state of self-deception our Lord teaches in his sermon of the Judgment Day. "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name cast out devils? And in thy name done many wonderful works? And then will I profess unto them I never knew you." The man never knew me, not at any time had he known them. This refers to his knowledge of them as God's redeemed. As human creatures the omniscient Lord knew them.

These men had died in their self-deception, sincerely believing they were regenerated because of their mental assent to the working and because of the ability to prophesy. They were pre-eminent workers in their day, and their names were sounded abroad in the churches. But the Lord had never known them. And in passing let me call your attention to the fact that these words of our Lord are divine and irrefragable proof of the great Baptist doctrine of the perseverance of the saints. He said, "I never knew you." He said, "I never knew you," while he was persecuting the saints and healing men and women to prison, do you think he would have been saved? Yet of his sincere desire and his honest belief that he was doing God service there can be no question.

"I do not believe that God will allow any sincere person who really believes he is saved to be lost." That is your opinion, my brother, against the Lord's statement as to what will happen at Judgment Day. I am afraid you have a way of deciding what God ought to be and to do, and of making the Scriptures bend to your opinion, or shutting your eyes and ignoring them altogether. Nowhere in the Bible is sincerity given as a ground of salvation, and you ought to know it. Paul died, while he was persecuting the saints and healing men and women to prison, do you think he would have been saved? Yet of his sincere desire and his honest belief that he was doing God service there can be no question.

"Can we have the full assurance without a single doubt at any time?" "Who professes?" That may be possible for some of God's children. But not for many of us. The best of Christians, those of whose salvation other people who see their walk and conversation have no doubt whatever, are the ones who sing most earnestly, "This is a point I long to know." In a long life I have met many who profess to enjoy full assurance of faith at all times, but they were not the best Christians of my acquaintance. Other folks occasionally had doubts for them if they had none for themselves.

Now all Christians have times when they have no doubt of their salvation; when God seems very near to them; when they almost see their Savior. But they do not abide upon the hills of Bashan. Peter and James and John did not live upon the mount of Transfiguration. Such experiences would not be

good for us. Presumption and pride are sins which do most easily beset us. Humility is the most precious grace in God's sight, but it is not indigenous in the human heart. And spiritual pride is the most deadly of all.

Therefore do his saints tremble before his word. Therefore do they work out their own salvation with fear and trembling. Therefore do they say with the greatest of all his sons, "But I keep under my body and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

"Was Judas Iscariot's soul lost?" There is no ground at all for any one to think Judas was saved, except a Universalist who believes that all men are saved. Judas' last act was suicide. So there is no room for imagining that in after years he may have repented and believed and lived a godly life.

"The words of our Lord in regard to Judas are so comforting it seems to me very strange that any Universalist even, who is not also a Unitarian, can believe in his final restoration." The Son of man goeth as it is written of him; but who unto that man by whom the Son of man is betrayed? It had been good for that man if he had not been born. This would not have been said and we would not have heard it in after ages. For the eternity of blessedness which he would enjoy would outweigh all the finite suffering he could have endured while in hell.

As the questioner says this question of Judas' salvation had been discussed in his church, I will be content to let it rest there. The fact that the cross was the cause of the interest in Judas' salvation. If God had decreed that Judas should betray his Lord, Judas could not have been kept from betraying him. And ought he to be punished for doing what God had decreed that he should do? I suppose till the end of time his soul will kick against the pricks of God's sovereignty, and be more interested in calling God to account before his tribunal than in preparing to meet God at his Judgment bar.

The moral quality of an action is in its intention. If Judas had shown the Jews where the true Lord was in the garden, because God had commanded him to do it, and the Lord's death was necessary that men should be saved, and the Lord came into the world for the purpose of dying in men's stead, and desired so to die, his action would have been entirely different from a moral point of view. But Judas supplied his own wicked motive and the motive of carrying out God's plan, and only his own malicious anger because of the wasting of the oilment and his avarice moved him to betray his Master.

Even the wrath of man carries out God's purposes, but that does not justify nor excuse the evil deeds done by that wrath. Peter put the moral heart of the matter in a nutshell, and he says it clearly: "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." The fact that God had decreed it did not lessen the wickedness of their crucifying the Lord.

In turning to Acts to quote from Peter, my recollection fails me in regard to the words of Judas which had escaped my memory in the first part of my reply. Peter says that "Judas by transgression fell that he might go to his own place." There can be no question that Peter meant hell when he spoke of Judas' own place.

THE PERSPECTIVE OF LIFE.

BY JAMES BUCKHAM.

Good old Professor P— was a tower of strength in the college which I attended as a young man. How many of us, who were students there in his time, can look back upon some act of Christian helpfulness, some wise and loving word in season, some inspiring, uplifting, cheering prayer, marked an epoch in our lifelong experience. He was a foster father to every boy in the old mill; and in those days the college was not too large for this loving teacher to come into personal touch with every student.

Well do I remember an illustration of Professor P—'s, drawn from his own science, Mathematics, which helped to sustain my faith through a period of great disappointment and discouragement and temptation. "I am afraid," he said to me, one day, "that you have formed a premature and unfair judgment of God's dealing and of life. You have based your decision on a very small segment of life's experience, and that a sad one."

The good old man went to the blackboard and drew a slightly curved line, about three inches in length. "Now," said he, "I want you to tell me whether that is a segment of a circle or an ellipse."

"I cannot, sir," I answered, "until you have completed the diagram."

"You are judging God upon evidence which you will not admit as sufficient to determine the character of a mathematical line. You are twenty years old, or thereabouts, I believe. At this early age you have had your first trying experiences. It forms an exceedingly small segment of your life's experience. Do you determine the character of your life. Yet before you are twenty-one you have made God out a tyrant and oppressor. How do you know whether this small segment of your experience is flowing on into the curve of a circle or an ellipse? There is all the difference in the world between the two, yet only God knows the difference. It is a difference that will determine your first real trial. Give him credit for knowing more than you do about it. Don't assume that your life is going to be an ellipse, because

there is a curved line in it. That curved line may belong to a circle. Wait until you know!"

I went out of Professor P—'s classroom with tears in my eyes. It was my first conception of the perspective of life—the great truth that we have to wait until we can see things in their relation to one another and to persons before we can pretend to judge of the character of isolated experiences.

"Since then I have seen so many instances of premature judgments, and premature decisions based on partial experience of life, that I have longed for unlimited opportunity to preach the doctrine taught me by my old college professor—the doctrine of Wait and See. Oh, for patience to wait the extended view, the view that gives the perspective of life! If it had not been for Professor P— I verily believe that I should have cursed God and died, spiritually, because of that single dark experience on the threshold of life. At that time it seemed to me to overshadow all the future, and for a while was a very bitter and defiant what I interpreted as God's defeat of the only wise plan for my life. But what a difference came with the perspective of seven years! Then how grateful I was that I had withheld my judgment of God's dealing with me! For I saw clearly that that experiment of my heart was for my highest and most enduring good. I saw that, if things had come out as I wished them to, then, I must necessarily have been denied the larger blessing which came as the result of God's denial. What a loving rebuke was that clear vision of life to my wavering faith! What a complete reversal of my sad judgment! What was best for me! Would that I might impress upon all, and especially upon the young, the wisdom of waiting for some glimpse of life's perspective before passing judgment upon him who guides our ways and shapes our destinies. Misinterpretation of the divine purpose and the divine will has been the cause of spiritual shipwreck to many a hapless soul. If that willful child of God could only have waited a little while—perhaps only a few years—the divine purpose would have revealed itself in the enrichment and betterment of life. But the trouble with early faith is that it cannot wait. It cannot suffer being crossed. All currents have to run smoothly with the flow of its desire, or it is offended and alienated. How pitifully shallow is such distrust of God! What is faith for, but to remove mountains and transfigure crosses? Faith is not merely the easy endorsement of evident blessings—indeed there is very little faith in that. It is the abiding faith that interprets and reveals. We shall understand to the uttermost, if we can only trust to the uttermost. He who is faithful unto death shall receive, not only a crown of life, but a crown of knowledge and self-mastery forevermore.—Interior.

THE PORTFOLIO OF A PESSIMIST.

Admirer of the Baptist Congress says it's necessary because only Baptist meeting in the world where one can express himself freely. Great safety valve, lacking which denominational evils would burst. Goodness gracious! Wonder if that fellow ever attended a Baptist church meeting when the church was split over the best time to have Sunday school, or the best way to turn on the gas. Wonder if he ever visited the Philadelphia conference when the difference between tweedledum and tweedledee was thrown open. Those congress chaps might be tolerated if they would be only commonly conceded. The idea that one must go to the congress to have freedom of speech annoys the Baptist! Reminds me of a whiff of concealing himself the only dog that dares bark because no big dog notices him enough to bark back at him! How many people attend the congress? How many read its reports? The very fellows who air their conceits at the congress are the same who do the same to the country. They remind me of a load swelling himself till his stomach aches, and thinking he has covered a forty-acre field because his stomach aches. Fair specimen of a load, no doubt, but then forty acres is a good deal of ground.—A PESSIMIST, in Baptist Commonwealth.

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget all the slander you have ever heard. Forget the temptations. Forget the faults-finding and give little thought to the ones which annoy you. Forget the personalities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels, or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Obliterate everything disagreeable from your memory; and when you are downcast and was upon it, for sweet memory's sake, only those things which are lovely and lovable. Thus you will make life better worth living.—Household.

LITERARY.

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

MAGAZINES.

Find a Christian Magazines and Home work for January contains: George C. Lorimer, D.D. (Frontpiece); Christianity and Learning, George C. Lorimer; Coming up out of the Wilderness—The Believer's Experience and Privilege, S. H. F.; Upon What Evidence Do We of the Present Day Take of Our Belief in Christianity? Man's Responsibility for His Belief, Thomas Chalmers; Approaching the Mercy Seat, S. H. F.; The Teachings of the Southern Baptist Theological Seminary on the Inevitable Church Question; Sentiment in Old Age (Poem), S. H. F.; Notes on Texts, Job 30:23; Luke 23; Note with the Multitude (Poem), Historical Department; Leonard Busher—His Testimony to the Truth to King and Parliament, S. H. F.; Chevalier Bunson and Constantine and the First Christian Emperors; Bear and Forbear (Poem); The Home Circle; Women on the Walls; Sailer Webster Ford; Christian Work Among the Jews in St. Paul; Christmas in Arcadia; Sarah H. Henton; Live While You Live; Philip Doddridge; Editorial Address; *Earl's Christmas Reprover and Home Circle*, St. Louis, Mo.

In fiction, the chief interest in the January *Ledger* attaches to a complete story—ingenious and debate-provoking—by Dr. Weir Mitchell—"A Comedy of Conscience." Other stories are Margaret L. Knapp's "The Man Who Went with the Place," a place in Connecticut; Charles W. Chesnut's "The March of Progress," a tale of Afro-Americans; and "There's Only One New York," the first of a series of "Some Americans Abroad," by the young humorist, Charles Hattell Loomis. Fiction invades the airy precincts of "In Lighter Vein" in the form of a second Policeman Flynn story "His Object to Promotion." Miss Annie's young French nobleman and Mr. Garland's "Mountain Lover" continue in their careers of adventure; and Robert T. Hill, the geologist, in "Running the Canons of the Rio Grande," shows that one can be his own adventurer, if only he have courage and strength enough; the tale tells in a record of recent explanation. Nothing in *The Century's* Year of Romance" itself can exceed in interest the ultimate story of the life in the besieged legations in Peking, as told in the January number. One of Mrs. Conger's guests, Miss Cecile E. Payne, kept a diary, and the selections from it, here printed with illustrations, enable us to realize vividly the mental sufferings of the legationaries.

The January number of the *Ledger Monthly* contains new and attractive features which render it more interesting and valuable than ever before. There is a greater amount of useful information and a larger diversity of articles on topics interesting to women. A new department entitled "The First Necessities of Good Housekeeping," by Cornelia C. Bedford will be found especially interesting to housekeepers. The article entitled "Possibilities of the Kitchen Garden," by Alma J. Noble, is one which appeals to all mothers and all who have the care and training of young girls in their charge. The cover of recent *Ledger Monthly* is a picturesque winter scene on the fashionable, Fifth Avenue of New York City, showing a happy sleigh-riding party of young people and an important section of this most beautiful street, with its magnificent churches and private dwellings. The picture is full of life and interest and of beautiful color. These are only a few of the more prominent articles in this number. Price of the *Ledger Monthly*, one dollar a year, ten cents per copy. Robert Bonner's Sons, publishers, Ledger Building, New York.

The January issue of *Table Talk* starts off the first number of the New Year and the New Century with many excellent articles of value to housekeepers who are interested in home-keeping and home-making. How to prepare things to eat in the most palatable and nourishing manner is always a main feature of this magazine. *Table Talk* teaches the art of good cooking and wise and economical living. It is a reliable aid to busy housewives. Our readers can obtain a free sample copy by addressing The Table Talk Publishing Co., Philadelphia, Pa.

One Jew went to see another who had lost a child, and found him in agony. He tore his hair, and beat his head against the wall, and would not be comforted. Soon after he visited another bereaved home where the inmates were Christians. Calmly they led him to the room where the loved one lay in her coffin. There were no sobs, no grief, no tears upon her breast were the words, "She sleeps in Jesus." He was so impressed with the love and faith that could look so quietly upon the face of the dead, that he embraced Christianity.—Sharpened Arrows.

SUNDAY-SCHOOL LESSON.

SUNDAY, JAN. 20.

GREEKS SEEKING JESUS.

John 12:20-38.

MOTTO TEXT—"We would see Jesus."—John 12:21.

"And there were certain Greeks among them that came up to worship at the feast."—These Gentiles were proselytes who had renounced their idolatry and worshipped the true God. They were called "proselytes of the gate" because they adopted the Jewish religion, but did not seek to be naturalized as members of the Jewish nation. Obedient to Old Testament Scriptures, they looked for the Messiah.

"The same came therefore to Philip, which was of Bethsaida of Galilee."—Probably they applied to Philip because he was pointed out to them as a disciple, and he was in the court of the Gentiles where they could speak to him. The outer court was the only one the Gentiles were allowed to enter. Within that was the court of the women, and beyond the court of Israel the men, and still further within the court to which only priests and Levites were admitted. Our Lord was sitting in the court of the women and the Greeks could not go in to him.

"Sir, we would see Jesus."—By addressing Philip as "Sir," or "Lord," they showed their willingness to honor even the disciple of the Master of whom they had heard. They desired to be introduced to the Master, no doubt, for the purpose of forming a judgment for themselves of his character and his teaching. The respectful way in which they spoke to Philip was evidence of their good will towards his Lord. Why Philip told Andrew is not known, probably because as he was on his way to tell his Lord of the request of the Greeks he happened to meet him, and Andrew went with him to the Lord.

"The hour is come, that the Son of Man should be glorified."—Hour is used in the sense of time. The time had come when by his atoning death he was to make reconciliation for the people, given him by the Father, out of every nation and kindred and tongue on earth. And then having accomplished the great work of redemption he was to return to the glory which he had with his Father before the world was.

The triumphal entry into Jerusalem would incline even the apostles to look for his driving the Romans out and sitting on the throne of David. This was what the Jews expected the Messiah to do. Therefore the Lord again indicates his death to them, introduced by the strong affirmation, "Verily, verily." The law of nature was that unless the grain died, it brought forth no fruit. He must die for the salvation of his people. If he did not die, all men would be lost.

"He that loveth his life shall lose it."—He who gives his life the first place in his affections. That place belongs to God. All that makes a worldly life desirable is included in the term. "But he that hateth his life in

"Seeing is Believing."

When you see people cured by a remedy, you must believe in its power. Look around you. Friends, relatives, neighbors all say that Hood's Sarsaparilla, America's Greatest Medicine, cleansed the blood of their dear ones and they rise en masse to sing its praises. There's nothing like it in the world to purify the blood.



this world."—Considers his worldly life as nothing in comparison with his duty to God. "Shall keep it unto life eternal."—The word translated life in this clause is a different Greek word from that in the preceding one. All that is valuable in a man's true life is he makes God supreme in his heart shall remain his through eternity.

"If any man serve me, let him follow me."—Our Lord is to be served, but he will receive nothing as service except from those who follow him. And following him means trusting our souls to his atonement for the pardon of our sins, and making it our meat and drink to do the will of his Father as he did. "And where I am, there also shall my servant be."—With him in all his glory in heaven, a joint heir with the Only Son of God. Even if heaven was only ours the same number of years that we deny ourselves on earth, it would be a thousand fold more than the greatest self-denial and suffering. And heaven is eternal. And there God shall honor the faithful servants of Christ. It cannot enter into the heart of man to conceive what is meant by that great promise of being honored by God.

