

WESTERN RECORDER

Faith, Hope and Love, these three.

76th YEAR.

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The core principle of practical Christianity is obedience—obedience to Jesus Christ.—T. L. Cuyler, D.D.

The Watchman quotes from the lamented Senator Oshman K. Davis: "I know human history, and I know that in the first century something happened that destroyed the old world and gave birth to the new. The resurrection of Jesus would account for that change, and I do not know of any other solution that has been seriously proposed."

There has been much written about the "church in the twentieth century," wise and otherwise. The Presbyterian's are among the wise words: "The church needs no new religion. The Gospel of the twentieth century is the same Gospel that wrought wonders in the first Christian century, and which has been the light and glory of humanity ever since."

Dr. William Ashmore says the distinction between home and foreign missions is a Biblical one, as is shown by Gal. 2:9: "They gave unto me and Barnabas the right hands of fellowship that we should go unto the heathen, and they unto the circumcision." Dr. Ashmore adds that "three times in three verses was this distinction between home and foreign missions emphasized by the apostolic pen."

Dr. George O. Lorimer says: "I am convinced that the two radical defects in the religious work of our times are, First, A failure to proclaim and to magnify with soul-stirring earnestness the first great fundamental doctrine of grace; and, Secondly, The hesitancy of many preachers, occasioned largely by the antagonism of many laymen, to raise a protest against the demoralizing influences of a mercenary spirit that has usurped so large a place in commerce and in statecraft."

TIME was that however much you might differ from a Presbyterian, you knew what he believed, for which his training in the Catechism deserved the credit. But now! Here is a Presbyterian paper saying editorially, "Every man who is a good citizen ought to be a good church-member, and would be, if we did our duty." There goes the doctrine of election. The writer goes on, "Every man is naturally religious." There goes the doctrine of total depravity and the Scripture which declares the carnal heart is enmity against God.

HOW TO BECOME HOLY.

BY J. M. WEAVER, D.D.

The strongest and most intense desire of the regenerated man is to become holy. God demands this of his children by saying: "Be ye holy for I am holy." Again, "Without holiness no man shall see God." The converted soul longs for God, that it may be holy like him, crying out with David: "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God."

But alas! how many Christians are sadly disappointed in their aspirations? Their progress is so slow that many become discouraged and groan with Paul: "O wretched man that I am! who shall deliver me from the body of this death?" I think that the cause of all this disappointment is ignorance on the part of such Christians as to the way to become holy. They have great and honest desires, but do not seek in the Scriptural way for it. They seem to forget that Paul also said after his groaning: "I thank God through Jesus Christ. Through Him he found relief as may all who will. In this paper I propose to point out the way to obtain these desires. There are many mistakes made, and of course result in failures and despondency. These mistakes are natural and result often from wrong teaching and honest ignorance. One of these mistakes is to come to the conclusion that we can obtain it by self-efforts, struggles and agonizing prayer. These self-efforts may make us more moral and upright in our outward life, but cannot make us holy within. They will put a strain upon us that we cannot bear, and soon we find out that we have failed in becoming holy, and are thrown into despair. No child of God ever became holy in this way. The exterior life may become better for a time, but the interior life remains unholy.

Another mistake is that holiness may be obtained instantaneously by an act of consecration and faith. Some by this act of full submission and strong faith have obtained a great spiritual uplift, and have supposed that they have become at once entirely sanctified, or sinless. But as time passed they discovered their mistake. They find that the "movings of the old man" under temptations show that there is yet impurity within. True holiness never was and never can be so obtained. All human efforts at consecration and faith to become holy will result in depressing failures.

Another mistake is that it may be obtained by consecrating efforts upon eradicating sins one by one as discovered. Life is too short to perfect holiness in this way. These sins return after being apparently rooted out. This mistake arises from wrong views as to the true nature of Bible holiness. It is not simply negative, but also positive. Real Scriptural holiness is becoming Christlike in character. It is not that one is an "empty and cleansed vessel," but one filled after cleansing. All these mistakes have been made by honest and sincere Christians, and always bring disappointment. The true way is plainly and clearly revealed in the Word of God. Paul, in writing to the Corinthians, reveals it in these words: "But we all, with open face beholding as in a glass (mirror) the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord," or of the Lord the Spirit (9 Cor. 3:18). You will notice that it is something done for and in us; "Are changed" passive voice. It is something imparted

to and developed in us gradually upon a certain condition revealed. The character of Christ, as we behold him, is thus day by day wrought in us by the Spirit, so that we are, it may be slowly but surely, becoming more and more like Christ. His image is that to which we are being conformed as time passes. You will notice also that the condition is the continuous conscious fellowship with Christ: "With open face beholding as in a mirror the glory of the Lord," we "are changed into the same image." We are so constituted, it is a law of our being, that we naturally and necessarily become like those with whom we constantly hold communion. Persons, sometimes through books, at other times by personal contact, mould our character. Bad books read and wicked persons associated with, produce evil results in our character. Good books and holy persons produce good results. This, as cause and effect, absolutely and inevitably results.

On this principle constant and close fellowship with Christ brings Christlikeness. Christ is revealed in the Gospels and by the Holy Spirit, hence to commence and have fellowship with him we must study the Bible under the illumination of the Spirit. Here alone is he revealed. No one ignorant of the truth revealed in the Bible can be holy. Christ prayed for his disciples: "Sanctify them through the truth, thy word is truth." Christ always enters those who open their hearts to him. He says: "Behold, I stand at the door and knock; if any man hear my voice and opens the door, I will come in and sup with him and he with me." This indwelling of Christ by his Spirit will develop our whole being into his image. His life will follow through us and be our life. Paul tells us of this life as tending to perfect assimilation. He says: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." Only by abiding in him and he in us can we be made holy. As he reigns within, holiness is imparted and developed. Alas that so many bar the door and keep him out!

"O Jesus, thou art standing
Outside the fast-closed door,
In lowly patience waiting
To pass the threshold o'er:
We bear the name of Christians,
His name and sign we bear:
O shame thine shame upon us,
To keep him standing there!

O Jesus, thou art knocking;
And lo! that hand is scarred,
And thorns thy brow encircle,
And tears thy face have marred:
O love that passeth knowledge,
So patiently to wait!
O sin that hath no equal,
So fast to bar the gate!"

Reader, would you be holy and satisfy your longings after holiness? Then say with the poet—

"O Lord, with shame and sorrow,
We open now the door:
Dear Savior, enter, enter,
And leave us nevermore!"

From whatever angle the love of Christ is regarded, it is unspeakable. It is unspeakable in its length. It had no beginning; it knows no break; it has no end. The mercy of the Lord is from everlasting to everlasting. It is unspeakable in its breadth. It includes each and all. It is like a benediction upon every soul. It is unspeakable in its depth. It saves to the uttermost. And it is unspeakable in its height. It makes us joint-heirs with Christ, kings and priests with God forever.—A. J. F. Behrends.

CONQUERING BESETTING SINS.

He who makes excuses for them never will overcome them. The first thing to admit is that they are sins and must be conquered, that to overcome them will involve a severe struggle, and that this struggle cannot succeed without divine help. In other words, face the facts if you expect to make any headway in conquering your besetting sins. Then do whatever is possible in the way of strengthening the will. This is easier with some than with others. It is possible to all. Earnest reflection, the realization of what any sin is in God's sight, and of the peculiar mischiefousness of the special form of sin in question, and the resolution to be ready for it hereafter, and to resist it—these furnish strength of will. They confirm the purpose and resolve not to yield.

Furthermore, victory involves beginning again after failure. It is possible, of course, not to fail, yet nine times out of ten failure occurs before long, and is more discouraging because of the special effort to overcome which has been made. But it is a part of the discipline of character to go through the experience of failing and trying again. We ought not to fail, but when we do fail we must not be disheartened, but pray for divine forgiveness and help, and face the struggle before us with determination greater than ever, and with an affectionate trust in our heavenly Father more intense than ever. No one can conquer besetting sins in his own strength. Let this be distinctly understood. Whether one be a Christian by profession or not, it is equally true, and the whole history of Christianity has proved it, that no one ever succeeds in overcoming the sin which besets him except as he depends upon and follows the guidance of the Holy Spirit.

It is Christ who wins the battle in us and through us. We are his soldiers in the fight against our sins, but we cannot fight even in his cause by ourselves. We must have and must realize the co-operation of His Spirit. Besetting sins are among the most enticing. They would not be besetting sins unless they were. Whatever their form they have a grip on us which we never fully realize until we try to cast them off. Trifling although they may sometimes seem, as we first face them, we soon learn that our relation to them is that of a real, terrible bondage. If we are to live Christian lives in any true sense, to know anything of the happiness, freedom and usefulness of true followers of Christ, it can only be as we consecrate ourselves without reservation to the struggle which begins when we first learn what Christ is like, and continues till our last breath—the struggle to overcome, in His name and for His sake, the sin which doth so easily beset us.—Selected.

There are two distinct types of men; one has confidence in machinery, the other confidence in life. Certain men lack the faith which will plant a seed and leave it to grow by its own vitality in accordance with its own laws. They have faith in mechanism and methods, but not in life. Careful reading of the New Testament will convince any one that a marked characteristic of Jesus was his sublime confidence in vital processes. He thought little of machinery and much of life, and he seems to have believed that the world was to be made better not by carefully adjusted systems or methods, but by the power of ideas and the impulses imparted from living spirits to other living spirits.—Watchman.

EXPANSION THE IDEAL OF THE NEW TESTAMENT CHURCH.

THOMAS O'CONNOR, LL. D.

When the Son of God entered into our humanity and dwelt for a little time upon the earth, he founded, but did not organize, a church. He had other work to do, and left the details of organization to those who should come after him. For thirty years he lived the simple life of a common man. From boyhood till his thirtieth year, so far as we know, he wrought at his trade as a carpenter—and I make bold to say that he was the best carpenter in all Palestine, thus setting an example that we should follow in his steps. Then, responding to the call of his great mission, he gathered a little company of Galilean fishermen and other humble folk, and journeyed up and down the country, teaching his disciples and the people, working miracles, scattering the sunshine of hope among the sad, the down-trodden, the despised, and lifting up with tender hand and sympathetic heart those who had fallen by the way. And all this time he was moving steadily onward to the cross of shame that stood squarely across his pathway. On this at last he hung, bearing our sins in his own body on the tree. That seemed to be the end. His disciples thought it was the end, and with sad hearts they turned again to their homes to prepare to resume their former occupations. They were unorganized; they had no thought of establishing an ecclesiastical organization apart from their national religion. Jesus, their Teacher and Lord, had only incidentally alluded to such an organization, using a term, *ecclesia*, which meant, to the Jewish mind, simply a religious assembly; and Peter, no doubt, voiced the general purpose when he said, even after the Lord had appeared to the Eleven, "I go a fishing."

Jesus rose from the dead, and forty days later, as he ascended from the earth to resume his heavenly throne, he gave his Great Commission to the assembled disciples—"Go ye, therefore, and disciple all the nations, baptizing them." He did not, I repeat, organize a church; he planted a seed. He set forth, in his parables and discourses, certain broad and comprehensive principles for the guidance of his disciples when he should no longer be with them. He gave to them two simple ordinances to be observed as perpetual memorials of his death, burial and resurrection, and of the life sustaining power of his broken body and shed blood.

That was all—but it was enough. There was life in the seed, life in the principles, life in the ordinances; and life means growth, expansion, fruit-bearing. And very soon we see that, under the guidance of the revealing Spirit, the Apostles and other disciples began the work which the Lord had committed to their hands. They won other disciples to the new faith; and gradually they began the organization of bodies of believers, still called *ecclesia*, but taking distinct form as new institutions, different from any before known.

The First Church of Jerusalem was a little company of believers in Jesus, with no formal organization, but bound together by the common ties of loyalty to the ascended Lord and of love for one another. A little later, after the great sermon of Peter at Pentecost and the vast ingathering that followed, it was found necessary to relieve the Apostles from the burden of caring for the poor, and deacons were chosen for that work. Later still when Paul went forth on his missionary tours among the Gentiles, flashing like a meteor from land to land throughout the Roman Empire, preaching, persuading, winning multitudes from the worship of idols to the living God, he was led by the Holy Spirit to see the need of closer organization and a more orderly framework for the churches he was everywhere planting. His letters reveal something—perhaps not all—of what that framework was. Always the two sacred ordinances ordained by the Lord himself stood, like Jacobin and Boaz, the great brass pillars in the Temple of Solomon, as indispensable features of the new spiritual temple; but in addition the offices of bishop, or elder, and deacons were established, and their duties defined.

The functions of these officers of the primitive church appear to have been: (1) preaching—the proclamation of the Gospel of salvation to lost sinners; (2) teaching—the instruction of believers in the truths of revelation and in practical ethics; (3) ministrations—the care of the poor. This last service was not, however, confined to the deacons, for the good women in the church were active, as they always have been from that day to this, in all tender and blessed ministries. The first Ladies' Aid Society of which we have any record consisted of a single member, and her name, Dorcas, is forever illustrious in the annals of the church. Thank God for this first Lady Bountiful, and for the innumerable company of her spiritual descendants who have illustrated the spirit of the Gospel and blessed humanity through the passing centuries!

Here, then, in briefest outline, we have a picture of the expanding church, in its early stages of growth. The seed sown by the hand of the Master has germinated, and the green blade, fresh and beautiful, has shot up into the sunlight.

Now, what have we? What are the characteristics of this growing body?

1. Who are its members? They are men, women and children who, on confession of their faith in the crucified and risen Lord, have separated themselves from the world, and have vowed henceforth to walk in newness of life. On this confession they have been immersed—symbol of their death to sin and resurrection to life—in the name of the Father, the Son and the Holy Spirit.

2. What are its ordinances? (1) Baptism—the visible sign of entrance into the fellowship of the saints. (2) The Lord's Supper—forever "showing the Lord's death till he come," and testifying of the believer's participation in the broken body and shed blood of the Redeemer, whose flesh is food indeed, whose blood is drink indeed.

3. And what was the organization of this primitive body? Very loose at first, as has already been noted. The sole bond was love—love for a common Lord, love for one another for his sake who died for all. The pastors were not rulers; they were simply members of the spiritual family chosen to preside and lead because of their fitness for the task. The deacons were selected for their piety and gravity to administer both the temporal and spiritual affairs of the church. "Not lordship, but service," to quote John Wyclif's terse phrase, was the characteristic of the early pastor and deacon.

4. And, in the last place, what were the purposes of this early church? (1) The building up and strengthening of the brotherhood itself in their most holy faith. This is not, as is sometimes erroneously said, a selfish purpose. In order to do the work of God in the world, the church must be strong alike in faith and knowledge. An ignorant church cannot be a strong church. Never was there a false saying than that "Ignorance is the mother of faith." It is the mother of superstition—never of a living, uplifting, steadfast faith. "Grow—not only in the grace, but in the knowledge of our Lord and Saviour," is the counsel of an inspired Apostle. It is not selfishness, therefore, but fealty to God and humanity for a church to build up and strengthen itself in the knowledge of the truth. (2) The second purpose was the salvation of souls still groping in the darkness of sin and death. This is altruism in its highest development. Men cannot be reformed from the outside—such reformation will be only skin deep. Win the soul, and you have won the man. These early churches were centers of heavenly radiance amid the surrounding darkness, and multitudes were led by them into the light and liberty of the sons of God. (3) A third purpose, growing out of the brotherhood of the body in Jesus, was the ministering to the saints. They took care of their widows and orphans, they were helpful to the sick and the unfortunate, they gave liberally, even out of their poverty, for the relief of the poor. We do not know to just what extent they sought to mitigate the general suffering, which was so terrible and all-pervading in those days; but we do know that the counsel of Paul was, "Do good to all

men," as well as "to those who are of the household of faith." Here, in the germ, is all that magnificent development of Christian philanthropy which we see today in our hospitals, our asylums, our orphanages, our children's aid societies, our colleges and schools, and in multitudes of other blessed agencies for the amelioration of suffering, and the building up of life and character.

To sum up all in a single sentence, there was a regenerated church membership, observing the ordinances of Christ in their simplicity, and devoting themselves to the edifying of the body of Christ, the salvation of men, and the doing of deeds of love and mercy. That was the Apostolic Church of Jesus Christ—the model church for all the ages.

IS THE LORD JESUS CHRIST A SAVIOUR?

BY WILLIAM HOWARD.

This question is a vital one, and is eminently practical. Its importance and its comprehensiveness are not always fully appreciated. Furthermore, the prevailing tendency to magnify the human element in the work of salvation tends to detract from Christ's redemptive work, and to obscure it. It is now taught that Christ does not redeem men, but that he has made it possible for them to redeem themselves. If this teaching be true, then Christ is a Saviour in name only; for he has only prepared the way for salvation, and left each man to save himself.