"Now is my soul troubled."—Being God, the Lord knew what were the horrors of death which he must suffer as man's substitute. And these are so great that even Deity for a moment shrank from them. Yet every sinner who dies unrepentant must endure the penalty of the law through all eternity. "What shall I say? Father save me from this hour: but for this cause came I unto this hour."—Should he pray to be saved from his tribulation sufferings? No, he would not. He had come into the world to bear the sins of his people. Instead of praying to be saved from the horrors before him, he prays rather, "Father, glorify thy name."—We must not forget that the physical pangs our Lord endured in the death on the cross were but an infinitesimal part of his sufferings from the wrath of God upon the sinner's substitute. We must follow our Lord in this thing of caring supremely for God's glory and being willing to suffer for its advancement.

"Then came there a voice from heaven."—From the sky. Our Lord and the apostles heard the words as did others, but not all. "I have both glorified it, and will glorify it again."—Christ had glorified God by his ministry among the Jews, and he was now to glorify him by his death for all men, and by the gradual spread of the Gospel among all nations."—Hovey.

"The people therefore that stood by, and heard it, said that it thundered; others said, An angel spake to him."—The latter heard a voice but did not distinguish the words. "This voice came not because of me, but for your sakes."—That he should die as a criminal instead of reigning as a king would shake greatly the faith of the apostles. In the darkest hour the remembrance

of these words spoken from heaven by the Almighty would strengthen their faith and make them know their Master's death was not caused by the malice of his enemies, but by the determined counsel and foreknowledge of God. "Now is the judgment of this world."—The whole race lay in sin and wickedness, how lost was shown by the Lord's death as it could have been shown by nothing else. "Now shall the prince of this world be cast out."—He should no longer be ruler in the hearts of those who trusted in the Christ's death for salvation.

"And I, if I be lifted up from the earth, will draw all men unto me."—Lifted up on the cross. How true those words have proved through all the centuries. Drawn by love or drawn by hate—men cannot forget Jesus of Nazareth.

FRAGMENTS.

Expect no sinner really to confess that God's love is holy, just and good till he is saved through faith in Christ. And is his consent to keep it fully gained till he is already saved without keeping it?

To the Christian contemplating no New Testament incident antedating Gethsemane and Calvary affords more real delight than that of the redeemed demoniac sitting at the Master's feet, "clothed and in his right mind." And men may test the genuineness of their Christianity by the interest they take in similar transformations occurring now under their observation.

W. M. D.

The marriage of Miss Ethel Blanchard and Mr. Leon Rutherford Smith is announced to take place in Shreveport, La., January 10, at 7:30 p. m., at Saint Mark's Episcopal church. Miss Ethel is the highly accomplished daughter of Hon. Newton Crain Blanchard, who was for fourteen years a member of Congress from Louisiana, and served as United States Senator for eight years. He is now Judge of the Court of Appeals of Louisiana. Mr. Smith is a young lawyer, and graduate of the University of Virginia, and has already distinguished himself in his profession. We extend congratulations.

W. P. HARVEY.

WISE LANDLADY.

Understands How to Increase Her Business.

The landlady of a certain restaurant in Brockton, Mass., has increased her business so rapidly that she has had to enlarge her dining room to accommodate the continually increasing patronage. One of her guests gives the reason.

"Every morning she serves her regular guests with Grape-Nuts and hot milk or hot cream in cold weather, and cold cream in summer. I began eating this food and right away began to feel an improvement in my health. I had been terribly troubled with nervousness and dyspepsia and found it impossible to find a food that would agree with me, until I began boarding at this restaurant.

"The new food, in four months, increased my weight from 130 pounds to 145 and I never felt as well in my life as I do now. There is something remarkable in the sustaining power of this food. I have never been able to obtain such results from any other." G. R. Hersey, 30 L Street, Brockton, Mass.

Life is what we make it.—George Logan.

THE SECRET OF SINCERITY.

BY WILLIAM DE WITT HYDE.

Sincerity, if not the crowning ornament, is at least the corner stone of character. Give man every other virtue, and woman every other charm, if sincerity be wanting, they are poor indeed; we cannot trust them; we do not want them for our friends. The insincere man is not a whole. He is broken into fragments. We do not know which of these inconsistent pieces of himself we shall find in any given case. A friend of mine wishing to say of a certain person what we do not ordinarily say of one another in polite society, remarked, "Professor A. has the unfortunate habit of presenting different aspects of a matter to different persons." The insincere man presents different aspects of himself to different persons and to the same person at different times. Sincerity, on the contrary, is wholeness, unity, consistency, coherence. The secret of it is well set forth by Goethe: "Wo du bist, sei alles." "Wherever thou art, be all there."

Industrial sincerity consists in putting one's whole self into whatever one undertakes. What is worth doing at all is worth doing well. There are many ways of failing to do this besides the lazy way of downright shirking. Worry is one. When we worry about our work we are not putting our whole self into what we are actually doing. The best part of us is wandering off into the remote future and dealing with possible evils that may then arise. "Sufficient unto the day is the evil thereof."

Concern about what people are thinking of us, and may say about us, is another subtle way by which our energies are too frequently drained off in profitless waste. To be wholly engrossed in the work, and at the same time highly sensitive to what people are going to say about it, is impossible. It is the attempt to do these two inconsistent things at the same time that makes for many of us public speaking and the more elaborate social functions such a drain upon vitality and such a wretched failure. When asked how he could accomplish so much, Henry Ward Beecher used to reply, "I don't do more, but less than other people. They do all their work three times over; once in anticipation, once in actuality, once in rumination. I do mine in actuality alone."

It takes most of us a long time to learn to do these things just once, to do nothing but the one thing while we are about it, and to assume for the time no responsibility for the comments and criticisms of other people. The criticism of our friends, and even of our enemies, is a valuable discipline; and when it comes it is desirable to learn meekly and patiently the lessons that it brings. But it is the most fatal folly to let the imagination of that criticism come in to distract and divide our attention, when every bit of it is needed for the immediate task in hand.

Intellectual sincerity is the assent of the whole mind to whatever conviction it accepts at all. A poor creed wholly and heartily accepted, whether it be theosophy or Christian science, Mormonism or millenarianism will do more to take fear and fret and fever and weakness and wickedness and worry out of life than the most orthodox creed in Christendom which is merely assented to in a formal, self-heated, coldly intellectual way.



Now sincerity does not of necessity imply narrowness; but it is much easier to give one's self up wholly to a simple than to a complex and highly elaborate system of ideas. It is not impossible for the intellectually rich to enter into the kingdom of heaven, but it is harder for them than for the intellectually poor. For the practical value of belief depends less on how much of the truth the mind grasps than on how much of the mind the truth controls.

One thing is sure. No two inconsistent beliefs can be entertained in the mind at the same time without disaster. No man who tries to hold unrescued inconsistencies in different chambers of his mind can ever feel the sweet compelling charm of truth, or experience the blessed constraint of certainty which is in store for the sincere alone.

Emotional sincerity requires that we never permit a fine emotion to escape by any other channel than the narrow race-way that drives the wheels of will. We must not leave the will standing upon the sidewalk, near only our dreamy mentality into the comfortable seat inside. The psychological reason for this is well stated by Professor James in his Psychology.

"When a fine glow of feeling is allowed to evaporate without bearing practical fruit it is worse than a chance lost: it works so as positively to hinder future emotions from taking the normal path of discharge. One becomes filled with emotions which habitually pass without prompting to any deed, and so the inertly sentimental condition is kept up. The remedy would be never to suffer one's self to have an emotion at a concert without expressing it afterward in some active way. Let the expression be the least thing in the world—speaking genially to one's grandmother, or giving up one's seat in a horse-car if nothing more heroic offers—but let it not fail to take place."

Social sincerity requires us to say nothing to one person, or of one person, which so far as the tone and temper and spirit of it is concerned, we would not be willing that all persons should hear. It permits us to say nothing behind one's back we would not dare to say to his face. While it would not exclude all criticism of other people, it would lift it to a kindly, courteous and courageous level. All this is obvious. There is, however, a much deeper form of social sincerity, which is not so generally understood, but which is vital to domestic and social happiness. (Stated in terms of our funda-

mental formula, the rule for it, "Never address a person with only a part of yourself." All of our unintentional unkindness comes from this partial speech. The father as a whole loves his child and does not wish to be interrupted; he gives expression to that temporary desire not to be interrupted in a cross word. The child takes the word which came from this temporary and fragmentary bit of his father as if it were the expression (as all words ought to be) of the whole father; and he is deeply grieved. The husband loves his wife, and would not wound her for the world. But he is irritated and depressed by business reverses, or worn out with business cares; and the irritation and depression come out in the harsh and bitter tone and look which fill that woman's day with sorrow and her night with tears. You may say that women are not children, and they ought to know better; and they ought to draw the distinction between the man and his moods, and make liberal discount for what merely a passing mood may prompt. But, alas for their peace of mind! women never do. In turn the wife and mother often errs through letting little household cares and social jealousies so embitter her that her tones and looks take on the color of these petty annoyances. Yet, after all, this is not so serious as it might seem. For men and boys, as a rule, do make liberal discount for the temporary moods and feelings of wife and mother; and the hurt doesn't sink very deep. While if a woman who isn't wife or mother acquires the habit of speaking and acting out some minor fragment of herself, the habit of scolding and fretting, in other words, people do not pay much attention to her one way or the other.

Deepest of all, religious sincerity demands that we bring to God everything or nothing. We may not come to church with our fine sentiments for our Savior and our high hopes of heaven alone. There is that hard, disagreeable duty we have been shirking and postponing. Sincerity says, "Bring that along, or else stay away yourself. That is a part of you; and until you bring that part this is no place for the rest of you. You must have both or neither: Christ and the duty; heaven and the task well done; or else the devil and your laziness; your shirking, and the hell it deserves." As Jesus put it, "If thou rememberest that thy brother hath ought against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother and then come and offer thy gift." As he repeatedly tells us, we cannot be at the same time forgiven and unforgiving; half love to God, half hate to man. In the one state or the other; in the divine love, or out of it, we must, wherever we are, be all there.—Independent.

Rev. H. B. STONEHAM, pastor at Leitchfield and Hartford, called at our office while in the city. Bro. Stoneham was ordained to the Baptist ministry last Wednesday evening at Broadway Baptist church. The ordaining council was composed of Pastor Carter Helm Jones, Drs. Dargan, Felix and Robertson.

The best friendship is that which inspires us to do better, to do our best.—J. R. Miller.

Jobs are our wings; sorrows are our spurs.

GOING BACKWARD AND NOT FORWARD.

There is a physical disorder called *opisthophoria*. As its name indicates, it causes its subjects to go backward and not forward. Dr. Massotti tells of a man who contracted the disease by drinking whisky for a scorbutic affection. He got well of this trouble, but he soon became a drunkard and a victim of the strange disease above mentioned, which caused him to walk backward until he died.

This disease is neither common nor contagious, but there is a mental and moral malady that is both common and contagious. It caused the Jews to go backward more or less for many years, and resulted in their destruction as a nation.

As it is written, "Hear, O heavens, and give ear, O earth, for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider. Ah, sinful nation, a people laden with iniquity, a seed of evil doers' children that deal corruptly; they have forsaken the Lord, they have despised the Holy One of Israel, they are estranged and gone backward."—Isa. 1:2-4 (R. V.)

Again the Lord spoke to his redeemed, saying: "Hearken unto my voice, and I will be your God, and ye shall be my people; and walk ye in all the way that I command you, that it may be well with you. But they hearkened not, nor inclined their ear, but walked in their own counsels and in the stubbornness of their evil heart, and went backward and not forward. Who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall turn aside to ask of thy welfare? Thou hast rejected me, saith the Lord, thou art gone backward; therefore have I stretched out my hand against thee and destroyed thee; I am weary with repenting."—Jer. 7: 23, 24; 15: 5, 6, (R. V.)

This direful disease did not

NAILED THE CHAP.

His Father in the Same Manner.

"I never thought for one moment that coffee was the cause of my worn out feeling and dull headaches and energy all gone, until I began to notice that my bad feelings came on every morning after drinking coffee for breakfast, no matter how well I felt, when I got up. "I began to think the subject over and finally decided to try Postum Food Coffee in place of common coffee and see if it was coffee that had been hurting me. After making the change, I discovered, to my delight, that the headache and worn out feeling did not come on after breakfast. "After a very thorough trial I am fully convinced that coffee was the cause of my trouble, and that leaving it off and using Postum Food Coffee has restored me to health. "My father who has had very poor health for several years, quit coffee some time ago and began using Postum in place of it. It would surprise anyone to see how much he has improved. "When I had Postum twenty minutes and serve it immediately while it is hot, with good rich cream, I think it far exceeds any coffee.

"Please do not print my name." This lady lives in Prairie City, Iowa. Her name can be given by the Postum Cereal Co., Ltd., of Battle Creek, Mich.

stop with the destruction of the Jewish nation, for it has seriously afflicted the disciples of Christ from time to time. It has followed them from place to place, destroying the peace and prosperity of many churches in its malignant course.

God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom he made the worlds. And, among other things, the Son said to his hearers: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). "Yet a little while is the light among you. Walk while ye have the light, that darkness overtake you not; and he that walketh in the darkness knoweth not whither he goeth. While ye have the light, believe on the light, that ye may become sons of light" (12:35, 36).

The great apostle said to the church in Corinth: "We preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake. Seeing it is God that said, Light shall shine out of darkness, who shined in our hearts, to give a light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:3, R. V.)

How sad to remember that many churches that were composed of persons who were so gloriously illuminated, forsook the Lord, went backward and died!

"Repent and turn" was God's remedy for the restoration of backward going Israel; and "repent and do the first works," is Christ's remedy for the restoration of churches that have forsaken him, and are going backward and not forward. "He that hath an ear let him hear what the Spirit saith to the churches."

Let us watch and pray, and always abide in the Word and work of the Lord, that we may abide in his love and joy and peace.

"Let the redeemed of the Lord say so. Whom he hath redeemed from the hand of the adversary." ISAIAH A. STORY.

In the religious statistics given by Dr. E. M. Bliss in the New York Independent of last week, we note one startling feature. It is there stated that Southern white Baptists are fewer by 6,571, than one year ago. We call for the proof of these figures. We think it is a mistake. We have asked Dr. Lansing Burrows, our statistician, as well as our several other-wood-things, about the matter. His reply is published in another column. Dr. Bliss puts the number of regular Baptists in the United States at 4,446,888, which is over the estimate we gave last week. The Roman Catholics are given 8,610,326; the Congregationalists 629,874; the Disciples 1,149,962; the Episcopalians 716,431; the Lutherans 1,666,878; the Methodists (North, South and colored) 5,029,121; the Presbyterians (regular) 1,199,323; Cumberland Presbyterians 219,192; the Unitarians 71,000; the Universalists 48,426; the Jews 211,627; Quakers 91,968; Dunkards (German Baptists) 111,287; Christian (F) Scientists (F) 1,000,000 (an estimate); Seventh Day Adventists 55,816; Mormons 800,000 (an estimate).

MAN is such a debtor to God that he can never pay his due to God; yes, the more we pay him the more we owe him for our payments.—William Secker.

YOU SHOULD NOT NEGLECT YOUR KIDNEYS

Because at all Times They Have the Most Important Work to Do.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, and if permitted to continue fatal results are sure to follow.

The kidneys filter and purify the blood—that is their work. So when your kidneys are weak or out of order, you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

Among the many cures of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, investigated by the WESTERN RECORDER, the ones which we publish this week for the benefit of our readers speak in the highest terms of the wonderful curative properties of this great remedy.

DR. MURKIN, PA., Oct. 21, 1900. "I had been out of health for a long time, and I was taking medicine from a doctor's prescription when I received your sample bottle. I stopped taking the doctor's medicine."

What a Woman Says of Swamp-Root.