The Scriptures represent Christ as a real Saviour and not one in name only. Joseph was divinely instructed to name him Saviour, "for he shall save his people from their sins." Matt. 1:21. John the Baptist pointed him out as "the Lamb of God which taketh away the sin of the world." John 1:29. St. Paul testifies that "This is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners." 1 Timothy 1:15. St. Peter in his defence before Annas and Caiaphas declared: "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Acts 4:12. St. John says: "The blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7. And Christ in his talk with Nicodemus said: "God sent not his Son into the world to condemn the world; but that the world through him might be saved." John 3:17.

Salvation is a divine work. God has undertaken it and thereby declared that it is beyond man's power, for God never does for man what man can do for himself. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." John 3:16. The sublime fact set forth in these words is that God has undertaken man's salvation, and in that fact we have the assurance that all whom God has purposed to save will be saved, nay, their salvation is already secured, for the price of their redemption has been paid. "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?" 1 Corinthians 3:16. "Ye are not your own for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." 1 Corinthians 6:19, 20. Thus setting forth God's possession and ownership of those whom he has saved.

Saul of Tarsus was a saved man before he knew it, as witness the words of the Lord to Ananias: "Go thy way, for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel; for I will show him how great things he must suffer for my name's sake." Saul did not choose the Lord, but the Lord chose him. God always begins the work of salvation. Christ said to his disciples: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." John 15:16. To some that did not believe his teachings Christ said: "He that is of God heareth God's words; ye therefore hear them not because ye are not of God." John 8:47.

No man can truly believe in Christ un-

til he has been taught of God and regenerated by the Holy Spirit. Knowledge of Christ must precede belief in him, and no man can know Christ until he has been taught of God. "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Matt. 11:27. This direct personal revelation of God to the individual soul is necessary before any soul can know either the Father or the Son. Simon Peter knew Christ and Christ testified concerning that knowledge: "Blessed art thou Simon Barjona for flesh and blood hath not revealed it unto thee but by my Father which is in heaven." Matt. 16:17. As Divine teaching was necessary in Peter's case so it is equally necessary in every case. "Except a man be born again he can not see the kingdom of God." John 3:3. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned." 1 Corinthians 2:14.

Christ's redemptive work was accomplished on Calvary. "His own self bore our sins in his own body on the tree." 1 Peter 2:24. And the Holy Spirit is revealing and perfecting it, in all those whom Christ has saved, by his offices of convincing, leading, regenerating and sanctifying. Belief in Christ is one of the evidences of salvation, not its cause.—Interior.

POWER TO THE FAINT.

Isaiah begins the fortieth chapter of his prophecy with the words "Comfort ye, comfort ye, my people, saith your God." In the twenty-eighth verse he declares that the Lord "fainteth not, neither is weary." Then, in the twenty-ninth verse, he declares that this unwearied One takes a special interest in those who are unlike himself—that to the faint he gives power. Then, after declaring that even young men grow weary, he is inspired to reveal to us the secret of rejuvenescence and of perennial vigor. It is waiting on the Lord.

This promise in the Old Testament was repeated in spirit, though in different words and imagery, by our Saviour, when he said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Matt. 11:28).

This is an age of weariness, because it is an age of close competition and of intense and morbid activity. While many seek relief in suicide, there are many who, being afraid to die, stagger on "fainting under their burdens. To all these comes the great Physician, comes with the balm of Gilead—the tonic of the Gospel. He says: "Wait on me, take my prescription, and you will not only be well, but be strong. I will give you not only quickened vitality, but power."

I went to consult an eminent physician the other day. In the ante-room were nearly a score of men and women. They were waiting, and some of them had to wait an hour or more. Why did they wait? They were weak and weary, but they had faith in the doctor. It was so that the disciples waited in that upper room in Jerusalem. They had been sadly disappointed when Jesus was crucified. But they trusted in his promise, and waited for its fulfillment. On the tenth day they were endued with power from on high" (Luke 24:49).

The trouble with most of us is twofold: First, we do not realize how faint we are, and think that we can renew our strength by what we call recreations—carnal and temporary amusements. And, second, we do not take God at his word. We do not believe that he is ever willing and waiting to give "power to the faint." If, at the end of this nineteenth century, all the faint and weary could realize that their strength is in God, and that the greater their need the freer and more abundant is his grace; and, if feeling this, they would wait upon him, in their closets and sanctuaries, not merely during a week of prayer, but continuously and persistently, until he sees that they are ready to receive the Holy Ghost, would not 1901 be a Pentecostal year?—O. E. B., in Herald and Presbyter.

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WESTERN RECORDER

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This LEADING BAPTIST PAPER of the South.

Questions Answered.

BY SENEX.

"A member of the church is in the habit of profane swearing, and insults the church has no Scriptural authority for disciplining him. Can you give us that authority?" This question is surprising one. That any church member, joining a church voluntarily and upon a profession of faith should wish to wear seems incredible.

That a man who had been profane for years should after conversion occasionally lapse into his old sin, is not strange. But he will be penitent, will be ready to acknowledge that he has sinned, to seek pardon from God and his brethren, and to pray that his God will set a guard upon his lips. And it will not be long before he will subdue this remnant of his old sin.

A church is to be composed of regenerated persons, who love God supremely, whose most earnest desire is to obey Him. Their love and resultant obedience may be faulty, is sure to be in this life; but it is their ruling impulse. If they are regenerated, they have repented of their sin against God, have earnestly sought his forgiveness for the same, and have believed He has forgiven them for the sakes of the Father who died that they might live. A pardoned sinner saved from hell will not take God's name in vain intentionally and willfully. The very fact that he persists in doing it, shows he has no knowledge of religion, but is yet in the bondage of Satan, and has no right to exclude every member who is evidently unregenerated. A Baptist church must be composed of believers.

Profanity is forbidden in the ten commandments. The idea that any church member may rightly continue in disobedience to any of these commandments is a contradiction in terms. The command for church discipline is plain and strong: "Now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which is received from us. For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you."

The commandment in the decalogue is, of course, all-sufficient, but I quote two passages, one from the Old Testament and one from the New, which show the sins with which swearing is coupled. This is the curse which is forbidden in the fourth commandment: "The law is plain and strong: 'Now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which is received from us. For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you.'"

"How would you answer a little boy who said it seemed silly to cast bread upon the waters, for if it ever came back, it would be all soaked and not fit to eat? The waters don't eat bread, and it would do them no good, and only be wasted for nothing." I should explain to him the meaning of the Bible and the words of the river. The flowing leads near the rivers were the most fertile. When the rivers had overflowed, and before the waters had entirely receded, was the time to sow the fields with the seed for the next harvest. It looked like madness for a man to go out with good grain, and scatter it upon the sea, and his family to receive it from the sea, and then to sow it again; some ten, some twenty and some one hundred fold.

That is my idea of the reference in the verse, and not that any man ever stood by the ocean

side and threw loaves of bread into its waves. Of course, the whole is a figure, and not to be carried out literally. But figures are true to nature, and illustrations are not drawn from things which no man would think of doing. The lesson taught by the verse is to trust God and do your duty in the most untoward circumstances. The man who would hold back his grain and make sure of it by making bread of that which he needs for sowing, would find himself in want when others were reaping their harvests. We must not wait to see; we must walk by faith, leaving results to God.

"What do you think of a Sunday-school teacher who will tell her scholars that Jesus Christ was a foreign missionary? I think that knowledge of Scripture is sadly deficient, and that it would be well for her to be a scholar for awhile longer, instead of attempting to teach. Our Lord expressly says that he was not sent except to the lost sheep of the house of Israel. He came unto his own, and his own received him not. As God there is nothing to be said to him, so there is nothing to be said to him. As Godman his labors were confined to his own countrymen, except when foreigners sought him out, and those exceptions were very few.

The danger of having a teacher who will make such reckless statements is that scholars will have the most implicit faith in their teachers, and this is a good thing in general. When such a scholar reads in the Bible the Lord's declaration that he was only sent to his own countrymen, he will decide that the Bible is wrong, because his trusted teacher told him the Lord was a missionary to foreigners. On the other hand, those who are better informed than this teacher, knowing that she was wrong in this, will have no faith in anything else she may teach, and her power for good with them is gone.

A Sunday-school teacher does not need to be highly cultured by any means. His education may be no higher than a knowledge of reading. But he must know his Bible well enough not to contradict its statements. This is an essential qualification. Not even the greatest learning nor the most brilliant eloquence can take the place of sufficient knowledge of Scriptures to preventions from making such statements as that reported by the question. If a teacher is so painfully and incurably ignorant of Scriptures, then let someone himself to having the children learn Spurgeon's catechism and memorize Scriptures. And after all, if he does this, he will do a better part by his scholars than he could in any other way of teaching.

STATE MISSIONARIES.

- The following appointments and appropriations have been made during the present association year:
- J. L. Adams, Barcksaville, \$100
 - J. L. Adams, Barcksaville and Corbin, \$100
 - E. H. Brookshire, Bowling Green and Plum Springs, 200
 - J. A. Burns, Osceola, 214
 - W. H. Bruner, Pitt's Point, 20
 - S. A. Cooper, Crescent Hill, 150
 - W. J. Couch, Haxwood, 28
 - W. E. Gave, Jamestown, 100
 - S. H. Campbell, Glenview and Eight Mile Pearl Combs, Hazard, 100
 - W. H. Cornelius, Jellico Creek, \$15 per month for two months, 30
 - L. M. Brown, Compton, 100
 - J. A. Dugger, Osceola, 100
 - W. E. Hester, Rochester, 100
 - C. A. Earl, Latonia, 75
 - L. F. Candell, Falcoun, \$10 per month, three months, 30
 - J. S. Coleman, succeeded by A. B. Gardner, Morganfield, 100
 - J. B. Ferrill, Liberty, 150
 - W. E. Green, Clifton, 100
 - O. O. Green, Oakdale, 150
 - B. W. Garr, Horse Cave, 240
 - A. D. Graves, Lebanon, \$10 per month, 3 months, 30
 - G. F. Hamilton, Springfield, 100
 - F. Hill, Louisville, 100
 - E. H. Hester, Rochester, 100
 - Lewis Little, Skidmore, 75
 - C. S. Leonard, Howard Mills, 50
 - J. N. Likens, Neafus, 50
 - J. W. Mahan, Harlan, 50
 - W. B. McGarity, London, 250
 - D. F. Montgomery, Louisville, 100
 - W. E. Moore, Danvers, 100
 - J. M. McFarland, Lylesville, 150
 - E. W. Morehead, Eddyville, 50
 - Thos. Marrell, Booneville Association, \$15 per month, 2 months, 30
 - C. H. Palmer, Berea, 150
 - A. B. Patsy, Hazard, 150
 - W. E. Patsy, Chesapeake, 100
 - G. W. Perryman, Middleboro, 100
 - J. G. Parsons, Berea, 100
 - T. B. Rouse, Lone Oak, 25
 - T. E. Rieby, Uniontown, 100
 - Wm. Ritmann, Louisville, 50
 - D. F. Shacklett, Grovesland, 50
 - A. L. Hiskin, Ledlow, 100
 - E. H. Hester, Hazard, 100
 - S. E. Whipkey, Jackson, 25
 - J. W. Warner, Institutes, 200
 - J. W. Warner, Institutes, 200
 - J. E. Wolford, Lancaster, 150
 - L. P. V. Williams, Morehead, 75
 - J. E. Wines, Hazard, 50
 - J. E. Wines, Corbin, \$10 per month, two months, 20
 - W. H. White, Madisonsville, 50
 - A. Boyd, Franklin Association, 35

In addition to the above, appropriations are made for travelling and office expenses and salary of the secretary, the travelling expenses of committees sent on special duties,

and for co-operative work with colored people. Rev. F. H. Kennedy \$125, and R. E. Butler \$100, and their travelling expenses an appropriation for New Era Institute. Also appropriations have been made for some evangelistic work, such as \$25 to Dr. Weaver for a meeting at Bowling Green Second church. Some of these, viz.: D. F. Montgomery, J. A. Burns, J. W. Mahan, W. B. McGarity, G. H. Patsy, A. B. Patsy, W. E. Patsy, G. W. Perryman, B. E. Whipkey, J. G. Parsons and C. A. Dugger receive an equal amount from the Home Mission Board. Wm. Ritmann receives \$250 from Home Board.

Several others are employed jointly by the State and District Boards, viz.: W. E. Foster, C. S. Leonard, A. Vollmer, B. W. Morehead, Thos. Marrell, L. P. V. Williams, C. A. Earl, W. H. Bruner, J. N. Likens, L. M. Brown, W. A. Boyd, A. D. Graves, W. H. White, J. E. Watson, W. H. Cornelius and others.

A glance at the above figures will at once show the necessity of increased contributions to our work, or else we shall have a debt at the close of the year. In the above figures no estimate is made of expenses or salary of secretary. J. G. Bow, Cor. Sec.

LITERARY.

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

BOOKS.

MANUAL OF CHRISTIAN THEOLOGY. Alvah Hovey, D.D., L. D. 2nd edition. Boston and Chicago: Silver, Burdette & Company, \$3.00.

Here is Dr. Hovey's latest and ripest thinking on the profoundest themes. We wish he had made the book twice as large and treated many of the points more fully. Yet his weighty sentences very well cover the ground. A single sentence serves to answer a persistently urged objection.

Dr. Hovey's "dynamic theory" of inspiration which teaches that the sacred writers were guided in all they wrote for religious ends. We think he attaches undue weight to some objections to the plenary verbal theory, and he makes some concessions we are not willing to make. Certainly it will be time enough to make concessions when the alleged facts arrayed against us have been proved to be facts.

He uses mild language throughout and does not kindle with his theme. He writes like a philosopher rather than like a lover. The style is clear, and accurate, but lacking in warmth and intensity, such as marked Paul's treatment of the same theme. Dr. Hovey has done well to avoid technical terms, and to write so that the ordinary layman can readily understand. He cites, rather than quotes, Scripture, and the reader is requested to have his open Bible at hand, and to look up each passage and its connection. A Scripture and a topical index close the volume.

THE RELIGION OF DEMOCRACY. Charles Ferguson. New York: Funk & Wagnalls, \$1.00.

A weird, strange book, written by a man who feels deeply and longs to win the world to his point of view. Yet his purpose is vague, though he tersely says many good things. The following are the chapter heads: The Return to the Concrete, The Man of the Modern Spirit, The Revolution Absolute, The Discovery of America, The Dismissal of Glory, The Sovereignty of the People, The World of Now, The Oats of Goodness, The Rise of a Democratic Catholic Church, The Last Day of the Machine Age.

We do not claim to understand our author's meaning. Sometimes it appears quite happy. He thinks the previous centuries have been simply preparatory to this, which will outburst on us in wondrous glory. The "Democratic Catholic Church" is to be the fruit and flower of all the churches ought to have been and were not.

THE SLAVERY OF OUR TIMES. By Leon Tolstoy. Dodd, Meade & Co. \$1.25.

In his own peculiar and brilliant fashion Count Tolstoy here shows how his well known principle of non-resistance is related to society and to politics. Most men are slaves, he contends, on account of their not having land, their having to pay taxes, and their having artificial wants they wish to satisfy. He considers all government as organized violence and as essentially wrong. Unlike the nihilistic principle of non-resistance he would overthrow governments by violence, but by exposing the false principles on which they rest, and by persuading people to take no part in them. He lays down the following rules for the abolition of government and of consequent slavery:

- "1st. Neither willingly nor under compulsion take any part in governmental activity, therefore, be neither a soldier, nor a field marshal, nor a minister of state, nor a tax collector, nor a witness, nor an alderman, nor a jurymen, nor a governor, nor a member

of Parliament, nor, in fact, hold any office connected with violence.

"2d. A man should not voluntarily pay taxes to governments, either directly or indirectly; nor should he accept money collected by taxes, either as salary or as pension, or as a reward; nor should he make use of governmental institutions supported by taxes collected by violence from his people."

"3d. A man who desires not to promote his own well-being alone, but to better the position of people in general, should not appeal to violence for the protection of his own possessions in land or in other things, nor to defend him and his near ones; but should only possess land and all products of his own or other people's toil in so far as others do not claim them from him."

This is wild enough, to be sure, but it is Tolstoy, and Tolstoy is a wonderful man.

THE WEIRD ORIENT. Nine Mystic Tales. By Henry Hlowitz. Philadelphia: Henry T. Coates & Co. \$1.50.