Mrs. H. N. Wheeler, of 117 High Rock St., Lynn, Mass., writes on Nov. 23, 1900: "About 18 months ago I had a very severe attack of grip. I was extremely sick for three weeks, and when I finally was able to leave my bed I was left with excruciating pains in my back. My water at times took a very like coffee. I could pass but little at a time, and then only after suffering great pain. My physical condition was such that I had no strength and was all run down. The doctors said my kidneys were not affected, but I felt certain that they were the cause of my trouble. My sister, Mrs. C. E. Littlefield, of Lynn, advised me to give Dr. Kilmer's Swamp-Root a trial. I procured a bottle from my druggist, and found it a very pleasant medicine to take, and inside of three days commenced to get relief. I followed up that bottle with another, and at the completion of this one found I was completely cured. My strength returned, and to day I am as well as ever. My business is that of canvasser, I am on my feet a great deal of the time and have to use much energy in getting around. My cure is therefore all the more remarkable, and is exceedingly gratifying to me."

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

When your kidneys are not doing their work, some of the symptoms which prove it to you are pain or dull ache in the back, excess of uric acid, gravel, rheumatic pains, sediment in the urine, scanty supply, scalding irritation in passing it, obliged to go often during the day and to get up many times during the night to empty the bladder; sleeplessness, nervous irritability, dizziness, irregular heart, breathlessness, slow, unhealthy complexion, puffy or dark circles under the eyes, loss of ambition, general weakness and debility.

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

known and used the sample bottle of Swamp-Root. I afterwards took two of your large bottles, and it cured me entirely, and I have not felt so well for years. I thank you very much for sending me the sample bottle.

H. W. SMITH, 1021 Center St.



MRS. H. N. WHEELER, of 117 High Rock St., Lynn, Mass., writes on Nov. 23, 1900: "About 18 months ago I had a very severe attack of grip. I was extremely sick for three weeks, and when I finally was able to leave my bed I was left with excruciating pains in my back. My water at times took a very like coffee. I could pass but little at a time, and then only after suffering great pain. My physical condition was such that I had no strength and was all run down. The doctors said my kidneys were not affected, but I felt certain that they were the cause of my trouble. My sister, Mrs. C. E. Littlefield, of Lynn, advised me to give Dr. Kilmer's Swamp-Root a trial. I procured a bottle from my druggist, and found it a very pleasant medicine to take, and inside of three days commenced to get relief. I followed up that bottle with another, and at the completion of this one found I was completely cured. My strength returned, and to day I am as well as ever. My business is that of canvasser, I am on my feet a great deal of the time and have to use much energy in getting around. My cure is therefore all the more remarkable, and is exceedingly gratifying to me."

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

When your kidneys are not doing their work, some of the symptoms which prove it to you are pain or dull ache in the back, excess of uric acid, gravel, rheumatic pains, sediment in the urine, scanty supply, scalding irritation in passing it, obliged to go often during the day and to get up many times during the night to empty the bladder; sleeplessness, nervous irritability, dizziness, irregular heart, breathlessness, slow, unhealthy complexion, puffy or dark circles under the eyes, loss of ambition, general weakness and debility. Swamp-Root is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy that science has ever

known and used the sample bottle of Swamp-Root. I afterwards took two of your large bottles, and it cured me entirely, and I have not felt so well for years. I thank you very much for sending me the sample bottle.

H. W. SMITH, 1021 Center St.

DOORS SASH BLINDS

LUMBER.

W. J. HUGHES and SONS CO.,

Fourteenth and Maple Streets, Louisville, Ky.

AFTER THE TRIAL.

BY O. J. RULFIN.

Ah, we did not know the meaning
When the daylight died so soon.
And we passed within the shadow.

We were past the help of man.
And in vain we looked to heaven
For the solving of the plan.
We were doubting our Redeemer

While his presence filled the cloud;
We were trembling at the thunder
When his goodness spoke aloud;
But he led us through the valley.

And we learned why he had led us
Where the pathway was not plain;

THE WORK OF FAITH.

BY T. T. KATON, D. D., LL. D.

Address delivered at the Century
Celebration at Grace Temple, Phil-
adelphia, December 30, 1900

"Every house is builded by
some man, but he that built all
things"—house, man and all—"is
God."

When a great work is to be
wrought, a great man appears,
girded and trained of God, and
through him the work is accom-
plished. When the cry of the
oppressed Hebrews went up to
the God of Abraham, Isaac and
Jacob, and the time came that
the chosen people were to be deliv-
ered from slavery, trained by the
wilderness discipline and furni-
shed with the law, no jot or
tittle of which should ever pass
away, Moses was raised up to be
their leader, guide and lawgiver.

When corrupted by idolatry ac-
quired from the neighboring
heathen, Israel had to be roused
to a sense of her guilt and her
need, that she might be brought
back to the service of God, then
Elijah appears. When the way
is to be prepared for the coming
Lord, the rough places to be
made smooth, and the crooked
places straight—then we hear the
voice of John the Baptist in the
wilderness of Judea. When the
Gospel of grace is to be sent to
the nations, that those in dark-
ness may see the light of God's
love, Saul is stopped on his way
to Damascus and transformed in-
to Paul. When sacerdotalism
and sacramentalism had well
nigh stifled the spiritual life of
Europe, and the pure Gospel was
spoken only in whispers in the
forests, caverns and cellars, then
we hear Luther thunder forth,
"The just shall live by faith."

And when, emerged from the
long night of persecution, and
permitted to sit each under his
own vine and fig-tree, with none
to molest or make them afraid,
the Baptists seemed content sim-
ply to rest, "the world forgetting,
by the world forgot," then Wil-
liam Carey sounds the bugle call
of Foreign Missions, "Expect
great things from God; attempt
great things for God."

And now in the close of this
nineteenth, the proudest of all
the centuries; when God would
give the world an example and
an object lesson of the work of
faith; when he would show what
faith cheered by hope, and
strengthened by love can accom-
plish in church life, he sent into
an humble mountain home in
Western Massachusetts, a boy,
whom he trained, disciplined
and girded by struggle, sacrifice
and suffering, and gave to Amer-

ica and to the world—Russell H.
Conwell.

When the invitation came to
me to be present on this most
profoundly interesting occasion,
and to add mine to the other
voices which declare its meaning
and its lessons, I did not feel at
liberty to refuse; and I come to
emphasize this great work of
faith which God hath wrought
through his chosen servant.

The work of faith! "Neither
circumcision availeth anything
nor uncircumcision," writes the
great Apostle to the Galatians;
neither race nor privilege, nei-
ther rank nor station, "but faith
which worketh by love." Writ-
ing to the Thessalonians the
same inspired Apostle tells them
of his thanks to God and his
prayers for them: "Remember-
ing without ceasing your work of
faith, and labor of love and pa-
tience of hope in our Lord Jesus
Christ." Paul is fond of group-
ing "faith, hope and love—these
three," and here he describes
them. Faith works, love labors,
while hope gives patience. Work
is not the same as labor. Work
is the result of power, while la-
bor sacrifices and endures. We
often see great work with little
labor, and often also great labor
with little work. In the Epistle
to the Hebrews, faith is described
as "the giving substance to things
hoped for, the testing of things
not seen;" and in the first Epistle
of John it is written, "This is
the victory that overcometh
the world, even our faith."

Faith then is the motive pow-
er; it is that in us which works.
Belief is the assent of the mind,
while faith is the consent
of the heart, involving the will.
Belief is speculative; faith is
operative. Belief accepts; faith
acts. Ruskin has well expressed
it:

"In so far as it alone assuredly
did, and it alone could do what
it meant to do, and was, there-
fore, the root and essence (mark
those words) of all human deed,
it was called by the Latins fides,
or the doing, which has passed
into the French foi and the Eng-
lish faith. And, therefore, be-
cause in his doing always certain,
and in his speaking always true,
his name who leads the armies of
heaven is 'Faithful and True.'
Faith is at once the source and
substance of all human deed
rightly so called."

We see thus that the relation
between faith and works is the
same as that between doing and
deeds. "Show me thy faith
without thy works, and I will
show thee my faith by my
works," is equivalent to saying:
"Show me thy doing without
thy deeds, and I will show thee
my doing by my deeds." Of
course, there can be no deeds
without doing, and no doing
without deeds, and so "faith
without works is dead." At the
close of that roster of faith in the
11th chapter of Hebrews, the
Apostle gives a summary of the
works of faith by those he does
not take space to mention by
name, "who through faith sub-
dued kingdoms, wrought right-
eousness, obtained promises,
stopped the mouths of lions,
quenched the violence of fire....
turned to fight the armies of
aliens." And if an inspired
Apostle should arise to continue
the chapter, he might add,
"erected temples, established
hospitals, founded colleges and
built orphanages."

Faith is the basis of all effort—
the foundation of all endeavor.
We see this:

1st. In business.—Without
faith the world's trade cannot be
carried on. When doubt throws
its shadow over financial centers

we have a panic, and commerce
stagnates until confidence can be
restored. Let Philadelphia lose
faith in New York and Chicago,
while Boston and Paris have no
confidence in London, and the
world's business is paralyzed.
The successful merchant must
have faith.

2d. In society.—The whole
structure of society rests upon
faith. Go into a home and put
the husband to doubting his wife,
and destroy the wife's confidence
in her husband, and you have
ruined that home. Break down
the people's faith in government,
and you bring in anarchy.

3d. In knowledge.—All knowl-
edge rests upon faith. And since
there is a wide-spread notion
that faith and knowledge are in
inverse ratio, I dwell a little on
this point. How do I know the
objects around me are real? How
do I know, for example, that
that chair is real? Your idealist
and your Christian (?) scient-
ist (?) will tell you there is no
such thing as matter, and, there-
fore, no such object as a chair—
that our impression of such an
object is but an error of our
"mortal minds." I look in that
direction and see what seems to
be a chair. I argue if there be
no chair in that place, when I
attempt to sit there I will fall to
the floor, but if the chair be real
it will support me. I try it, by
an act of faith. I put it to the
test, and "faith is the testing of
things not seen," and find that
I do not fall to the floor, but am
supported. Now I know there is
a chair here. Thus knowledge
rests on faith.

There can be no advance in
knowledge without faith. If a
boy, learning his alphabet, should
refuse to believe, on the testimo-
ny of the teacher, that this letter
is "A," the other "B," and so
on, but should insist on finding
out for himself, could such a boy
ever become educated? He must
have faith in his teachers, and
believe what the teachers say,
because they say it, if he would
make any progress in knowledge.

And there could be no more
mistaken notion than that faith
and knowledge are opposed and
in inverse ratio—that the more
knowledge we have, the less faith,
and vice versa. Yet because the
progress of knowledge has ex-
plained, and explained away in
some cases, what people once
took on faith, there are those
who think that the progress of
knowledge pushes faith farther
and farther into the background;
so that were knowledge perfect,
there would be no room left for
faith. While it is true that faith
goes beyond knowledge, it is far
from true that knowledge mars
faith. Is it true that the more
you know of your family physi-
cian the less faith you have in
him? Then you had better dis-
charge him at once. Is it true
that the more soldiers know of
their commander the less faith
they have in him? Then victory
is impossible under his leader-
ship. Is it true, sir, that the
more you know of your wife, and
the more she knows of you, the
less faith you have? Teach other?
Then may the good Lord have
mercy on you both!

Since faith is the motive pow-
er of the soul, doubt, the oppo-
site of faith, brings paralysis and
death. This is all any doubt can
ever do—bring paralysis and
death. Will it be said that a
doubt is sometimes an advantage?
that when, for example, a candi-
date is over-confident of election,
or a general is over-confident of
victory, this over-confidence—
this faith—is but the prelude to
defeat; while, had he doubted,
the doubt would have stimulated

him to greater effort, and might
have led him to victory? I tell
you, nay. It was not his faith,
but his ignorance of the forces
arrayed against him, that led to
his defeat; in so far as he had
faith he was strong. The young
man who is full of doubt as to
his success in life, is sure to fail
unless he gets rid of those doubts.
The army which goes to battle
without faith, and thinking they
will probably be defeated, that
army is defeated already. Doubt
is demoralization. Only those
conquer who believe they can. I
make bold to say that never in
all history has a doubt been of
any advantage to any human be-
ing.

I know it is claimed that doubt
leads to progress in knowledge;
that if men did not come to doubt
the old theory, they would never
adopt the new and the true view
it is claimed, for example, that
had not Copernicus and Galileo
begun to doubt the Ptolemaic
theory of astronomy, they would
never have learned the true the-
ory, and thus progress in knowl-
edge starts with doubt. But
such a claim is without founda-
tion. The Copernican theory of
astronomy does not rest on doubt
at all, but wholly on faith.
Copernicus and Galileo did not
begin by doubting, but by be-
lieving. Copernicus had no tele-
scope, but he made his house at
Allenstein—still shown to the
traveler—into a rude observato-
ry, by putting holes in the walls
so that he could watch and meas-
ure the motion of the stars. Thus
he discovered facts which were
inconsistent with the Ptolemaic
system, and it was his faith in
those newly discovered facts, and
not doubt of the old theory, that
led to his finding the truth. Sim-
ilarly Galileo, taking up the
facts of Copernicus, and adding
to them what he discovered
through his telescope, trusted
those facts, and thus declared
that the sun, rather than the
earth, is the centre of our sys-
tem. It is not by doubt but by
faith that all progress in knowl-
edge has been made.

It is like ascending a ladder;
but by getting hold higher up.
Should we let go before we have
hold on a higher round, we would
fall; and we let go only because
we have a higher hold. So in
knowledge, the ascent is not by
doubting and letting go the old,
but by faith in the newly found
facts. Believe me, doubt is al-
ways and everywhere weakness;
while faith is always and every-
where strength. And yet, strange
to say, there are those who pride
themselves on their doubts. There
are young men, very young some
of them, who fancy it is a mark
of intellectual superiority for
them to doubt what their fathers
and mothers believed; thus glory-
ing in their shame. We should
cultivate faith and seek by all
proper means to get rid of our
doubts. Only by faith can we
appropriate truth, and there is
more truth than we will ever get
believed, do we our best. Geo.
Eber's well says that "A lie stains
the soul, but a doubt eats into
it" and Lord Lytton adds:
"Strike from mankind the prin-
ciple of faith, and man would
have no more history than a flock
of sheep." The great Shake-
speare declares: "Our doubts are
traitors, and make us lose the
good we oft might gain, by fear-
ing to attempt." Let me quote
one more. Surely Prof. Thomas
H. Huxley, the chief apostle of
agnosticism will not be suspect-
ed of any theological bias, and
he said: "No man, who has
studied history, or even attended
to the occurrences of every-day

Edison Phonographs
Are the only kind worth having.
Know Gramophone also all over
the world. The "Ray" line of Guitars,
Mandolins, Violins and Banjos are sold
under guarantee. They are unequalled
for quality and tone. Our prices on
musical instruments are the lowest in
the city.
RAY PHONOGRAPH CO.,
624 Fourth Ave., Louisville, Ky.

MEMPHIS HOTSPRING RAILWAY
The best line to Kansas City, St. Joe,
Omaha, Pueblo, Denver and all points
West. Pullman Sleeper and Free Reclining
Chair Cars on all trains. Home-seeker ex-
cursion tickets on semi-monthly ex-
cursions to Southern Missouri, Kansas, Ne-
braska, Indiana and Oklahoma Territory
and other points. The Missouri
Pacific is the only line operating ten fast
trains daily between St. Louis and Kansas
City with connections for the West. Be
sure that your ticket reads via this popular
route. For particulars, rates, free descrip-
tive literature, map, time-table, etc., consult
nearest ticket agent or address H. T. G.
Mathews, T. P. A., W. Main St., Louisville,
Ky., or H. A. Townsend, G. F. & T.
A. St. Louis, Mo.

Free Reclining Chair Cars on all trains.
Elegant Pullman Sleeper and Free Reclining
Chair Cars on all trains. Home-seeker ex-
cursion tickets on semi-monthly ex-
cursions to Southern Missouri, Kansas, Ne-
braska, Indiana and Oklahoma Territory
and other points. The Missouri
Pacific is the only line operating ten fast
trains daily between St. Louis and Kansas
City with connections for the West. Be
sure that your ticket reads via this popular
route. For particulars, rates, free descrip-
tive literature, map, time-table, etc., consult
nearest ticket agent or address H. T. G.
Mathews, T. P. A., W. Main St., Louisville,
Ky., or H. A. Townsend, G. F. & T.
A. St. Louis, Mo.

Pullman Tourist Sleeper leaves St. Louis
8:15 P. M. Thursday, Nov. 15th, and
every Thursday thereafter, via Union Mountain
Route through Little Rock to Fort Worth,
Texas and Pacific Ry. through Dallas and Fort
Worth to El Paso, Southern Pacific to Los
Angeles and San Francisco without change.
The ideal route for winter travel through
the "Winter South," avoiding ice and snow
blockades. Special agent in charge of
sleeper. Connection made with this ex-
cellent service at Little Rock, leaving
Memphis (from Mountain Route) 8:10 P. M.
every Thursday. Low rates one way and
round-trip to California points.
For particulars, rates, free descriptive lit-
erature, time-table, etc., call on nearest
ticket agent or address H. T. G. Mathews,
T. P. A., W. Main St., Louisville, Ky., or
H. A. Townsend, G. F. & T. A. St. Louis, Mo.