Story-telling is a profession in the Orient. On the streets of Cairo and other oriental cities, may be seen the story-teller, narrating to the crowd gathered about him, and from whom he gets his compensation. Here we have nine of these oriental tales, which are taken from among the best. They are interesting in themselves, and also as illustrating an important phase of oriental life. The Door of Al Zamari, Sheddad's Palace of Irem, The Mystery of the Damarant, The God's in Exile, King Solomon and Ashmodai, The Croesus of Yemen, The Fate of Armenia, The Story of Timbuctu and A Night by the Dead Sea. The last in the story of a famous bandit who after robbing and killing many, was killed by his son, and his widow married the murderer.

SHE WAITED PATIENTLY. By Mrs. Mary Dinguid Davis. Lynchburg, Va.: J. P. Bell Company. \$1.25.

A capital story. The heroine, Eloise Carter, is a wealthy girl, who at two years of age lost her mother, who urged that she should be raised under the influence of Christian influences. This was faithfully carried out, and largely through the influence of a pious colored nurse. When still a child, Eloise joined the Baptist church of her town, and was very active in church work. In due time she married a physician and a church member, but with Episcopalian connections, and living in a place where the Baptists were few and feeble. Great pressure was brought to bear upon her to induce her to leave the Baptists, but she was faithful and was duly rewarded. The story is filled with living interest, and its wide circulation will promote the faith of all delivered to the saints." Among the incidents is a trip to Louisville to attend the Southern Baptist Convention.

That helpful and inspiring motto—"Keeping Everlastingly at It Brings Success"—is again suggested by the receipt of the 1901 Calendar from N. Ayer & Son, Philadelphia. These gentlemen concern in the advertising business in newspapers, magazines and billboards—but as responsibilities increase they seem to grow more energetic while their work grows brighter and better. The 1901 Calendar is an evidence of taste and originality. It is mounted on a striking design in gray modeling, executed in a bold, simple tone, with the famous Ayer motto standing out in bold relief. The figures are large enough to be easily distinguished quite a distance, while the spaces are occupied by reproduction, in colors, of a number of striking modern posters, and by advertising philosophy for all delivered to the saints." The demand for this calendar are so great that Messrs. Ayer & Son have found it necessary to charge a nominal price for it—25 cents. Those wanting a copy of this very serviceable and highly ornamental work, should send at once before the edition is exhausted. In previous years its predecessors have been sold at a price of less than more than likely late application now will prove disappointing.

MAGAZINES.

Ford's Christian Repository opens the new century with one of the best numbers of this always good monthly we have ever seen. The frontispiece is a fine picture of Dr. G. C. Lorimer; and the frontispiece of the Home Circle is a picture of Dr. and Mrs. Ford. Mrs. Grace Truman McDonald and little Moody McDonald. Thomas Chalmers' "Man's Responsibility for his Belief," is as timely as it is able, although it was written many years ago. In the Historical Department we have a more extended review and more quotations from Leonard Busher's famous old book than we have seen elsewhere. The Repository ought to be in every Baptist family.

Every number we receive of the Bible Student, published in Columbia, S. C., makes us more grateful to God that such a magazine has been established. It belongs to no denomination. It is set for the maintenance of the historical faith of the churches in the Bible as the written word of God. It is a sound, sane, scholarly, and consistent journal, and while the writers are men of great learning, their words can be enjoyed by the unlearned. We wish every preacher took this magazine.

God will never raise the siege until we hand out the keys of the city, open every gate and bid the conqueror ride through every street and take possession of the city.—Charles H. Spurgeon.

SUNDAY-SCHOOL LESSON.

SUNDAY, FEB. 3.

PARABLE OF THE TEN VIRGINS.

Matthew 25:1-13.

MOTTO TEXT—"Watch, therefore; for ye know neither the day nor the hour wherein the Son of Man cometh."—Matthew 25:13.

This parable has fared worse than the greater number from those persons who try to make a parable "run on all fours," and find some special significance in every accessory. For example, some have insisted that because there was an equal number of wise and foolish virgins, therefore the number of the lost and the saved shall be exactly equal.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went to meet the bridegroom."—Weddings were at night. The bridegroom, with his attendants, went to the bride's house, and, after the ceremonies, a procession, all bearing lamps, accompanied them to the bridegroom's house. Friends who did not go to the home of the bride could join the procession anywhere and go with it to the feast. But it was imperative that they should have their lamps burning. These ten girls were to join the procession on its way, and, as the time of its coming was uncertain, they made themselves ready and watched prepared to go at a moment's warning.

"And five of them were wise and five were foolish."—Wisdom was shown in their preparation for delay. The foolish were only ready for a short space, and "trusted to luck"—always the mark of the foolish. "They that were foolish took their lamps and took no oil with them."—The lamps could hold but a small amount of oil, and needed frequent replenishing. As they could not join the procession without the lamps, thoughtful persons carried with them vessels of oil. These were not pleasant to carry when one was arrayed for a feast, and the careless ran the risk of the prompt coming of the procession. They really cared too little about the feast to be willing to put themselves to trouble to make sure of an entrance.

"While the bridegroom tarried they all slumbered and slept."—That is, nodded and then went sound asleep. This was a sensible thing to do—that is, for the wise who had oil at hand. They had made all preparations, and the proclamation of the heralds would awaken them. It was a silly thing for the foolish to do, for their sleep prevented them from observing how much time had passed, and from seeing the state of their lamps. Rest is noble when everything has been done. "And at midnight there was a cry made, Behold the bridegroom cometh."—The cry of the heralds which gave notice thus to friends who wished to join the procession and go to the house. The virgins heard the cry and immediately trimmed and drew up the wick of their lamps. These were all about to go out, but the wise replenished theirs with the oil they had in reserve.

"Give us of your oil; for our lamps are gone out."—The verb is in the present tense, the lamps

"He That Any Good Would Win"

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



were going out. And without the lamps they would not be received. "Not so; lest there be not enough for us and you; but go ye rather to them that sell and buy for yourselves."—It is not conceivable that the wise virgins were mocking the misfortune of their companions, although that misfortune was due to their own folly. They thought it possible the foolish ones could get the oil and take their places at least in the rear of the procession before all had passed. The foolish had the same hope, or they would not have made the effort to buy.

But the bridegroom moved more rapidly than they hoped, or the foolish found the nearer shops shut up, and had to go further than they or the wise thought. When the procession reached the bridegroom's house all went in, and the door was fastened. The door led by a passage under the second story of the house into the open court round which the house was built. "When this outer door was shut all connection with the outside world was cut off."

"Afterwards came also the other virgins saying, Lord, Lord, open unto us."—They must have cried persistently in a personal appeal to the bridegroom himself to have led to his leaving the feast and coming to the closed door. But his rejection was more impressive than the refusal of any porter would have been.

"Verily, I say unto you, I know you not."—He will not recognize any acquaintance with them. The door was shut forever. It was too late—they could not enter in.

This parable is a most solemn and beautiful warning against putting off preparation for death till the last. To be ready for our Lord's coming, or for the coming of the messenger whom he sends for us, we must keep ready. The foolish virgins thought they had time enough to buy the oil they needed, but they reached the door after it was shut forever.

"Watch therefore, for ye know neither the day nor the hour when the Son of Man cometh."—A solemn warning which the Lord repeats more than once. Let death find us ready. Religion is a personal thing. The wise virgins could not save their companions, who delayed till their day of grace was over.

HOPKINSVILLE, KY.

"We do you to wit of the grace of God." That was a good, plain translation when it was made. But now the Revised Version gives plainer reading for the average reader when it says, "We make known to you the grace of God." I would emphasize the word *grace*. It is indeed the "merciful kindness," the "unmerited favor" of Divine love. In 1900 God saved about 40 souls in special meetings, and regular meetings, and home meetings between the Holy Spirit and the un saved in our work. He added to our church here 60 persons, 30 by baptism. He put it in the hearts of people here to increase their contributions to his mis-

sionary, benevolent and educational work. The increase he caused was over 50 per cent. both in the number of contributors and amount contributed. He put the spirit of wholesome church discipline in the heart of his church here that will glorify his name. He has encouraged his people to go forward in their work this year, so that a much larger number of our members than ever before have pledged themselves to contribute to missions. He has caused a very encouraging number to increase their pledges over last year. In gratitude and faith and hope, by his grace, we "go forward" in joyful obedience. We praise him for his abounding grace.