Illinois Central.
BEST AND QUICKEST
LINE BETWEEN
Louisville, Memphis and
New Orleans
Two Fast Trains Daily
Ventilated Throughout
and Lighted by Gas.
Cafe Diners
Buffet Library Cars
Pullman Sleepers
Free Reclining Chair Cars
Close connections to and
from Arkansas, Texas
and the Southwest.
NEW HOT SPRINGS LINE
VIA MEMPHIS
Through Sleeper reser-
vations from Chicago, Cin-
cinnati, Louisville or New
Orleans to Hot Springs
EXCURSION SLEEPERS THROUGH
TO CALIFORNIA from Chicago, Cincinnati or
Louisville, without change, and at low
rates.
Particulars furnished by any
Illinois Central Agent
A. E. Hansen, Wm. Alfred Kellard,
T. P. A., CHICAGO A. G. F. A., LOUISVILLE

EDITORIAL.

THE TEMPLE CELEBRATION.

It was the writer's privilege to be present and to take part in the special celebration in the Temple in Philadelphia, December 30th and 31st and January 1st. The closing of the old and the opening of the new century were appropriately commemorated, and great additional interest was given to the occasion by the baptism of the 4,000th candidate during the eighteen years of Dr. Conwell's pastorate. Up to Sunday he had baptized, during his term of service, 3,976 candidates, and 41 more stood approved for baptism.

The exercises opened Sunday with a prayer-meeting such as they have every Sunday morning. Then the great congregation assembled in the main audience room, which seats 3,500 and will hold 4,000. It was full. Dr. Conwell opened the exercises, and then leaving the meeting in the hands of Dr. Geo. A. Pelz, associate pastor, he went across to the chapel of the College adjoining, and made a talk at the "young people's church," as they call it. Every Sunday morning the Rev. Thos. J. Cross, also associate pastor, conducts a regular church service here for the young people, at the same hour as the worship in the Temple. Then Dr. Conwell goes on to a large room in the basement where two ladies have a congregation of children under religious instruction. He stops and gives them a short talk. This is called "the children's church." Then Dr. Conwell returns to the main audience room in time to preach to the mighty throng.

DR. CONWELL.

Such is the regular order, but this time, instead of Dr. Conwell, we heard Mr. Thomas O. Conant, LL. D., of New York, and of the Examiner. He is a layman, and a son of the great Baptist scholar, Dr. T. J. Conant. The address was a masterly one on the subject of church expansion. He sketched the rise of the New Testament church, as founded by Christ and completely organized by the Apostles under the guidance of the Holy Spirit. Then he indicated the two methods of expansion; 1st by departure from New Testament lines, as seen in the cases of the Papiets, Greeks and others; and 2nd by following out those lines, as the Baptists ought to do, and had imperfectly done. He urged this great church to go forward along those lines, and congratulated pastors and people on their great work.

After the benediction the three pastors were in their offices, and the people thronged to see them; strangers to meet them, troubled ones to be comforted, inquirers to be directed, curious ones to get information and cranks to get a hearing.

At 2:30 P. M., the regular Sunday-school hour, the great school assembled as usual, and the exercises took special shape from the occasion, though the regular lines were followed. This school has graduates, senior, intermediate, junior and primary departments, and everything moves like clockwork, yet without the slightest constraint.

NIGHT MEETING.

At night there was a preliminary prayer-meeting conducted by Dr. Pelz, as all these meetings are, Dr. Conwell coming in,

leading the singing and talking, and then passing out. For this wonderful man is an accomplished musician, in addition to his many other gifts and graces.

After this meeting we go into the great audience room, which is again filled, despite the rain. Admission is by ticket, and by a mistake tickets had been given out by two committees, instead of one, and to their dismay they found they had given out 1,500 more tickets for this night meeting than there were seats. The rain was accepted as a providential relief from what would have been an unpleasant embarrassment involving risks of giving offense. The rain thinned out the attendance to the point where the great room could accommodate them, but no more.

The writer spoke on the work of faith, and the address is published in this issue of the Recorder.

After the meeting there was an interesting and inspiring after-meeting, as is usual.

OVER 4,000 BAPTISMS.

On Monday night the baptisms took place. The candidates were received by Dr. Pelz who handed them to Dr. Conwell, who baptized them and then turned over to Mr. Cross, who led them out. Dr. Conwell received from each candidate a confession of his personal faith in Christ, and made brief remarks suited to each case. The 4,000th one was the youngest of the 88 who were then baptized, and a special prayer was offered for him. The choir sang stanzas between the baptisms. It was all deeply impressive.

NEW CENTURY WELCOMED.

After the baptisms the usual after-meeting was held, where Dr. Conwell spoke, and asked those ceairing to be prayed for to rise. A number rose. Then the meeting was turned into a social and fraternal gathering until 11 P. M., when all again repaired to the great auditorium, where were brief addresses by the pastors, Dr. John Gordon and the writer. At 11:50 all repaired to the street, while the band gathered on the lofty balcony, and exactly at mid-night, when the new century began, the mighty throng sang with spirit and power,

"Praise God from whom all blessings flow."

The next day was spent in arranging sittings for the year, in receptions by the pastors, refreshments being served, closing at night with several brief platform addresses by Philadelphia brethren. It was an inspiring time throughout.

This great church is in a constant revival. They hold no protracted meetings, but, strange to say, hold church fairs instead. And actually these church fairs are used primarily to lead sinners to repentance and faith. Every fair results in an ingathering; and that is its purpose, rather than to raise money.

THE COLLEGE.

The Temple College is, in point of attendance of students, the largest educational institution in the world, the number in the last year reaching 8,000 all told. This is more than now attend the great Modern university in Cairo, Egypt, which stands second in point of numbers.

The Temple College is adapted to the wants of everybody, and the recitations go on from 8 A. M. to 10 P. M. Many wage-earners attend. Thorough courses are provided in everything, from systematic theology to cooking. Nothing is free, not even theol-

ogy; though the prices are very low. They find that free advantages are not appreciated.

THE HOSPITAL.

Beside the College, of which we will speak more at length in the near future. Dr. Conwell and his coadjutors, under his leadership, have established the Samaritan Hospital, which now averages about one thousand patients a month; it being necessary to rent rooms on adjoining premises to accommodate them. Every patient hears the Gospel earnestly presented.

THE ORPHANAGE.

As if all these were not enough, Dr. Conwell branched out still farther, and started an orphanage for the care of the children of policemen and firemen who fall in discharge of their duty. This institution is doing a blessed work.

The Temple has two lady missionaries, who devote themselves to visiting in the church and Sunday school, as well as in trying to reach new families and bring them to attend worship. The institutions named have, of course, their complete organization, with Dr. Conwell as President of each.

Add to all this that Dr. Conwell lectures in all parts of the country, delivering an average of 200 lectures a year, and being, probably, the most popular lecturer on the American platform. How all this is done, is the miracle God is working through this wonderfully gifted servant of His. It is wonderful.

We have a striking illustration of the action of freedom of speech cherished by many people in the case of Ex-President Harrison. He made an address at Ann Harbor, Mich., before the State University, and published the address in the North American Review, taking a position in regard to the status of Porto Rico and the Philippines contrary to the position of the Administration. A number of the close friends of the Administration in Washington have expressed their emphatic disapproval of the Ex-president's utterances; whereupon some of his special friends cry out that Gen. Harrison is a free man, and the friends of the Administration have no right to object to what he says; that such objection is a violation of true American freedom of speech, &c.

This is right funny. Nobody denies Gen. Harrison's right to speak his mind, his freedom demands that; but have not those who oppose his views an equal right to express their minds also? What becomes of their freedom of speech if they are to be denied the right to object to Gen. Harrison's utterances?

Yet, strangely enough, we see this same notion cropping out in various directions. A preacher or professor assails what many believe. Those whose faith is attacked object to the preacher's or professor's utterances, and forthwith the cry is raised that they are suppressing his freedom and violating his liberty, forsooth! Superlatively ridiculous as this is, yet we often see it illustrated. We need a new definition of freedom of speech, viz.—that every man has the right to say what he pleases, and nobody has any right to reply or object to what he says. That is just the size of it, and it is surprising how many people who pass for having good sense, fall in with this ridiculous notion.

We express no opinion on the merits of the issue between the

Administration and the Ex-President (they are both of the same party), but cite the instance as a good illustration of the wild notion of liberty now, alas, widely prevalent.

"When the doctrine of apostolic succession is set at naught by our Baptist brethren, then what becomes of the theory of restricted communion? Can the practice any longer be justified? If so, how? While having the utmost respect for our doctrine, let us also have due respect to logical consistency."—Central Methodist.

We turn this question over to the Journal and Messenger, and to those Baptists who will not admit the continuity of Baptists since the days of the apostles."—Western Recorder.

Does the WESTERN RECORDER mean, then, to intimate that the practice of restricted communion is bound up with the doctrine of what the Methodist paper calls "apostolic succession," and that the WESTERN RECORDER itself calls "the continuity of Baptists"? Surely we are hearing strange doctrine these days, and if such leadership as the RECORDER is to be accepted, then Baptists are left defenseless. We have been learning and teaching Baptist doctrine for a considerable period. We hear now for the first time any hint that restricted communion and churchly succession stand or fall together.—Religious Herald.

No; the WESTERN RECORDER did not mean to intimate anything of the sort. The doctrine of "the continuity of Baptists" is "bound up" in the New Testament, and the doctrine of restricted communion is bound up in the New Testament likewise. They both rest on the same authority. "If such leadership as the RECORDER is to be accepted, then Baptists" so far from being "left defenceless," will have no exposed point, but will be impregnable fortified. Whatever may be said of the WESTERN RECORDER, it is not charged that there is any weakness in its doctrine.

The Herald claims to "have been learning and teaching Baptist doctrine for a considerable period." Very well, will not the Herald tell us just what doctrine of the Atonement it teaches? This is the most fundamental of all doctrines to sinners. We would really be glad to know. Then why does not the Herald answer the question of the Central Methodist?

A CHICAGO paper estimates that the people of the United States contributed to benevolent objects last year the sum of \$10,000,000. That is a large sum, yes, but when we remember that the earnings and profits of our people for the year was the enormous sum of \$30,000,000,000, as estimated by this same paper, the amount seems small. Sixty millions is only three-tenths of one per cent. Had the tenth been forthcoming, the amount given would have been two billions of dollars. Where would we have put it all?

The Bishop of Hereford attributes the low state of political honesty to the fact that the "systematic moral training of children, whether at home or school, has of late years noticeably declined. Under the taking names of liberty and evolution, we have come to leave our boys and girls to fashion their moral code pretty largely for themselves."

In addition to the amounts reported for the Texas tornado sufferers, we have received \$2.00 from the Rev. C. W. Hollowman, of Oregon. The amounts received came from all parts of the land. We will continue to receive and forward any amounts that may be sent us.

Editorial Varieties

There are, strange to say, professed Christians who had rather be styled than to be right.

When the Pope signs his official signatures, he uses a quill pen, taken from the wing of a dove.

It may be written on many a tombstone, "Here lies the body of —, because he would have his own will."

Dr. Knusel H. Conwell is to lecture in Library Hall, Louisville, on the night of March 25th. He will deliver his famous lectures—Acres of diamonds. He will have a full house, of course.

Mrs. E. McEwen renews her subscription for "the fortieth time" and she writes: "I am not tired reading you yet." We wish for this and the other members of the faithful "Old Guard" the happiest year of all their lives.

Now that the new century has begun, we are hearing in all directions of the old people who have lived in three centuries. It would be well to get a list of them. That some false claims along this line will be made goes without saying.

M. de Biowitz, the Austrian-French writer for the London Times, thinks the great evil in society to be remedied in the new century is materialism. That it is a great evil to one will deny, but that it is the chief evil, we are far from believing.

Episcopals and Congregationalists, according to the Interior (the Fifth) are adopting prayers for the dead, and are more and more coming to offer such prayers. This involves a belief in purgatory, and we expect that three same people will take up purgatory next.

The Warren mansion on the E. E. Corner of Fourth and Walnut streets is given up largely to doctors in waiting. Their signs hang out freely. It happens that there is in the building an office of a dyeing establishment, and along with the numerous doctors' signs the passersby reads "Fancy dyeing" in bold letters. Rather a suggestive sign in the connection.

Ex-President Benjamin Harrison struck the commercialism of the age a heavy blow and at the same time emphasized the fundamental principle of liberty when he said, the other day: "God forbid that the day should ever come when, in the American mind, the thought of man as a 'consumer' shall submerge the old American thought of man as a creature of God, endowed with inalienable rights." Amen and amen.

According to Prof. Mainelli, the aggregate wealth of the leading nations is distributed as follows: United States, \$4,000,000,000; Great Britain, \$4,000,000,000; France, \$2,000,000,000; Germany, \$2,000,000,000; Russia, \$2,000,000,000; Austria, \$1,000,000,000; Italy, \$1,000,000,000; Spain, \$1,000,000,000. The wealth of these countries could furnish 1711 spines to every man, woman and child on earth.

Of the 36 men who have been Presidents of the United States, 7 were born in Virginia, 3 in Ohio, 3 in North Carolina, 3 in New York, 3 in Massachusetts and one each in Kentucky, Pennsylvania, New Jersey, Vermont and New Hampshire. The seven elected since the close of the war were all born in the Northern states. Up to that time, eleven were born in the South and six in the North.

Dr. George G. Groff, of Lewisburg, Pa., dispenses the oft-repeated statement that farmers' wives furnish a larger proportion of insane than any other class, and he shows that the proportion is greater among merchants' wives. It is shown also that more crazy men than single men get married. This marriage promotes sanity. More than twice as many single men are lunatics as married men. So a man without a wife is twice as liable to land in a lunatic asylum as is the married man. Wives are a great means of bringing men to their senses.

The writer on his recent visit to Philadelphia greatly enjoyed meeting many of our leading men. Dr. Wood of Crosser Seminary, now "eighty years young," with his mind clear, his body vigorous and his heart warm; Dr. Rowland, Seymour and Flippo of the great Publication Society, rejecting over the prosperous year just closed and the bright prospects before them; Dr. E. B. Tupper, who kindly showed the writer through the splendid new house of worship of the old First church of which he is pastor; Dr. George C. Needham, the famous evangelist, just from Texas and soon to return; Dr. G. E. Rice, the veteran pastor of the Tabernacle church; Dr. B. L. Whitman, pastor of the great First church, but remembering pleasantly his sojourn in the South and his intercourse with his Southern brethren; Dr. E. M. Poteat, with his charmingly better half, daughter of the late Dr. A. J. Gordon, of Boston, and himself the successor of F. B. Hanson and Wayland Hoyt; Dr. F. S. Dobbins, famous for his recent missionary books; Drs. W. H. and Charles Warden, physicians, brother and nephew of our own Dr. J. W. Warden, with their noble and accomplished wives—these and others, beside those connected with the Temple work mentioned elsewhere.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached on "Christ's suffering without the gate," and on "Good resolutions." The Young Ladies' Missionary Society turned over \$50 for Foreign Missions; \$1,115.00 reported for Home Missions. One received by letter. Deacon Sherrill's funeral at 3:30 p. m.

Broadway.—Pastor Jones preached on "The Spirit's message to the churches." Church family gathering at 8 p. m. No meeting at night; \$11,000 raised by the church for objects outside their home expenses. Four joined by letter; 120 additions during the year, including the exodus from Walnut-street. Most of those who left Walnut-street went to Broadway.

Chestnut-street.—Pastor Weaver preached on "God so loved the world," and on "Neglecting Christ." One received by letter; 120 additions during the year, including the exodus from Walnut-street. Most of those who left Walnut-street went to Broadway.

East.—Pastor Felix preached at both hours. Sunday-school rally. One received by letter.

McFerran Memorial.—Pastor Hamilton preached on "The holy of holies of the New Testament" and on "Wanted, a man." Three received by letter.

Twenty-second and Walnut.—Pastor Dement preached on "Looking around," and on "Looking ahead." Five received by letter, one for baptism and two baptized. Watch meeting of special interest. Sunday-school increased.

Clifton.—Pastor Foster preached on "The pastor's work," and on "Man's need of a refuge."

East Main.—Pastor Cooper preached on "God as a sun and a shield," and on "Joshua's getting ready to enter Canaan."

Franklin-street.—Pastor Jenkins preached on "Work," and on "Doing with our might." Pastor entered his third year. There were 64 additions during the year, beside 41 additions to other churches under his labors.

German.—Pastor Wm. Ritzmann preached on "The budding staff of Aaron," and on "We would see Jesus." Watch-night meeting Monday night. One joined by letter. Week of prayer observed.

Highlands.—Pastor Dawes held roll call and covenant meeting, and at 3 p. m. Bro. Simms made a missionary talk. Eight received by letter, including Dr. Eager and family.

Logan-street.—Pastor Montgomery preached on "Some things to be done with us into the new century." End on "The danger of neglecting salvation." Meeting nightly this week.

Parkland.—Pastor Taylor preached on "The value of purpose," and on "The sinner, the Saviour and the messenger, the three interested in the salvation of souls."

Portland-avenue.—Pastor Trails preached on "Honoring the church," and on "The ideal husband."

preached on "She hath done what she could." Jacob's Addition.—Pastor Whittinghill preached on the "Evidence of the new birth."

SEMINARY NOTES.

The idea of January! A horde of chart-drawers at work. A. B. and C are all busy. "At home" next month.

T. M. Smith has been called to Waynesburg, Ky. Dr. Eagered our mid week prayer-meeting. His subject was "prayer."

J. T. McClothlin supplied last Sunday at Midway, Ky. W. J. Paok supplied at Huron, Ind.

S. H. Bennett has been called to Mt. Sterling. Preached his first sermon as pastor last Sunday.

J. G. Parize, at the weekly Monday night missionary meeting, addressed the student body of "Italy."

C. A. McFall reports the mission work at the School of Reform progressing. Three professions last week.

J. F. Smith reports a fine day at Letta, Ind., last Sunday. His work is in better shape than ever before.

George F. Hambleton, a former student and a Th. D., passed through Louisville last week and in a day or two he returned as "invitations."

Bro. Hambleton and wife sailed for Japan under the appointment of the S. B. C. Board.

Dr. Mullins made a visit to the dining hall Monday. Mrs. Mullins came with him and, with him, wished us all "a most happy new year."

The society for missionary inquiry had a feast of good things last Tuesday week. The programme was different from the usual one in that "home talents" alone was used.

HAL. F. BUCKNER. THE STATE. A meeting began with Meeting Creek church, Saturday, Nov. 10, and continued fourteen days.

Bro. J. E. Shropshire writes: "Bro. G. W. Arzibrite has preached for Clover Bottom Baptist church two years and eight months, two Sunday evenings in each month. He has done a great work for the church and community. He has resigned and gone to Paris, Harrison county. We are sorry we could not keep him. His is a good pastor and preacher. His place will be hard to fill."

Pastor Preston Blake writes from Lexington: "We closed recently a very fine meeting at the First church. We were assisted by Bro. Fred D. Hale, of Owensboro. There were 28 additions, besides the church was greatly helped. Bro. Hale opened up the Scriptures, and the Lord blessed His word. The best thing about it, that a meeting of Bible study and Bible preaching does not close when the evangelist leaves. We have had additions nearly every Sunday since. My good people decided last Sunday to increase the pastor's salary."

Bro. Jas. W. Clore writes: "A most excellent service was held at Harrod's Creek Baptist church, Oldham county, on the first Sunday of the new century. The theme of the discourse was 'A Forward Movement,' and the Lord was glorified by Bro. O. L. Powers of North Carolina, and was duly appreciated by the audience. Bro. Powers will preach again on the next Sunday. All are cordially invited."

Pastor Francis W. Taylor writes: "I have just closed my second year as pastor of the First Baptist church of Henderson. I have been baptizing converts nearly every Sunday for two months. I closed the year and the century by baptizing a man and a boy. During the two years we have had 120 additions, and received into fellowship 120, a net gain of 118. Our

SUNDAY SCHOOL BOARD

SOUTHERN BAPTIST CONVENTION.

J. M. PROST, Corresponding Sec'y.

EACH ORDER contributes to the Bible Fund, and features the Sunday-school literature of the Convention.

ITS PERIODICALS

To be changed and much improved with January issue. PRICE LIST PER QUARTER.

Table listing prices for various publications: The Teacher, Advanced Quarterly, The Primary, The Primary Leaflets, The Primary Leaflets (enlarged to 1 page), The Primary Leaflets (monthly), Bible Lessons (monthly), Bible Lesson Pictures, Picture Lesson Cards.

B. Y. P. U. QUARTERLY For Young People's Prayer Meetings. Per quarter, 10c. single copy; 10 or more to same address, 6c. each. BAPTIST SUNDAY-SCHOOL BOARD, 97 NORTH CHERRY STREET, NASHVILLE, TENN.

present membership is 688. We have contributed for all purposes \$6,664.33. Bro. T. N. Compton is to aid us in a meeting soon."

Pastor Trotter, of Bardotown, writes: "I am especially blessed in the kindness of my people here. Near 100 names are connected in our way or another with tokens of love that have come to our home in the last two weeks—a \$20 gold piece among them." We congratulate the Bardotown saints on their kindness, as well as Bro. Trotter on being the recipient of it.

OTHER STATES.

Pastor J. H. Taylor writes from Dodd, Texas, under date of December 30: "I go this week to take charge of the church at Clarksville, Texas. Please change my address. God bless our editors and all the workers for the Master throughout the new year."

Bro. J. A. Campbell, of Buie's Creek Academy, North Carolina, writes telling of the burning by an incendiary of their fine academy building. The academy, during the fall term, 315 students from 26 counties. This burning will not prevent the continuance of the work. Despite the loss, for which there is only \$1,000 insurance available for rebuilding the Academy will go on, and Brother W. C. Barrett has been added to the faculty. Bro. Campbell is Principal, and he asks help from all friends of education. He closes his note with: "For a number of years I have read your paper. I like it much, but my way seems dark now."

Pastor W. H. Reddish has accepted the call to Morgantown, N. C., and entered upon his work.

Chief Justice W. T. Faircloth, of North Carolina, who died recently, was a Baptist, and left property worth \$50,000 to the Baptist Female University, 4100th Street, Baptist Orphanage, North Carolina, and his library to Wake Forest College.

Buie's Creek Academy, N. C., was burned December 20, 1900, but has arranged to open for work Jan. 8, 1901, and will provide room for its 315 students. Prof. J. A. Campbell is the owner.

A meeting in the Crawfordville church, Georgia, continued for 8 days, and closed with 21 additions to the fellowship of the church.

A meeting in the New Hope church, Louisiana, closed with only 8 additions, but they were all young men. The only convert in one meeting was a boy, but that boy was Moffat. May this meeting in the New Hope church prove by the lives and works of those three young men one of the greatest meetings ever held.

A meeting in the Bristlebean church, Louisiana, closed with 19 additions to the fellowship of the church. There were several others converted who will be received later.

Pastors Lundermill and Galtin of Florida, have assisted each other in meetings in the churches. There were 19 added to the West Bay and Grassy Point churches of which Bro. Galtin is pastor and 25 to the Lovendale and Pleasant Hill churches of which Bro. Lundermill is pastor.

A three weeks' meeting in the Mt. Pleasant church, Boone county, Mo., closed with 20 additions to the fellowship of the church.

Eld. T. J. Wilbanks held a meeting in the Mt. Olive church, Linn county, Mo., which continued two weeks, and closed with 10 professions of religion and 10 additions to the fellowship of the church. Forty-three have been added to the fellowship of the Mt. Salem church, Mason county, Mo., as the result of a twelve days' meeting.

The Lone Pine church, Howell

BIBLES

M. M. and 17 cents. TESTAMENTS 4, 5, and 6 cents.

According to size of type and number ordered.

TEACHERS' BIBLES, FAMILY BIBLES, PULPIT BIBLES.

From Lowest to Highest in Make and Prices. Large Descriptive Catalogue sent free on request.

county, Mo., has set apart Bro. T. F. Adams to the full work of the Gospel ministry.

As the result of a meeting held in a school house a church has been constituted at Conway, Mo. There were 8 who came with letters and 10 were baptized. Of these 6 were men, heads of families.

A meeting in the Arxvassa church, Mo., resulted in 15 additions to the fellowship of the church.

Pastor P. H. Fontaine of North Carolina, has held meetings in three of his churches. There were 17 added to the church at Amis chapel, 23 at Grassy Creek and 8 at Averett.

The Shiloh church, N. C., was greatly blessed in a meeting which added 16 to its fellowship. Others were converted who will join later.

A meeting in the Oak Ridge church, Mo., resulted in 21 additions to the fellowship of the church, all by experience and baptism. Two others stand approved for baptism.

There were 16 professions of religion and 11 baptisms in a meeting in the Cedarville church, Mo.

Twenty-four have been added to the fellowship of the Nabo church, Mo. Twenty-three by experience and baptism.

A six days' meeting in the Winns church, Va., closed with 20 additions to the fellowship of the church, all by experience and baptism.

The Grove-avenue church, Richmond, Va., has set apart Bro. Rook to the full work of the Gospel ministry.

A meeting in the Bethlehem church, Va., resulted in 51 professions of religion and 41 additions to the fellowship of the church.

DEACON M. W. SHERRILL, whose 51st birthday we recently chronicled, passed peacefully away early on last Saturday morning. He was born in Mayville, Dec. 20th, 1850. He came to Louisville in 1848, and has lived here ever since. He is the last of the members of the original General Association of Kentucky to pass away. This body was organized in the First church of Louisville in 1827. When the Jubilee was held in 1867, there were 7 survivors of the first organization. Now they are all gone, and the first body is now complete in Heaven. For over half a century he has served as a deacon of Walnut-street church, in whose fellowship he died. He was buried Sunday afternoon, Pastor Eaton conducting the funeral.

THE absence of the editor has hitherto prevented our tendering our condolence to the bereaved church and bereaved family at Midway, Ky. Pastor H. G. Ferguson's sudden death after only a few months' decease, was a heavy loss to the church. The writer has known and loved him for years. He did a fine work in Waynesboro, Va., and we cordially welcomed him to Kentucky and congratulated our church at Midway on securing his services. He is the best of his people, now grieved by his death. No one thought for a moment that he would die as the result of a carbuncle which had been operated upon, but God ordered differently. Mrs. Ferguson has returned to her friends in Charlottesville, Va., bearing the sympathy of many loving hearts. We tender our condolence.

Own comparison suggests another. You recently quoted, approvingly, a comparison of the Baptist Congress (?) to an operation for appendicitis. Is it not rather the reverse, unless, through which the disturbing substances with their accompanying pain and corruption work themselves to the surface? Yours truly, C. T. DANIEL, Eagle Rock, Va.

CLOVER CREEK CHURCH.

The pastor of the above-named church, wife and little ones again are made happy, and our hearts are filled with gratitude for our people at that place for more reasons than one, some of which I will name. In November they gave their pastor a unanimous call for the fourth year's work, adding \$25 to his salary, and at the same time paying a few dollars more to him than they agreed to pay last year, settling in full with the pastor. There are some examples that even Baptist churches ought to follow! By the effort of some of our consecrated women, we now have a beautifully papered house, and I suspect painted benches by this time, and other improvements. Christmas morning the pastor went down to meet "Old Santa Claus"—old but always new—and we found him again in four boxes from our dear people of Clover Creek. We recognize with gratitude some names not on our church roll. A slide and horse were procured, and the pastor walked right out in the middle of the street, following the gift with the heart of a boy in his first new boots. And when those boxes were opened, we noted with much pleasure the names on each package, and our hearts were thrilled with joy as we remembered that by the "grace of God" their gifts and ours were "bound in the bundle of life with the Lord our God." And so it is easy and sweet to sing, "Bless be the tie that binds our hearts." But, if my people had stopped with this, their pastor would have been sad when he lifted a boy in his first new boots, and that are ready for the reapers to enter and work in the interest of our Lord and Saviour unto the salvation of immortal souls. They did not stop their love at the pastor's door, but also heard that cry from distant lands, "Come over and help us," and gave of their means to help us to that great throng of blood-washed beings who, with us, shall sing that "new song" around his throne when the battles of life are over. Their work is happy, and our hearts were filled with gratitude. Was the statement too strong? We are satisfied with it. It is the best we have.

Permit me to say in this little note that what I have said about my Clover Creek work is but a part of the spirit about a large proportion of the rest of the work that the Lord has given to me. We have received many tokens of gratitude and love from our home people—almost a constant thing. And so our affections go out to all of our people, for even have in my heart of hearts now some "nice present" that were once in somebody else's heart. Wonder if they miss them? Dear helpers in the Lord, let us pour out our heart's gratitude to Him that has given to us His Spirit for He only is worthy to receive. Bless His Holy name. J. T. LEWIS, Pastor.

ORDINATION.

By request of New Harmony Baptist church, Elds. J. H. Spurlin, J. C. Engles, W. A. Barnes and Deacons C. Rogers, J. L. McGill and J. W. Collins first called in to give a complete setting apart to the full work of the ministry Bro. Staly. The examination was conducted by J. H. Spurlin, which proved that Bro. Staly was sound in Bible doctrine. He does not believe in the "universal" invalidity of church members believe that in all ages there have been men and women who have been true to the faith once delivered to the saints. Bro. Staly is a graduate of the Seminary, taking the English course. He is a zealous, consecrated worker in his church, and is recommending him to churches that may need a pastor. W. A. BARNES.

FREE TO EVERYBODY.

Dr. J. M. Willis, a specialist of Crawfordville, Ind., will send free by mail to all who send him their address, a package of Pany Compound, which is two weeks' treatment with printed instructions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, grippe, and blood poison.

We are in receipt of the announcement of the marriage of Miss Virgilia, the daughter of Mr. and Mrs. James F. Witherspoon, at their beautiful home near Harrodsburg, Ky., to Mr. John J. McGee. We extend our congratulations.

THE greatest foes of missions are prejudice and indifference, and ignorance is the mother of them both.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

THE CHILD WHO HADN'T ANYTHING.

BY A. L. SYKES.

I found a child on a summer day, As the children played on the green together. Who did not, would not join in the play, Though they romped like mad in the sun-ny weather.

"I want a doll, a horse, and a ball—" These were the words I heard her say—"And a box of potato and a jump-rop, too." As I stopped there on my way.

A small white lamb had strayed from the flock, And he frolicked and leaped along in his play. We thought we'd go and speak to him, too; But he bleated, and ran far on and away.

"There's aught I want but my mother!" Did I make a moral? 'Tis not worth while, For there it shows in the little girl's smile!

AUNT MATILDA'S "AKES."

BY HENRIETTA GENNEAUX WOODS.

It was Saturday morning, and the great Center Market in Washington was a scene of busy life. Fish and meat stalls, counters piled high with vegetables and fruits, were driving a flourishing business, and here and there, diffusing their radiant and graceful smiles, were the real necessities of life, were stalls piled with the florists' beauties.

Crouched outside against the market building were rows of lesser dealers, with wares piled upon rude, home-made stands or placed in baskets. Picturesque and colored women were among them, with the impress of slave times written on their wrinkled faces.

"Befo' de wah" she had been one of many slaves on a big Georgia plantation. They had scattered widely in these years, but Aunt Matilda had been hidden them before, but sometimes Aunt Matilda's thought turned wistfully to the sunny South.

"I tell you what," she said, "that storkin' laig's gittin' heavy, an' befo' I know it I'll be a heap older eye." "An' Gawgw!" The bene had been layin' right smart—they's a dozen an' a half in this yer basket.

"I tell you what," she said, "that storkin' laig's gittin' heavy, an' befo' I know it I'll be a heap older eye." "An' Gawgw!" The bene had been layin' right smart—they's a dozen an' a half in this yer basket.

treasure. The precious basket of eggs stood conspicuously at one side. It was a glorious April day, and many people strolled leisurely by.

"Look! Matilda!" a girl voice said low. "Don't I wish I had my kodak—and I'd take this group. I must stop and talk with that picture-quest old creature in the red bandanna. Good morning, Auntie!"

"How pretty they are!" said the girl, with her Southern eyes and voice. "real little bunches of spring—I must have this one—and this."

"Yes," one of them was saying, "you can't think how much fun you can get out of it—same a whole room full without talk trying. I get out of it the best of it."

"Good morning, Auntie." It was at Aunt Matilda's place of business that the boys brought up. "Got some nice eggs there, haven't you?"