Our Bethel Female College has had the best fall session in its history under the present management, in most respects. The increase in the number of boarding and day pupils has been quite good and encouraging under existing circumstances. The high standard and refusal to cut rates are not yet fully and properly appreciated, but the steady growth in patronage, with less personal soliciting, show that justice, fairness and real education will win. The spirit of the student body has been quite good. There has been no necessity for any discipline in the usually accepted sense; no exclusion, nor suspension, nor public censure. Ten boarding pupils have been converted, and all boarding pupils are now professors of faith. Parents and guardians who desire a real education at fair prices in a good school, with home discipline, under Christian influence, would do well to investigate thoroughly the claims of our colleges.

Mr. J. O. Ferrell continues to conduct his High School for boys. His home for his boarding pupils is an excellent one. Mrs. Ferrell is a model housekeeper, and is a Christian mother to her boys. Bro. Ferrell is a most energetic, honest and prayerful man. His Sunday-school last Sunday was the best in its history, every officer and teacher being present, and a total of 240 in attendance. CHAS. HARRIS NASH.

THE DOCTOR'S WIFE

Watches the Effect of Proper Feeding.

"I have an excellent opportunity to know of the effect of food in sickness, for my husband is a practicing physician and has been recommending Grape-Nuts food for some time. I have watched the result, and have never known a case where it has not given satisfaction.

"One instance will perhaps suffice to illustrate: A professor in the high school here was in very poor health from stomach trouble. He finally got into such a condition that he could not eat any food whatever without suffering, and was so reduced in strength that he could hardly walk. He was put on Grape-Nuts food and gained rapidly and is now in good health. His cure was effected by the use of Grape-Nuts food." Mrs. Dr. Lyman, Croton, O.

Albeit thou canst not perceive the footsteps of the flock in the way of thine affliction, thou must not therefore conclude that thou art the first that ever traveled that road. But what if it were so, that thou wert indeed the first? Some one saint or other behooved to be the first in drinking of each bitter cup the rest have drunk of. What warrant have you or I to limit the Holy One of Israel to a trodden path in his dispensations toward us?—Thomas Boston.



LEA & PERRINS' SAUCE

The Original & Genuine Worcestershire. Makes all Chafing-dish cookery palatable and digestible.—Gives a delicate flavor to Welsh rarebits, Lobster Newburgh, Oysters, etc.

SAFETY IN TEMPTATION.

But the prayers and anxieties of friends and well-wishes are not enough to save our youth from the danger surrounding them. They need to have impressed upon them the fact that they must have a greater personal interest in themselves. If they do not desire to be delivered from temptations, no one can do anything for them. They have it in their power to refuse to be charmed by the siren of vice, in any of its forms. Their only safety is in positive refusal to be enticed. The charge laid on them is a very plain one, "My son, if sinners entice thee, consent thou not." Sinners may entice, but they cannot do more with free moral agents. It is not a sin to be tempted, but the sin is in the yielding to the tempter. If we hold our ground and refuse to yield, all the temptations in the world cannot injure us. It is hard to row against a stream, but safety lies in that direction. So difficult is it, that in the whole life the call is imperative for watchfulness and prayer, to strengthen good resolutions. The only help for young men is to take their stand in noble decision and let tempters know their principles and purposes. Dallying with temptation prepares the way for a speedy downfall. One who is willing to be tempted will not wait long for an opportunity. Some one will soon find him out and lead him according to his inclination. Wherever young men congregate, it is noticed that if there are many to tempt there are also many who think it manly to be tempted. There is often a lack of independence of character, and inability to say, "no." Our youth need to be urged to manly bearing and moral courage. Often they are spoken of as innocent dupes who are led off by the designing. Let them rather be appealed to as men who must assert their manhood. "Show thyself a man" is a good text for young men. They must stand on their own feet and put forth their own strength if any good comes to them. There is no greater cowardice than to sin against light and knowledge, against conviction of duty, and against the entreaty of tried and trusty friends, under the enticement of those who will lead to ruin. The call is growing louder for manly conduct, standing one's ground, resisting the approach to evil, and with settled determination saying, "How can I do this great wickedness and sin against God?"

But it will show little knowledge of the weakness of his own heart, if any one tries to stand and resist evil in his own strength. Many a young man has felt that it was easy to do right, when his mother or sister was near. Many a one has found strength in some college friend, or business associate, whose example was always noble and helpful. But we need more than the mere influence of the pure and good. We must have a divine Helper. In our weakness we seek the friend of sinners and make a close alliance with him

by faith. Through Christ strengthening us, we can do all things. He can make us courageous for the right and fixed in our opposition to the wrong. He can do more than hold us back from evil; he can fill us with his presence and charm us with new views of better things until we lose the desire to wander from God. There is such a thing as setting the affections on things above, till the temptations of life make little impression any more. With the life of Christ filling the soul, the love of sin is destroyed. He is the only safe man in this world who lives so near to Christ that the joy of the Lord is his strength in every evil hour.—Presbyterian.

THE STATE BOARD INSTITUTE.

The Institute held at Franklin, Ky., recently was a decided success in many respects. Only two of the fourteen lecturers were absent, Dr. Sarnpey's place being aptly filled by Dr. Mc Glothlin, who arrived in time to deliver the closing lecture. The themes of the lectures were well chosen, embracing a large field of Bible instruction. The brethren who lectured seemed well prepared, and did their work in a manner to meet the approbation of their hearers. The spirit of the entire meeting was most excellent. All the sermons, lectures and discussions were delivered in a real Christian spirit, showing a desire to elicit and present truth for the glory of God and the good of the people. Even while discussing the "Significance of Baptism" and "Infant Baptism" our Pedobaptist brethren were present, and seemed to be entertained rather than offended.

Dr. Whittle, the pastor, was taken suddenly ill the first day of the meeting, but he recovered so as to be able to deliver his lecture the last day.

I have heard only expressions of approval and appreciation on the part of the Franklin people; while many regretted their inability to be present and enjoy the intellectual and spiritual feast.

Dr. Warder was present all the time directing, lecturing and otherwise adding to the interest of the meeting. The thought was expressed that perhaps Dr. Warder never was more useful in all his long ministerial life than he now is in holding these institutes. He gathers around him twelve or fifteen of the ablest Baptist preachers in the state, nearest the place of meeting, who freely lecture on and discuss the most interesting Bible topics, while all it costs the church is to entertain their brethren while among them and to make a contribution to pay their traveling expenses. Barely any church is fortunate and secures a rare treat which exceeds one of these State Board Institutes.

E. N. DICKER.

Have you Eaten too Much? Take Herford's Acid Phosphate. If your dinner distresses you, half a teaspoon in half a glass of water gives quick relief.

Subscribers for the Enquirer.



The Young Man in Politics

By Grover Cleveland

Former President of the U. S.

IN THIS WEEK'S (JAN. 26) NUMBER OF

THE SATURDAY EVENING POST OF PHILADELPHIA

A nationally illustrated and printed weekly magazine with a circulation of 100,000 copies. Published by The Curtis Publishing Company, Philadelphia, Pa.

Other features this week are: How Our Congressmen Live; How William of Germany Spent a Day in Paris; "Letters from a Congressman's Wife"; "Delightful Gossip of real life in Washington"; "Publick Decurrences"; "Men and Women of the Hour"; "Three Good Stories and Numerous Special Articles."

THE SATURDAY EVENING POST mailed to any address Three Months 15 weeks on receipt of ONLY \$5. Also two little books: "The Young Man and the World" and "The Making of a Merchant." ALL for Only \$10.

We will pay well for Good Agents The Curtis Publishing Company, Philadelphia, Pa.

CHINESE ATROCITIES.

By EARL D. RIMS.

Bro. and Sister Atwater and their little baby, who were friends of mine, on August 4, 1900, were murdered at Fen Chou Fu, Shan-see province, China. Among all the sad records of the present troubles in China, few are more pathetic than the following letter of Sister Atwater, written just before she was murdered, and delivered to a faithful servant, who succeeded in concealing his faithful trust and forwarding it through his son:

"FEN CHOU FU, Aug. 2, 1900.

"My dear One:

"Our plans are upset; we do not think we can escape from the city. Several of the church members are planning to conceal us if we divide up. It is hard to do that. Mr. Lie wishes to conceal me in his home right here in the city, but I want to stay with my dear husband while life is given to us. Heaven seems very near these last hours, and I feel quite calm. There will be a joyful welcome for us above. I am fixing my thoughts more and more on the glorious hereafter, and it gives me wonderful peace. God bless you all.

"Yours in blessed hope, "LIZZIE ATWATER."

"FEN CHOU FU, Aug. 3, 1900.

"My dear, dear ones:

"I have tried to gather courage to write to you once more. How am I to write all the horrible details of these days? I would rather spare you. The dear ones at Shou Yang, seven in all, including our lovely girls (young lady missionaries), were taken prisoners and brought to Tai Yuan in irons and three together, with the Tai Yuan friends—thirty-three souls—were, by the Governor's orders, beheaded. The following day the Roman Catholic priests and nuns from Tai Yuan were also beheaded—ten souls yesterday. Our mission at Taku was attacked and our six friends there, and several brave Christians who stood by them, were beheaded. We are

now waiting our call home. We have tried to get away to the hills, but the plans do not work. Our things are being stolen right and left, for the people know that we are condemned. Why our lives have been spared we cannot tell. The proclamation says that whosoever kills us will be doing the Governor's service. Our magis'trate has kept peace so far, but if these men come from Taku, there is not much hope, and there seems none any way we turn. The Governor seems to be in haste to finish his bloody work, for which there is little doubt he was sent to Shansee. Dear ones, I long for a sight of your dear faces, but I fear we shall not meet on earth. I have loved you all so much, and know you will not forget the one who dies in China. I am praying for the end very quietly and calmly. The Lord is wonderfully near, and he will not fail me. I was very restless and excited while there seemed a chance of life, but God has taken away that feeling, and now I pray for grace to meet the terrible end bravely. The pain will soon be over, and, oh, the sweetness of welcome above.

"The little baby will go with me. I think God will give it to me in heaven, and my dear mother will be glad to see us. I cannot imagine the Saviour's welcome. Oh, that will compensate for all the days of suspense. Dear ones, live near to God and cling less closely to the earth. There is no other way by which we can receive that peace from God which passeth understanding. I do not regret coming to China, but I am sorry I have done so little. My married life—two precious years—has been full of happiness. We will die together—my husband, baby and I. I send my love to you all, and the dear friends who remember me. "Your loving sister, "LIZZIE."

IGNORANCE ABOUT THE BIBLE.

It would be hard to find a more startling indictment of general ignorance about our greatest book than Pres. C. F. Thwing makes in the May Century. He gave to nearly a hundred college students examination papers composed of extracts from Ten-nyson containing Biblical allusions. They were asked to explain such lines as these: "A heart as rough as Easu's hand." "Pharaoh's darkness." "For I have flung thee pearls and find thee swine." "Perhaps, like him of Oana in Holy War Arthur kept his best until the last."

The allusions were all of them such as any young person of average culture ought to be able to answer without hesitation. The young men and women tested by twenty-two such questions were born in educated communities and, with one exception, claimed to have ecclesiastical affiliations. Of the churches represented, the Presbyterian and Congregational had the largest number—denominations supposed to stand for an intelligent knowledge of the Bible. The students were sons and daughters of lawyers, ministers, teachers, farmers, merchants. Yet the thirty-four young men were able to answer correctly only 820 questions out of a possible 748, or forty-three per cent. The fifty young women who had a similar test given them, out of a possible 1,122 correct answers, gave 653, or forty-nine per cent. This showing is lamentable enough, but readers of The Century will be even more shocked when they come to the

absurd answers. "Pharaoh's darkness," said one, "means Egypt was in deep darkness in respect to the teachings of Christ." One explained that the keeping of the best wine until the last moment "to be baptized." "Arimathian Joseph," replied several students, "refers to Joseph's coat of many colors." And numerous other answers would be laughable if they were not so pitiable.

These experiments seem to indicate a marked decline in the popular knowledge of the Scriptures. Among the causes Dr. Thwing gives, are: the multiplicity of books and magazines and newspapers; the decline of family life and of family prayers; inadequate teaching of the Bible in the Sunday-school; the elimination of Bible reading in the public school and the tendency to secularize Sunday.

Surely every parent, or minister, or Sunday-school teacher who reads this article must feel a measure of personal responsibility; and the home, in particular, should be deeply concerned with this problem. It is possible that these boys and girls had no Bible stories told them in their childhood? Did they not delight in the tales of Old Testament heroes and listen with reverence to the Gospel story? Were they not taught to read the Bible at least on Sunday afternoons? And did they never listen to Scriptural reading at church or Sunday-school, or were they not taken to church as children, when the Bible narrative makes the strongest impression? Apparently the answer to all these questions is, "No."—Congregationalist.

DROPPED IT.

"My breakfast never seemed complete without coffee, but the stomach became gradually weakened, although I had no idea of the cause. An hour or so after eating, a dull aching pain would come in my stomach and sick headache set on. This misery would continue two or three hours, increasing to an intense burning pain, until relieved by vomiting, then I would quickly recover.

"These attacks grew more frequent, and the pain more intense, until it began to affect my general health. I tried many remedies for strengthening my stomach, until finally I noticed that the much loved coffee appeared to have a wooden taste, and I concluded to see what effect leaving it off, would have. "In a short time, the sick, aching attacks ceased entirely, gradually my stomach regained its vigor. I began drinking Postum Food Coffee and I discovered by experiment that it has a delicious crisp coffee taste, and yet I could drink all I wanted of it, without any oppression; on the contrary, it gave me a well fed, nourished and lightened feeling, instead of the old oppression.

"My general health has been greatly improved and I am able to eat, without fear, many things I dared not attempt before. I am grateful that someone has found so satisfactory a beverage. It is already a boon to thousands who have been troubled with coffee drinking, and there are yet thousands who, if they knew the cause of their trouble, would get well by leaving off coffee and using Postum Food Coffee. Please omit my name." Name and address furnished by Postum Cereal Co., Ltd., Battle Creek, Mich.

BAPTISTS DOCUMENTS WANTED.

The attention of all Baptists throughout the South is called to an urgent need of the Library of the Southern Baptist Theological Seminary, one which a great many persons can assist in supplying. It is our earnest desire to secure, in the immediate future, a large collection of documents relating to the history of the Baptist denomination in the South.

That there should be some one place within the bounds of the Southern Baptist Convention where a man interested in the history of our denomination may find on file the documentary history thereof, will be apparent to all. And certainly there is not a more appropriate repository than the seat of the Theological Seminary where so many of our ministers are being trained. This Library has not only a valuable nucleus of papers and pamphlets left to the institution by Drs. Boyce, Manly and others, who anticipated this need, but it has also a commodious fire-proof department with ample accommodation for many years.

All documents received are inscribed with the name of the donor, then bound if necessary, catalogued, and placed on file. It should be understood that this collection is made in the interest of the entire denomination. The documents are placed at the service of any one interested in the history of the Southern Baptists. We will cheerfully refund the postage or express charges on all such documents forwarded us. The following list of desiderata is given for guidance:

- 1. Manuscripts, consisting of early church records; and diaries and biographical sketches of the Baptist leaders.
2. Minutes of State Conventions and District Associations, particularly the oldest ones.
3. Pamphlets of any kind relating to Baptist history.
4. Early numbers of denominational papers and magazines.
5. Literature pertaining to the history of Baptist schools.
6. Rare books and pamphlets of any kind.

Documents or correspondence concerning this matter should be addressed to

Prof. JOHN R. SAMPLER, Librarian, 500 West Broadway, Louisville, Ky.

[We hope this request will be heeded, and that brethren will send in such documents as are called for that they may be permanently preserved.—Ed.]

HELP THE SCHOOL.

The Pineville school has opened with encouraging prospects. We have a magnificent dormitory, the Pineville hotel with nearly fifty rooms. Only about one-third of the rooms are furnished. We need at least one hundred single bedssteads. We want the iron bedssteads with springs and mattress. They will cost about \$4.00 each.

How many friends, men, women and churches or societies will supply one or more?

The State Board appointed Brethren B. H. Dement, Louisville, J. A. Middleton, Shelbyville, J. W. Hodson, Mt. Sterling, a committee to look after this interest. Communicate with them or with J. G. Bow, Cor. Sec. Louisville, Ky.

A SCOTCHMAN enjoys a joke when it is a good one. It is a bad joke that you cannot get into a Scotchman's head.—J. H. Hollowell.

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp Root, the great kidney and bladder remedy, fills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp Root and a book that tells more about it, both sent absolutely free by mail. Address Dr. Kilmer & Co., Birmingham, N. Y. When writing mention that you read this generous offer in the Western Recorder.