"Five ome's apiece, kase they's good eye," the rook said. "Aunt Matilda, 'or six fo' a quarter." "Well, I'll take a couple of 'em. You're sure they're fresh, are you, Auntie?"

"It feels sort of heavy," said the customer in a loud aside to his friend. "It would be funny, wouldn't it, if—!" He stopped short and abruptly broke the shell. "Did you ever?" he said triumphantly, holding up a half doled egg.

"Crack went egg number two. "Only a quarter this time," he said, holding one up, "but still—I wouldn't mind buying you out at the same price I paid for these. Suppose you don't want this time, I'll hold out fifty cents."

"I tell you what," she said, "that storkin' laig's gittin' heavy, an' befo' I know it I'll be a heap older eye." "An' Gawgw!" The bene had been layin' right smart—they's a dozen an' a half in this yer basket.

sheltered corner of the park and sheltered warily around as she took out an egg, very much as one of the "Flycatcher" birds have done if it had found a quiet spot in which to devour some special dainties.

"Her fingers shook as she broke an egg into the pail; she scarcely dared to look at first, but listened expectantly for the clicking sound of shells, but none came. She looked around again, but still no one was in sight.

"And I'll take these," said the Northern girl. "I suppose you have a good many customers, don't you, Auntie, especially on Saturdays?"

"And then the story came out brokenly, with little gasps of disappointment for she could not understand why how she had been tricked; the pretty girl exclaimed indignantly as she listened, with no trace now of the pretty Southern languor in her manner.

"Befo' de wah it was, honey, right near Atlanta," whispered Aunt Matilda, as if she could not quite trust her to a loud tone. "An' this one nigga' jes' set her heart on seein' de place again—mama an' missus an' Miss Blanche, oh, my pretty Miss Blanche, not to say nuffin' 'bout Maa' George, an' him such a please-

The Value of Charcoal.

Few People Know How Useful It is in Preserving Health and Beauty. Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature.

Charcoal is a remedy that the more you take of it the better. It is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

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

"Now, boys," said the Sunday-school teacher, "can any of you name the three things that a man should have with the only set?" "Ob, I suppose," replied little James with a look of resignation on his face.

ant spoken young gen'lman." She was not looking now into the sweet girl's face, if she had been she might have noticed an odd expression.

"Beh a pretty place," she went on, "an' all o' 'em so good to me, an'—"

"Now don't cry, Auntie," coaxed the sweet voice, and after a little more girl-writhing, Aunt Matilda's tears were dried, and she was back at the stall which she had left so light-heartedly an hour before.

"There was the usual Saturday bustle and noise around them. The Marylins and Virginia fancies, sending their wagers outside the great, low building and shouting to their horses, market-men passing in and out of the doors, and an army of men and women entering with empty baskets and coming out with full ones.

"I reckon I'll make a consist of some of these yer eggs," she announced suddenly, as she took the money from the man who carried her turbaned head with dignity, but her heart was singing all the time with childish delight.

"With which enigmatical words Aunt Matilda set the egg dealer willing to the tune of "Dixie." Interior.

"A thief broke into a large mansion early the other morning and found himself in a music-room. Hearing footsteps approaching, he hid behind a screen.

"From seven to eight o'clock the eldest daughter had a lesson on the piano. From eight to nine o'clock the second daughter took a singing lesson. From nine to ten o'clock the eldest son had a violin lesson.

"Now, boys," said the Sunday-school teacher, "can any of you name the three things that a man should have with the only set?" "Ob, I suppose," replied little James with a look of resignation on his face.

Don't Hesitate.

There is just one thing to use if you stomach is "out of order" and that is "Dr. Pierce's Golden Medical Discovery."

The supposition is that you want a prompt cure and a lasting cure. That is why the "Discovery" is recommended as the one thing for your condition. It cures promptly, perfectly and permanently.

"About ten years ago I began to have trouble with my stomach," writes Mr. Wm. Connolly of St. Louis, Mo. "I got a lot of quite often two and three days in a week, my stomach would block, and I would belch up gas."

"I was in awful distress at such times. I had been treated by the best doctors in this city but got no help whatever. Some said I had cancer of the stomach, others dyspepsia. I have bought and tried everything I saw advertised for dyspepsia and stomach trouble, but continued to get worse all the time. About twelve months ago I was in such a condition that my friends began to fear about my recovery. It was then I wrote to you for advice. You told me that my symptoms you thought I had had complete relief from the use of your Golden Medical Discovery and Pleasant Pellets. In consequence of these medicines I have taken directed and am every happy, to state that I commenced to get better from the start and have not lost a single summer on account of my stomach. I feel tip-top, and better than I have for ten years."

Dr. Pierce's Pleasant Pellets cleanse the bowels and stimulate the liver.

THE ROYAL INSURANCE COMPANY OF LIVERPOOL. JOHN B. CASTLEMAN A. S. LAMARCA. Agents in all the towns of the South.

S18 IMPROVED PRESENT PREPARED. For this you see right on sewing machine with attachments arranged in a neat case. This is a cheap but not so cheap as money will buy with order. Every thing circular as on application.

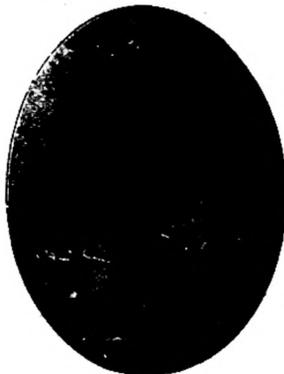
WAYNE MANUFACTURING CO. 88 Fourth Ave., Louisville, Ky. (This firm is responsible—Western Recorder.)

PARALYSIS. Locomotor Ataxia, one of the most serious diseases, is cured by Dr. Charles Blood and Nerve Tonic.

AIR LINE. Louisville, Evansville & St. Louis Consolidated Railroad. 68 Miles Shortest Route. AND THE ONLY LINE RUNNING SOLID TRAINS BETWEEN LOUISVILLE AND ST. LOUIS.

Double Daily Service, Parlor and Dining Cars. Fullman Drawing Room Sleepers. EVANSVILLE. Depot Ticket Office, 7th and River. City Ticket office, S. W. Cor Third and Main. J. B. CAMPBELL, D. F. A., Louisville, Ky.

Children's Corner.



ATTENTION, CHILDREN.

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

Any child fifteen years old and under who will send ten new subscribers to the Recorder shall have as a premium a nice Bible with a ten-dollar gold piece in it.

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

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

THE TRUANTS.

BY ANNA D. WALKER.

There were several children on the farm, and in the morning they had some studies, a little school life which made them enjoy play the better when play-time came.

One bright morning, when the sunshine and dew made nature gleam and sparkle as if for very joy, Lulu, a girl of twelve, proposed to Larry, a boy of nearly the same age, that they stay out of school and enjoy a holiday.

"We won't be let," answered Larry, wistfully, as he gazed over at the green, shady pasture lot and the placid river just beyond it.

"But can't we hide at school-time and have a morning full of fun instead of a morning full of study?" cried Lulu, persuasively.

Larry's face was full of longing and yet troubled. How he did want to spend that lovely morning out of doors, that dewy, sunny morning! But he knew it was wrong. "I would like it," he said, "but it would be bad wouldn't it?"

"Pooh! Larry, you are a boy of no pluck," returned Lulu! "It wouldn't be wrong at all, only funny." And the girl's

voice was full of vehement expression.

Larry's desires and his companion's persuadings prevailed over the clamoring of his conscience, and at length he hesitatingly said, "Well, I'll do it, if possible."

"It's possible enough; we'll just hide in the haymow till Uncle Henry and the boy, Israel, go down in the lot to work and then we'll come out and have fun," exclaimed the daring Lulu.

The two managed to secrete themselves in the mow, but the plan did not further itself according to their desires. The school-bell rang at nine, and just before that time Mr. Henry came out to the barn and bade Israel bring out the carryall and give it a greasing! The truants heard this order with dismay, for they knew that the work would be done in front of the barn, and so they would be kept in hiding till it was finished. Nearly an hour passed by and the children grew weary with waiting; but at length they rejoiced to hear Israel say, "Well, that job is done."

Now they could soon come down, they were sure.

But, alas, before the tools were put away, Mr. Henry again appeared and said to the chore boy, "Israel, I intend to go to town after dinner, and as it is warm, I will spend the morning cleaning and oiling the best harness. Bring me the harness, then run down to the kitchen for a chair, and I'll sit right here in the great barn door to work."

"Now, what can we do?" whispered Larry, "this stuffy old haymow, I can scarcely bear it here!"

"I can't bear it, either, it's horrid mean to be fixed this way! I'd rather be in the school room!"

and by a strong effort Lulu suppressed a cough that might have betrayed them. In a moment she added, "Do be patient, Larry: I hope Uncle Henry will soon be through with the harness!"

Larry, with a reproachful look at his companion, answered, "I didn't want to do this thing, Lulu, and I knew it would be better to go to school."

"You always blame me, Larry, but what can we do? I won't stay here! This horrid old hay is choking me!"

"You'll have to stay here or let Mr. Henry know of our badness," returned the irritated and perplexed boy.

"I planned for us to have a nice time, and see what it has come to! But I'm not to blame, for I didn't know it would turn out so badly," and Lulu assumed a martyr-like attitude that was very provoking to Larry.

"I hope you will not plan another such time!" he cried. "Your uncle will not be done with that job till noon, and we might as well set letters, tell stories, or do something to amuse ourselves."

"Do keep cool, Larry!" retorted the mischief-maker.

"Oh, yes, it's easy to say 'keep

cool,' but how am I to do it? Here I am, covered with sweat and with hay-seed and nearly choked; keep cool, eh? h'm!" And Larry's tone was fiery indeed.

"Just as if you couldn't bear a little discomfort for the sake of a holiday! I'll never plan anything for you again!" And now Lulu was indignant.

"I hope you won't, Lulu. Such planning!"

But now the two in a desperate case drew near together and began a whispered game, just to while away the weary time. They did not enjoy it, but it was better than sitting silent or quarreling.

A half hour passed, and then to their dismay they heard Mr. Henry say to Israel, "Here, boy, go up to the haymow and bring me that new bottle of lamp black. You told me you left it up there in one of the ledges, did you not?"

"Yes, sir!" and Israel commenced the ascent of the ladder.

The truants exchanged frightened glances. Larry whispered, "Here's a fix!" and motioned to Lulu to lie down as quickly as possible. The girl was not slow to obey, and she was at once covered with hay, but, before Larry could conceal himself, Israel had reached the mow, and was gazing with astonishment at the guilty boy.

"What in wonder!" cried the farm lad. "Why, Larry, what are you doing here? We thought you were in school!"

"It's—not—very—late, is it?" stammered the culprit, his face as red as scarlet, both from heat of the place and from shame.

"Late! I should think it was! What are you hiding here for, eh?"

At this juncture Lulu was obliged to cough, which led to her discovery.

"Moses!" cried Israel, as he uncovered her from the hay. "Another one!" he added.

"Come up here after lamp-black, but found something better! Never did see such red faces in my life!" and the great boy was delighted at the discomfort of the children.

The two uncomfortable, guilty-feeling youngsters begged Israel not to tell of them, but he stoutly said he should tell as soon as he went down, so there was nothing for the pair to do but to descend to the floor and be comforted by Mr. Henry. Down they went—and with shame of face admitted their fault and were taken by Mr. Henry to the school-room. The good government was bidden to have them study some extra lessons, and they were deprived of the usual afternoon ride. Besides this they were openly disgraced before the family.

Thus the way of transgressors was hard.—Christian Intelligencer.

WANTED.

FOR SALE: Young Bull can make 200 per month and 1000 per year. Permanent position. Experience unnecessary. Write quick for particulars. Clark & Co., 4th and Locust Sts., Philadelphia, Pa.

J. Bacon and Sons,

Market Street, Above Preston, Louisville, Ky.

Men's Underwear.

- 30C For Men's Pile-lined Plain or Fancy-striped Shirts, taped neck and front, pearl buttons.
35C For Men's Jersey-ribbed or Plain Pile-lined Shirts, twin-needle finished throughout, bound or collarless necks.
40C For Men's Wool-mixed Jersey-ribbed Shirts, silk-taped neck, satin front, in pretty blue or tan stripes.
60C For Men's Fine Lamb's Wool Pile-lined Undershirts, nicely made with silk-bound neck, front and bottom, colors lawn and blue.
75C For Men's All-wool Cambric Hair Colored or Medicated Hosiery Undershirts, made with silk-bound necks, ribbed cuffs and bottom.

Men's Shirts.

- 34C For Men's Colored Percale Shirts in fancy stripes and figures, some with bosom, others negligee styles.
49C For Men's Laundered Percale Shirts, in stripes and figures, some with one pair detached cuffs, others with two collars and one pair of cuffs.
63C For Men's best quality Laundered Percale Shirts in stripes and figures, with one pair of detached cuffs.
25C For 4, or 10 each—our entire lot of Men's Sample Linen Collars, latest styles, best make, slightly soiled.

Our Mail Order Department

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

Baptists in History

By W. P. HARVEY, D.D.

The revised edition, recently issued, has been sold, and we have many orders on hand which will be filled as soon as the edition of 3,000, now in course of preparation, is received from the press. The tract contains over forty pages, in excellent type, on fine paper, with a neat and attractive cover.

- Price, per copy, by mail, 10 cents.
8 copies, by mail, 25 cents.
8 copies, by mail, 50 cents.
12 copies, by mail, \$1.00.

Commendations

"I have looked over with interest your booklet, entitled, 'Baptists in History.' It seems to me to be well written and well adapted to the purpose you had in view."—DR. A. H. NEWMAN, Professor of Church History in McMaster University, Canada.

"Your booklet, 'Baptists in History,' is highly readable. The writer's enthusiasm is contagious. It commends itself to the reader. I am not surprised to see that it is in its sixteenth thousand."—DR. W. C. WILKINSON, Professor in University of Chicago.

"I have just read with great interest and pleasure your tract 'Baptists in History.' It is the clearest, most concise statement of the case I have ever read. It ought to be in the home of every Baptist in the land."—Wm. LINDSEY, Owenton, Ky., Sept. 27, 1900. Judge Lindsey is one of Kentucky's ablest lawyers.

"I thank you for the copy of your 'Baptists in History.' I have read it with great interest, and find myself in hearty agreement with the most of it. I think you are wise in making a distinction between 'church succession' and 'church perpetuity.' Your treatment of the American question is excellent, and your positions absolutely incontrovertible. Hoping your booklet may be blessed of God in disseminating the truth and in uniting all those who desire to be loyal to the New Testament, I remain sincerely yours—HENRY M. KING, Pastor First Baptist Church, Providence, R. I.

Baptist Book Concern, Louisville.

THEODORE HARRIS INSTITUTE.

The first and only mountain school under the auspices of the State Board of Missions was opened with the beginning of the new century. There was a large and enthusiastic gathering of the citizens of Pineville and vicinity present to witness the opening exercises.

Addresses were made by Hon. O. V. Riley, N. J. Weller and J. R. Sampson, by Prof. J. T. C. Noe (the principal of the school) and by the writer. Music, instrumental and vocal of high order, was furnished by Mrs. Davis, Misses Wynne and Donaldson and Mr. Wynne. "America" and "All hail the power of Jesus' name" were sung by the audience.

The raising of the money to secure the handsome property, the management of the work, even to the arranging of the programme and the details of the great mass-meeting, are due principally to Rev. R. L. Bowman, pastor of Pineville church. He has shown great wisdom and tact, and given us faithful, efficient service.

This is the only school indorsed and adopted by the State Board of Missions. We are in sympathy with all our schools, but responsible only for this one. Some of the others are local enterprises, others under the auspices of one or more associations and others are purely personal in their character.

We believe we shall have signal success in this work. Prof. J. T. C. Noe has a competent and enthusiastic corps of teachers. Tuition is put down to \$1.50 per month for all grades. Board can be had for \$1.50 to \$2 per week.

We hope to arrange with our pastors, Seminary professors and newspaper editors for a grand summer school there next summer. With all our talent, opportunities and the location and equipments we can have a Chattanooga equal to any. Let the denomination rally to the support of this grand work.

J. G. Bow.

LIBERTY COLLEGE.

Liberty College has started on the new century with bright prospects. Last January we had on the roll 115 pupils; now we have 153, an increase of 38 pupils, or 30 per cent. The old pupils have returned from a pleasant vacation and begin work with enthusiasm. New students are entering daily. No charges will be made for new students till January 17. We have thorough, experienced and competent teachers. Art, elocution and music, under the able management of Misses Garnett, Moore, Charles, Cole and Owsley, are doing superior work. The collegiate course has on its staff of instructors Prof. J. H. and Geo. J. Burnett, E. B. Terry and Misses M. T. and Winnifred Moore and Nellie Burnett. The Urania Normal College, under the management of Liberty College, will begin January 21. We have been so fortunate as to secure the services of Prof. W. C. Turner for the principalship of the Normal. He has been teaching very acceptably and successfully the Glasgow Public School and Normal College for a term of years. He brings to this position a wide acquaintance with the young teachers of Barran and surrounding counties, an enviable fame as an efficient educator, and an almost unparalleled success in preparing teachers for the county and state examinations. He and Prof. E. B. Terry have worked together, and all their

applicants for state certificates have passed. We have the large two-story brick building erected for the Urania Normal College. Here young teachers have a rare opportunity. Teachers, patrons, friends and pupils of Liberty College are very hopeful, and are greatly encouraged by the era of good feeling, unanimity and prosperity that has dawned upon this noble institution.

We wish the good old Warran Recorder and the thousands of readers a happy and prosperous New Year, and pray that this great paper may stand in the twentieth century as it has stood in the century that has closed in the van of God's embattled legions, and continue to lift high the old Gospel banner upon which are written in letters of light those ringing words: "Content earnestly for the faith once for all delivered to the saints." Don.

ADREHABLENESS AND DISCIPLINE IN EDUCATION

In its present transition state between the traditional required studies and freely chosen electives, education has lost point of view, and with this has lost also directness and simplicity of aim. Where the college fails to-day is less in producing keen practical intelligences fit for all work-a-day uses than in developing minds hospitable to the larger range of intellectual interests.

It is a suspicion of this which has awakened in Dean Briggs of Harvard University certain "Old-Fashioned Doubts about New-Fashioned Education," to which he gives utterance in the Atlantic Monthly. His opinions, it need hardly be said, carry no ordinary weight; for he knows intimately the working of one of the best teaching machines of our day, and its effect upon the raw material of some ten thousand undergraduates. In a word, Dean Briggs feels that "New-Fashioned Education" has thrown over an approved ideal to which it must return—the ideal of discipline, of training, as distinct from mere acquisition or transient curiosity. The old education was frankly disciplinarian. It never asked the student what he wanted, but imposed upon him what it deemed to be for his good. If the student disliked the traditional Greek, Latin, and mathematics, the teacher did not think it necessary to offer something less distasteful. In the schools, the birch, in the colleges, rustication hung over the recalcitrant student. It was a stern and a narrow, but also a wholesome regime; and it bred men the subsoil of whose minds had been ploughed up. The modern system, based on the student's preference, often scarcely scratches the surface. This is because, with mistaken benevolence, teachers have accepted a merely negative ideal—that of not crossing the natural bent of the student—and have shaped programmes of study by his assumed predilections. The student, once a private under discipline, now becomes a judge with appellate jurisdiction. He comes, writes Dean Briggs, to his leader "with a bill of rights in his hands," and says, "Mind, you must not be dull, or I will go to sleep; you must attract me, or I shall not get on an inch; you must rivet my attention, or my thoughts will wander." This, of course, puts the professor in the position of Mr. Gilbert's "worthy Captain Reese, R. N.," who, it will be remembered, "did all he could to please his men," with the strong probability that the

college crew will refuse to be pleased at all. And this not unfairly represents the attitude of many a professor toward his class.

There is this fundamental fallacy in any system of education based solely on "the student's prediction," that the average student simply lacks true predilection. It shows the slightest first-hand knowledge of the schoolboy and the college man to suppose that, as a class, either has an intelligent preference of one study over another. To the boy of an older time, his studies often seemed an unmitigated evil; if the elective system has made them a "lesser evil" to the student of to-day, his real attitude towards his work and the teacher's paramount duty remain unchanged. That duty was and is to set his personal force, aided if it may be by his brilliancy and amiability, but in the last analysis his sheer personal force, against the student's ignorance and indifference.

The new science of pedagogy has brought some mystification with its new methods, and has somewhat obscured in the minds of many teachers this plain duty. Instead of prescribing the student's task, we now let him choose it from a long list. Because he chooses it, it is none the less a task, and the teacher a taskmaster. This is his burden and his glory as well, for it is the intelligently imposed task honestly exacted of the student that brings out the man in him. We believe firmly that education must not abandon the old disciplinary ideals. An education that substitutes "my your leave" for "thou must" will hardly train for business or for life.—New York Post.

THE REV. G. O. CATES has received many expressions of sympathy on account of his recent sickness. It turned out that the reports that came to this office were exaggerated. His falling in the pulpit at Lebanon Junction was caused by his inhaling coal gas from the stove. He is tall and standing up in the pulpit he breathed more of the gas than did the congregation. This caused a brief fainting spell from which he soon rallied. Evidently Bro. Cates is not used to gas in the pulpit. The usual effect of gas in the pulpit is to "fag-bergast" the congregation while the preacher goes on unaffected. We all rejoice that Bro. Cates is as well as ever, and that God continues to so richly bless his labors.

Purchasing Agency.
Exported lady buyers for trousseaus, dress goods, notions, house furnishings, etc. Correspondence solicited. W. E. Scott, 110 Nassau Street, New York.

HAIR ON THE FACE
If you have a beard and mustache, and are desirous of removing it, and are looking for a safe and reliable method, we have a new and improved method of removing hair from the face, neck, and chest, which is perfectly safe and reliable. It is a permanent and safe method, and is the only one that will not hurt the skin. It is a new and improved method, and is the only one that will not hurt the skin. It is a permanent and safe method, and is the only one that will not hurt the skin.

A Useful Pair
Peloubet's Notes for 1901 is now ready for mailing. The usual price of this book is \$1.00 but we will mail it for only 50c.
Get the Sunday-school Lesson for 1901 by Murray. Made to fit in the vest-pocket, being brief, but covers the ground. Leather bound, only 10c.
BAPTIST BOOK CONCERN
624 Fourth Avenue, Louisville, Ky.

Stewart Dry Goods Company
INCORPORATED
NEW YORK STORE
LOUISVILLE,
CHINA, GLASSWARE, STATIONERY.
Mail Orders Promptly and Carefully Filled.

Our Large Stock
COMPRISING—
Oriental Rugs and Carpets,
Domestic Rugs in all sizes,
Carpets of every celebrated make,
China and Japan Mattings,
Oil Cloths and Linoleums,
Lace Curtains and Portieres,
Upholstery Materials, &c.,
—must be closed out prior to removal to our new building at Fourth and Walnut Streets. Make your purchases now and you will save money.
Mail Orders Promptly Filled.
W. H. MCKNIGHT, SONS & CO.,
IMPORTERS, WHOLESALE, RETAILERS.
223 Fourth Ave. and 228-230 W. Main St.
LOUISVILLE, KY.

Liberty College
First Term Begins Aug. 30. Second Term Begins Jan. 17.
GLASGOW, KY.,
If you believe in thorough education, send your child to Liberty College. Its Faculty contains none but first-class and competent teachers. The College is beautifully located and is one of the healthiest spots in Kentucky. Wholesome food and delightful home influences are the features of the boarding department. In addition to the literary and scientific branches, you can take business courses, art, vocal and instrumental music. Glasgow is a prohibition town of about 3,000 inhabitants. A child put under our care will be safe from evil influences as under their parental roof. You cannot find a better place at our low prices. Write for Catalogue.
J. H. Burnett, Pres. George J. Burnett, Vice-Pres.

The History of Texas Baptists
By B. F. FULLER.
From the appearance of Freeman Smalley in 1822, the First Preacher in Texas, to the present time.
Including a synopsis of Baptist Faith and Polity. Including also an introductory to the main feature of the work, a short account of the introduction of the Gospel into Texas by other denominations. The book contains about 500 pages with a number of full page portraits.
CLOTH BINDING \$1.00; HALF LEATHER \$1.50; POSTAGE PREPAID.
Address:
B. F. Fuller, 717 Howard Street, San Antonio, Texas.
Buy your books from the Baptist Book Concern.

RHEUMATISM

Remedy, Rheumatism, Lumbago, Gout, Sciatica, Headache and Eructation.
 A special 10 Days' Treatment from
CHRONIC RHEUMATISM in its various forms indicates that your kidneys and bladder are diseased and unclean. If a sufferer do not hesitate to write us a full history of your case, symptoms, age, etc., and we will send you an opinion and a 10 days' treatment from, prepared especially for your individual case, to convince you of the merit. It costs you nothing to give our 25 cent certificate a trial. Address: The St. Luke's Medical Institution, 422 W. 5th St., Cleveland, Ohio. Dr. Nicholas Timar, Specialist, Physician in Chief.

A HISTORICAL RELIC.

In the recent past there has been some questions raised as to who was the first pastor of Mt. Pleasant church at Keene, Ky.

I have often heard my father-in-law, Rev. William B. Smith, refer to the fact that his grandfather, Rev. George Stokes Smith, was the first pastor of this church.

When the Southern Baptist Convention met in Lexington in 1880, Rev. Wm. B. Smith and Rev. Frank Smith, then of Mexico, Mo., a first cousin, were sent for, and both of them preached at Mt. Pleasant on Sunday of the Convention. They were the grandsons of the first pastor, and were then about sixty-five years of age.

I have just found an old letter in the hands of Rev. R. L. Bowman, pastor at Pineville, Ky., a great grandson of George Stokes Smith. This letter was written by him to James Garrard, then Governor of Kentucky. The letter will be one hundred years old the 18th of this month. The "neighborhood" referred to in the letter was that in which he lived, near Keene, and which was evidently familiar to Gov. Garrard. J. G. Bow.

Here is a copy of the letter:

FRANKFORT, KY., Oct. 18, 1800.

"DEAR BROTHER—I write to inform you that my visit to Frankfort will be very brief. The town is badly situated on the Kentucky river, and I believe my health has been seriously injured by taking malarial poison in the blood when I was a delegate to the late convention in July last to revise the present constitution. Mr. Alexander Ballitt, the President of the Convention, has suffered very much from the same malarial troubles. We all served twenty-seven days in the hot month of July. After closing their labors on the 17th of August, I believe every member of the Convention was afflicted, and many others too sick to be taken to their homes. I will close this note by saying that I am very glad to hear that an effort is being made to erect a house of worship in the neighborhood. Bro. Shackelford told me on last Wednesday that the church house was to be erected, and to be called Mount Pleasant. I have been engaged to preach for them so soon as the house is completed. I do not know how soon, or at what time, the work on the house will be finished. But I am ready to serve the brethren when they complete the building. I believe these brethren will not place entire dependence upon their preacher. They must not place on me their burdens and make me carry their cares. If they were to do this they are slothful servants and fail to improve the talents God has given, falling to bear the burdens God has appointed to them."

"Your brother,
 "G. S. SMITH."

"To James Garrard,
 "Paris, Ky."

The letter was folded and sealed with dark brown sealing wax, and directed as follows:

"JAMES GARRARD,
 "Paris."

"By the hand of Wm. Whitson."

ORDINATION, THANKSGIVING AND NEWS NOTES.

New Harmony church, Webster county, Ky., called a council of ministers to meet with her on the fifth Sunday in December to take under consideration the advisability of setting apart Bro. Max Staley by ordination to the full work of the ministry. Sturgis church was represented by Elder J. H. Spurlin and Deacon Reuben Reazor; Seven Gums was represented by Elder W. A. Burns and Clay by Elder J. O. Engle.

The presbytery was formed by electing Elder J. H. Spurlin chairman and Bro. Morgan Ham-mack clerk. The church at New Harmony presented, through her deacons, Bro. Staley to the council. After relation of Christian experience and call to the ministry and a critical examination on points of doctrine, the council unanimously recommended his ordination which the church at once voted to have done. Elder W. A. Burns led in the ordination prayer and then the laying on of hands by the presbytery. Elder J. O. Engle delivered the charge to the church and candidate. Deacon J. L. McGill presented the Bible, benediction by the candidate.

Brother Staley is a young man of great promise. He was raised an Episcopalian but, finding that denomination empty as to the craving of the soul for something better, he joined the Methodists and was, while with them, born from above. Being dissatisfied with their doctrines in part and church government, while in Chicago attending the University, he heard Dr. Henson preach and at once joined the church and asked for Scriptural baptism at the hands of Dr. Henson. Moving to Kentucky, he took the English course in our Seminary at Louisville and is now ready to enter his life's work.

The old year and the nineteenth century are things of the past, yet we enter the new year and new century full of hope. I want through this medium to thank the members of Harmony and Little Bethel churches for so kindly remembering myself and family Christmas with so many good things that are necessary for the comfort of a pastor and his family. They sent us hams, sausage, lard, flour, sugar, coffee, preserves, butter, potatoes, beans, canned fruit and many other little tokens of love. Such deeds of kindness makes the heart of a pastor glad the world looks brighter and the soul is filled with music.

Sturgis church, through little Mattie Holt, presented me with a purse of \$10.00 to purchase a baptismal suit. May God bless these dear friends and prosper all these churches this year as never before. My work will be this year as last—Woodland, Sturgis, Harmony and Little Bethel.

Several changes in our association, the Ohio Valley, this year. Elder T. A. Conway goes from Zion and Graves Creek churches to Marion and New Bethel; he will also serve New Harmony one-fourth his time. Elder F. W. Wittenbraker goes from Audubon to Christian county. Eld. G. W. Riley has resigned at Morgantown and Corydon and will likely take work in Texas. Eld. W. A. Burns has sold his property here and will enter the Seminary the 1st of February to take a full course. We have now six or seven pastorless churches in our association. May God, the Holy Spirit, send us good men to take the places of

these true, tried and noble-hearted brethren that have left us to go to other fields of labor.

President Ivan M. Wise is making the effort of his life to pay off the indebtedness of the Ohio Valley College. The prospects now are very encouraging. With the College freed from debt, there is a career before it such as will in the future bless this whole section of the state. This school will serve as a great breakwater against the dark waves of Catholic intolerance and superstition. With Prof. W. Beauford Davis as headmaster, the school is prospering and doing as fine work as any institution of its age. New pupils are entering every week and the outlook is splendid.

With Brooks, Bell, Taylor, Shultz and the writer, with the true, tried and faithful Gregson in the center of the field, we will by God's grace hold this section for truth and righteousness.

A happy new year to all our readers and a prayer breathed to God for the success of the noble RECORDER.

Your brother,
 J. H. SPURLIN.
 Sturgis, Ky., Jan. 4, 1901.

DR. J. M. WEAVER.

It was my pleasure to hear Dr. J. M. Weaver preach last Sunday. His text was John 3:16. "The grand truth of the ages." It was appropriate to the occasion—the first Sunday of the twentieth century and the first Sunday of the year. The sermon was listened to with profound attention by the large congregation. He has served Chestnut-street church as pastor for thirty-six years. He was called to the pastorate by twelve members. Now he has over 500 members. He has been pastor of one church longer than any other Baptist minister in Kentucky, since the venerable Dr. J. M. Kirtley resigned the care of Big Bone church. Dr. Weaver has done a great work in our city, and may he live long to proclaim the old, old story. Chestnut-street Baptist church has never been in a more prosperous condition. W. P. H.

OUR FLASBY-MINDED CHILDREN.

We are parents—possibly we are parents—who bring up children "along the lines of least resistance," says Dean Briggs, of Harvard University, in the October *Atlantic*, and we know what the children are. Is it illogical to infer that children taught at school "along the lines of least resistance" are intellectually spoiled children, flabby of mind and will? For any responsible work we want men of character—not men who from childhood up have been personally conducted and have had their education warped to the indolence of their minds. It is necessary to treat people as individuals; but it does them a world of good sometimes to treat a great many of them together, and to let them get used to it as best they may. The first lesson of life, as Lowell reminds us, is to burn our own smoke; that is, not to inflict on outsiders our personal sorrows and petty morbidnesses, not to keep thinking of ourselves as "exceptional cases."

"PILLARS OF ORTHODOXY."

I have examined Bro. Bogard's book of 495 pages, bearing the above title, with much interest. It is what the introduction says: "A history, an album, and a collection of the choicest sermons and essays." When I read the first chapter by A. C. Dayton on

A Cup of Good Coffee

To get a really good cup of coffee you'll have to start back of the actual making; you'll have to look to the roasting and the grinding. In ARBUCKLES' you have a coffee that's scientifically roasted, and delivered to you with all the pores of the berry hermetically sealed. You're sure of a good cup of coffee because all the coffee flavor and aroma are kept intact until you want it. The fame of ARBUCKLES' induced other coffee packers to put out imitations of it. These imitations cost the grocer (and you) a cent a pound less than ARBUCKLES'. But don't be tempted by a package of some other coffee when you can get

Arbuckles' Roasted Coffee

for it is actually less expensive than the cheap kind; goes further—besides being better flavored, more satisfying.

You will find a list of useful articles in each package of Arbuckles' Coffee. A definite part of one of these articles becomes yours when you buy the coffee. The one you select from the list will be sent you on condition that you send to our Notion Department a certain number of signatures cut from the wrappers.

ARBUCKLE BROS.
 Notion Dept.
 New York City, N. Y.

the "Existence of God," I decided this alone is worth the price of the book. Then when I read the next chapter by the immortal Richard Fuller on the "Desire of all Nations" I thought really this is the climax of oratory, argument and orthodox faith. All the other chapters being the productions of strong men are highly instructive and entertaining. The work is well gotten up by the Baptist Book Concern, Louisville, Ky.

Send \$2.00 to the Baptist Book Concern, or to the author, Ben M. Bogard, Searcy, Ark., and get a copy. T. E. RICHY.
 Princeton, Ky.

DEAR RECORDER—Some reports of missionaries bring to my mind an occurrence that happened while I was manager of a Keely Institute. We had a talented and intelligent Christian woman as a patient who had been brought under subjection to the opium habit from the administration of morphine by a physician as an anodyne. She had been reading reports of missionaries, stating that the converted heathen immediately abandoned the use of the drug, a thing she could not

do. The statement of the missionaries were so contrary to her experience and observation that she was much perplexed. Though my opportunity for observation has been somewhat extended, I have never known a case where the opium habit was conquered by the will of the patient, except in one case, where a strong man went into a room under guard voluntarily, giving orders to let him die rather than yield, and with this aid suffered the torments and conquered the demon. The effect of the drug is to paralyze the moral sensibilities of the person upon the subject of the habit, and those familiar with that insanity, place little reliance upon their representations. I therefore conclude that the missionaries were deceived. JARED MARIS.

Hartwell, Ohio.

God says the peace of a man who loves him shall flow like a river; and if ours is not such it is because its springs are not in Mount Zion—because its sources are in the marshes and the lowlands and not in the crystal fountains of the hills.—Henry Ward Beecher.

Always Fresh
Always the Best.



FERRY'S SEEDS

See sold everywhere.
100 Seed Annual Free.
A. H. FERRY & CO., DETROIT, MICH.

WEAK LUNGS

Send for FREE TRIAL TREATMENT of the "Mansfield Cure" for Catarrh, Bronchitis, Asthma, Consumption and Weak Lungs. Free Trial. Write at once and give your response. All answers are invited to test this great treatment. Address, DR. M. BEAUV, 100 West Main Street, Chicago, Ill. Mention Western Recorder when you write.

OPIUM COCAINE AND WHISKY

Wanted, Good of any quantity. Write to J. W. WOODLEY, 100 West Main Street, Chicago, Ill.

CHESAPEAKE & OHIO RAILWAY, Union Depot, East of Seventh Street, one block from Louisville Hotel. Additional stops at Shreveport, Wash. of Gals. House, etc. Ticket office, 50 Fourth Ave. Schedule in column below.

F. V. LIMITED, DAILY.

Through Pullman vestibule service to New York, one hour at Ashland with the famous F. V. Limited, running solid to New York via Washington, with Dining Car and Observation Car. Hairdressing saloon, etc. daily.

Leave Louisville	8:00 am
Arrive Washington	8:00 am
Arrive Baltimore	8:00 am
Arrive Philadelphia	8:00 am
Arrive New York	8:00 am
Arrive Providence	8:00 am
Arrive Boston	8:00 am
Arrive Richmond, Va.	8:00 am
Arrive Old Point Comfort	8:00 am
Arrive Norfolk	8:00 am
Returning arrives in Louisville	8:00 pm

WASHINGTON EXPRESS DAILY.

Only electric lighted train leaving Louisville in any direction. Through Pullman vestibule sleeping car, Louisville to Washington.

Leave Louisville	8:00 am
Arrive Washington	8:00 am
Arrive Baltimore	8:00 am
Arrive Philadelphia	8:00 am
Arrive New York	8:00 am
Arrive Providence	8:00 am
Arrive Boston	8:00 am
Arrive Richmond, Va.	8:00 am
Arrive Old Point Comfort	8:00 am
Arrive Norfolk	8:00 am
Returning arrives in Louisville	8:00 pm

LEXINGTON TO ST. LOUIS & WEST.

Leave Louisville	8:00 am
Arrive Lexington	8:00 am
Arrive Richmond	8:00 am
Arrive Washington	8:00 am
Arrive Baltimore	8:00 am
Arrive Philadelphia	8:00 am
Arrive New York	8:00 am
Arrive Providence	8:00 am
Arrive Boston	8:00 am
Arrive Richmond, Va.	8:00 am
Arrive Old Point Comfort	8:00 am
Arrive Norfolk	8:00 am
Returning arrives in Louisville	8:00 pm

HENDERSON ROUTE - LOUISVILLE.

HENDERSON & ST. LOUIS RAILWAY - Union Depot, Seventh and River. Ticket Office, 50 Fourth St. Street.

LOUISVILLE TO ST. LOUIS & WEST.

Leave Louisville	8:00 am
Arrive St. Louis	8:00 am
Arrive Evansville	8:00 am
Arrive Nashville	8:00 am
Arrive Memphis	8:00 am
Arrive St. Louis	8:00 am

"Big Four"

THREE GREAT TRAINS.

"INDIANAPOLIS SPECIAL" BETWEEN ST. LOUIS, INDIANAPOLIS, CLEVELAND, CINCINNATI, NEW YORK, BOSTON.

"NORTHWESTERN LIMITED" BETWEEN CINCINNATI, COLUMBUS, CLEVELAND, NEW YORK AND BOSTON.

"WHITE CITY SPECIAL" BETWEEN CINCINNATI, INDIANAPOLIS, CHICAGO.

Gen'l. Agent, Louisville, Ky. W. J. LYON. W. P. DEPP. G. F. T. A. A. M. T. O. P. A. CINCINNATI, O.

THE FARM

KENTUCKY TRADE ITEMS.

Corn at \$2 25 in the field is reported by the Woodford Sun.

At a sale in Shelby county, 10 mules sold for \$183 to \$150.

Mrs. W. H. Owens, of Boyle, killed a bronze turkey which weighed 44 pounds.

D. W. Scott, of Pine Grove, sold to Jonas Wehl 90 1,500-lb. cattle at 4.85.

F. B. Offatt sold recently 80 head of mules in Bloomfield, at \$100 per head.

The Bargain Roller Mills bought 800 bushels of wheat from Russell Miller at 88c delivered.

Milton Young, of Lexington, sold to T. P. Hayes a yearling colt for \$1,500.

M. S. Baughman sold to Fox & Logan, of Danville, seven 3-year-old mules at \$87.50.

The Interior Journal reports the sale of 100,000 pounds of hemp at 470.

J. M. Reeves sold to Charles Hadley a four-year-old unbroken mare for \$65, and to Thomas Holladay a combined horse for \$77.50. — Winchester Democrat.

At Carlisle, Brent Bros. killed 15,000 turkeys, for which they paid citizens of Nicholas \$14,000 and \$900 to pickers. At Flemingsburg they slaughtered 22,500 turkeys.

The wheat crop of the United States for 1900 is estimated at 522,229,505 bushels. The production of corn for the same period is estimated at 2,106,102,518 bushels.

M. J. Farris bought of C. T. Black 180 shoats at 4c and of Chas. Wood a bunch of extra feeders at 4 1/2c. He bought 85 barrels of corn at \$2. — Advocate.

W. W. Fletcher, of near West Point, sold to William Fisher an aged mule for \$90; also 400 bus. of corn at 40c per bushel; also to John Fisher, of Stithon, eleven hogs, averaging 200 pounds, at \$4.00.

The total sales of leaf tobacco on the Louisville market for the year 1900 were 145,833 hogsheads, against 152,838 hds. sold during 1899 and 108,178 hogsheads sold in 1897.

C. C. Harris, of Lexington, sold recently to New York parties a high-stepping gelding for \$2,500, said to be the highest price ever paid in Kentucky for a gelding of this character. It is reported that Mr. Harris, only a short time ago, paid \$550 for the animal.

The mule market at Mt. Sterling court was dull, \$5 to \$10 off from last court. A lot of plain mules sold at from \$75 to \$90; horses \$40 to \$80. There were about 1,200 cattle on the market, quality not good; 1,000-lb. steers sold at 4c; yearlings at 4c, and heifers at 2c.

Farmers are delivering corn in Georgetown at \$1.85 to \$2 per barrel. A number of crops of tobacco have been sold at 5 to 6 cents a pound. During the season which just closed, Mr. Walter Kenaker shipped from this place 150,000 pounds of dressed turkeys. The average price paid on foot was 6 cents. — Georgetown Times.

KEEPING RABBITS FOR PROFIT.

It seems that the question of the profitable keeping of rabbits for sale, as a desirable article of food, is attracting much attention among persons who are studying very closely how to make their income expand equally with their growing expenses. Some of us, who have opportunities of getting more information than some others on such points as this, know well how large a number of persons there are to whom the addition of even a small amount to their income would be very welcome, and who are in the very best position to adopt some small industry as the rearing of poultry, the growing of small fruits, and this closely related rearing of rabbits. Those who object to it do not seem to do so for any good reason. The objections made seem to be concentrated in this allegation that the business is a new thing, and therefore full of risk.

Some points seem to strike one's mind in this regard, which may be usefully mentioned. First, the tame domesticated rabbit is as legitimate and convenient a market product as poultry, the use of which is very much the same in every way as that of the rabbit. It is one of the commonest of market supplies in European countries, and in England and in northern Europe these animals are reared in vast quantities, artificially, for the market. Almost every large estate in England has its rabbit warrens, in which, about sundown, one who passes along the roads through these parks may see many enclosures swarming with rabbits, playing in and out of their burrows, and among the thick underbrush. The rabbits are kept as business enterprises, all the wild ones possible being trapped by the gamekeepers and brought into these warrens, where they are fed and, at the right time, are killed and sent to market. Some of the very wealthy owners of large estates add thousands of dollars to their income in this way.

This fact should settle the discussion prevailing as to the possibility of making profit out of rabbits. The opportunities are abundant. Almost everywhere there are inferior tracts of land which may be turned to this use, which at very small expense may be fitted for the rearing of these animals. Brushy land is the very best for the purpose. A dry hillside, with a spring at the bottom, sown with white clover, parsley, cabbage, turnips, dwarf peas, red-top and bluegrass among the open brush, is the ideal rabbit-feeding ground. And when the fattening time comes, some oats will supply all the food needed. A very little attention will keep the colony in as good condition as it is done under the circumstances mentioned.

Rabbits are choice food, quite as pleasant, nutritious and digestible as the flesh of poultry. There is a common objection to our American wild rabbit, which is, that it is hardly ever free from tape-worms. I have killed and dressed hundreds of them, and have habitually—for information—searched for these parasites, and have found that common tape-worm, *Tenia Stribrati*, in nearly every one. Doubtless our sheep become infested through the rabbits, and quite possibly the interchange is mutual. Domesticated rabbits may very easily be reared in freedom from this and other disagreeable parasites, one of which is a variety of the common botfly, and I would much rather go

to the market for my supply than hunt for it in the woods.

The probability seems to be apparent that when the supply is offered the demand will be ready to meet it, so that I do not acquiesce in the occasional objection made to this—as we may say—new industry, that it is unworthy of regard because it is new. I well remember when the early-lamb business was so new that my agent in New York, in the sixties, feared I overstocked the market once by the shipment of ten at one time! What has it now grown to? But there is a demand for all kinds of game, and indeed for anything that is good, and the only way to succeed with this enterprise, as it has been with others, is to get the stuff into the markets. It is much the same as with the broiling chicken; we who reared them made the market for them. I am quite disinterested. I have no stock for sale and have no interest in any way with one who has. But as with the poultry business, of which I have watched the growth for years back, and which I have helped in my way, so I take an interest in this special pursuit which offers profitable occupation for boys and girls, who may gain by it habits of industry and mercantile judgment, and also *pro bono publico*. —HENRY STURWART, in Country Gentleman.

GET ACQUAINTED WITH SHEEP.

It is not enough to get into the sheep barn two or three times a day, throw down a little hay, give them a mouthful of grain and let it go at that. The successful man gets acquainted with his flock—many of them individually—during the winter and in lambing time almost lives with them. No two sheep look alike. Their faces and voices are different. The reference in the Bible to calling sheep by name is no exaggeration. Several winters' experience taught me that they have more intelligence than most people think. They learn to know a person who uses them well. A pocketful of corn given as a treat at odd times will get their good will. They crowd around one of their human friends in such cases as office-seekers besiege a candidate who has promised them fat portions.

Of course, there are sheep with such strains of wild blood that it is difficult to tame them. Some men do not wish them tame, because they get in the way, but I prefer this to having them scurry to one corner of the yard as though a wild beast were after them, as they will do after a few courses of the kick and yell treatment given by some farmers. They learn to get out of the way if ill-used, and will teach the owner such practical pocket-book subtraction that he will conclude there is no money in them. So much for the sentimental side of the sheep business, but sentiment that arouses an interest in the welfare of men and animals is connected with common-sense, and a good plank for a farmer to have in his platform, if he cares for the good will of his family and neighbors and his financial success. —Rural New Yorker.

Tax value of the imports of potatoes into England yearly is estimated at about \$3,000,000.

Millions of acres of fertile land in Hayti remain uncultivated. Sugar and oranges of the first quality could be produced there.

BLANCARD'S PILLS AND SYRUP

FOR ANEMIA, POORNESS OF THE BLOOD, CONSTITUTIONAL WEAKNESS, SCROFULA, ETC.

None genuine unless signed "BLANCARD" ALL DRUGGISTS.

S. FOUQUERA & CO., N. Y. Agents for U. S.

GERMAN BANK.

Fifth and Market St., LOUISVILLE, KY.

CAPITAL, \$1,000,000
RESERVE, \$200,000
SURPLUS, \$200,000

General Banking & Savings Bank.

INTEREST PAID ON TIME DEPOSITS.

P. VIOLINI, PRESIDENT.

Pianos

SMITH & NIXON COMPANY

The leading Piano Dealers of Louisville. Write for the catalogue of the famous KURTZMANN Pianos, the most popular piano now before the public.

SMITH & NIXON COMPANY LOUISVILLE, KY.

Speiden's Treasurer's Record

For use by Churches & Lodges

Names and addresses only have to be entered once during the year. By far the best one made in every respect.

One of many Testimonials.

"I take pleasure in saying that your Record Book for church expense is the very best I have ever seen. do not see how anything could be better." —F. H. Keefe, Past. D. D., Treasurer Southern Baptist Theological Seminary.

PRICES:

100 names	1.25
200 names	1.50
300 names	1.75
400 names	2.00
500 names	2.25

BAPTIST BOOK CONCERN

Incorporated

HEADQUARTERS FOR SUNDAY-SCHOOL & 642 Fourth Avenue, Louisville, Ky.

OLD RELIABLE LOUISVILLE & NASHVILLE RAILROAD.

BEST ROUTE FOR YOU.

TRAIN SOUTH.

Leave Louisville, 7:00 a.m.; 8:30 a.m.; 10:00 a.m.; 11:15 p.m.

Arrive Louisville, 7:00 a.m.; 7:00 a.m.; 12:00 p.m.; 7:00 p.m.

TRAIN NORTH.

Leave Louisville, 8:00 a.m.; 10:00 a.m.; 11:00 a.m.

Arrive Louisville, 8:00 a.m.; 11:00 a.m.; 12:00 p.m.; 7:00 p.m.

TRAINS, JELLS AND SOUTHWEST.

Leave Louisville, 6:00 a.m. and 8:00 p.m.

Arrive Louisville, 6:00 a.m. and 8:00 p.m.

TRAINS, LEXINGTON AND FRANKFORT

Leave Louisville, 7:00 a.m., 8:00 p.m. and 8:00 p.m., 4 p.m.

Arrive Louisville, 6:00 a.m., 12:00 noon and 8:00 p.m.

Louisville Ticket Office, Southwest Corner Fourth and Main Streets.