The independency and at the same time the effectiveness of local churches is being seriously threatened by the assumption that organization existing apart from the churches have some kind of right to impose their claims and regulations upon the local congregations. It does not follow that an organization which works well in one congregation would work well in another. One church may wisely encourage a Young People's Union, a Christian Endeavor Society, or the Kings' Daughters, or the Boys' Brigade. In another church none of these may be wise. Our pastors and churches need a good deal more courage to adjust their work to the demands of the local situation. A church has the same right to organize its own work in its own way that another church has to adopt all the prevailing methods. We should go so far as to say that a church has a right to abolish a Sunday-school if it can do its work of Bible instruction more efficiently by some other method. The Sunday-school is not divine, or any other of the methods by which we seek to accomplish certain ends. The only divine thing in the organization of the Christian life is the church itself, and one of its divine rights is to adopt such methods as it chooses.—Watchman.

There is a certain stoicism which approaches faith, but it is not to be mistaken for it. Hugo said when dying, "We must obey those laws of which we are the manifestations." Goethe declared that "death could not be evil, as it was so universal," and Dean Swift long before gave expression to the same idea. This is a faith of a kind, but there is no organ in it.

WANTED.

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THE CHARIOTS OF GOD.

BY REV. E. B. TRIPPETHAN.

When cars thy downcast soul assail, When friends grow few and comforts fail, Then leave the paths which thou hast trod And mount the chariots of God!

OUR PULPIT.

THE GREAT COMMISSION AS ORIGINALLY INTENDED AND SUBSEQUENTLY INTERPRETED.

BY REV. E. P. CALDWELL.

Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned.—Mark 16:15, 16.

When from the Mount of Olives, with hands outspread in loving benediction, the Christ of God started for the Throne, He gave his disciples this warrant for planting his church and telling the world of him.

1. By the Savi our plain exposition and fulfillment of Old Testament Scriptures.

2. His parables and miracles illustrating the letter and spirit of the kingdom.

3. The revelations which had come to them as eye witnesses of his death and resurrection.

The commission is so definite and plain that it would seem impossible for it to be misunderstood, yet in nineteen centuries of preaching, which have passed under the New Dispensation, much of it has come very far afield of being the Gospel. Doubtless, during these centuries, the simplest, purest Gospel was preached by the apostles.

They were in most instances, men of no scholarly pretensions, who being in timely acquaintance with Jesus had learned his doctrines and caught his spirit.

They came before the people with heart and face glowing with Pentecostal fire. They had not only been hearers, but eye-witnesses of the truth. They felt the supreme importance and divine authority of the message and hence delivered it with convincing and arousing force.

The real strength of preaching is the preacher's inward realization of the truth. This was true of Jesus and also of his disciples.

And this largely accounts for the great results of the early preaching. The truth was sounded in men's ears with the vehemence of active inspiration.

It was brought before men's eyes in startling miracles. The field was new. Men and women had not so thoroughly learned as they now have to run from church to church seeking something to amuse them.

The Gospel was new in form at least, and men and women listened for novelty sake until the burning truth caught and held them with a grip that could not be broken.

During the dark ages when Rome ruled, and pursued her usual policy of smothering the truth with superstition and monkish falsehood, the great commission was almost forgotten, but as its great author aforetime broke the tomb and came forth triumphant, in the Reformation, truth reappeared in resurrection power and glory.

The progress of the ages has developed three principal interpretations of the great Commission.

1. The Calvinistic. This closely followed the great events of the Reformation and characterized the preaching and writings of the Fathers. It may be said to contain five important elements.

1. The Sovereignty of God. This includes all the doctrines of Election, Predestination and Grace. Some of these teachings are now being regarded as so extreme that steps are being taken to amend them.

An example of this is found in the attitude of Dr. Hillis towards the Westminster catechism.

These doctrines may be extreme in some points, but they must ever form the groundwork of all true theology. The strength of the Old Teaching was that its central figure was God.

The weakness of the New is that the central figure is man. The result is that as the new gains ground we hear less of the purely spiritual side of religion.

Having voted hell and the devil out of theology, the next step must necessarily be to vote out God. Man in his wickedness is now the only recognized devil—man in his goodness will soon be the only recognized God.

The old teaching nourished a definite and steadfast Christianity which neither feared persecution nor compromised with evil.

The men of the old Puritanic faith, believing in the Divine Purpose and their personal relation to the Divine Plan, were men who neither feared the battle nor the stake, but accepted the experiences of life like him who said: "All things written of me must be fulfilled."

These men who set God at the head of their theology, as Originator and Ruler of all things, naturally held as a second element of their faith,

2. The Direct Inspiration of the Bible. The Puritan was an intense Bible student, and he not only studied the book but believed it. And his implicit faith in the Bible rested on his belief in Divine Sovereignty.

To him, viewing all things in this light, the seemingly unreasonable things of the Bible were perfectly reasonable. God was sovereign, why should he not stay the sun and moon in their course to facilitate Joshua's victory?

God was sovereign, why could he not prepare a fish to swallow the disobedient prophet, or send his angel to shut the lions' mouths for Daniel's sake. As long as I believe in the purity of the script, I will hardly take the trouble to analyze the water, so the Puritan believing in God as the fountain of all truth accepted without question his revelation.

Are we any wiser in our higher criticism? We try to explain away the difficulties. We come to cases where "Natural Laws" will not apply, and we make our escape by blaming it as a "mistake of the translator, or by laying it to the ignorance of the Bible author who told the truth as far as he

knew," but who was of course "a little astray in the light of modern research"—and go on our way rejoicing—half orthodox and half infidel, doctrinal Laodiceans, "neither cold nor hot."

Would it not be better, as the Fathers did, to fall back upon the doctrine of Divine Sovereignty and simply believe God's Word? I must move among mysteries in nature. They will not explain the marvels. And yet since God said to my ancestor Adam, "Have thou dominion," nature is a kingdom which by divine command is placed under my feet as a man.

Yet while I submit to mysteries in the kingdom beneath me, shall I approach with proud annoyance, the realm of Revelation which is above me, since it is spiritual and I am carnal, and demand that its mysteries be explained before I will accept them.

That God must further reveal himself before I will believe him? An unlearned faith (using the word in the human sense) is better than a learned infidelity. As Mrs. Browning puts it:

A pagan blessing for a step of Pan. A wild goat's footprint on the sandy loam, Exceeds our modern thinker, who taras back The strata, granite, limestone, coal and clay.

Concluding coldly with—Here's law, where's God?

Better be a fool on the way to heaven, than a philosopher on the way to hell, because godly foolishness is wiser than devilish wisdom.

3. The third element in the Old Teaching was the doctrine of Substitutionary Atonement. The Fathers taught that the claims of divine law and justice upon man were met in the person and work of Jesus. The atonement, which is really at-one-ment, according to this interpretation means three things:

(a.) The oneness of Jesus with the sinner in his sacrifice. Jesus in taking our nature came under the dominion of the law of sin and death. The law of sin made him subject to besetments and temptations. The law of death brought him under the penalty. As man's representative he must take man's nature with all its accompanying experiences (Isa. 53).

(b.) The oneness of the Believer with the Risen Lord. Since Jesus took my nature, my sin was laid upon him in his death. Since by his spirit in regeneration, his risen life has been born in my soul. His righteousness is laid to my credit in satisfying the law. He stood for me in his sacrifice under the law. The law took him in my name. He stands for me in his resurrection work, hence his perfect character. His victory over sin and death, and his eternal right in the kingdom are all in my name for I am one with him.

(c.) Oneness of the Believer with God through Christ. According to the old doctrine, Jesus in his humanity is one with the sinner. Jesus in his resurrection work is one with his people—since they have his life and are members of his person—standing in the same relation to him as branches to the vine, and since Jesus in the Trinity is one with the father, all the redeemed household are one with God in him (John 15:17).

This view of the atonement presents man as a hopeless sinner with no native good or resources of help within himself. In his salvation he is moved by the Holy Spirit to repent of his sins and accept the means of grace which have been predestinated to meet his needs in the infinite

foreknowledge of God—and this acceptance brings him into the possession of eternal life which puts him in vital and eternal union with God through Jesus Christ.

This view of the atonement necessitates a belief in the fourth element of the old creed—

4. The Eternal Perseverance of the Saints. Its reasoning is that the new birth brings the soul into the possession of eternal life, which, since it joins the saint with God through Christ, not only insures his eternal salvation, but continues the motive power of godly conduct.

The last element in the old teaching is the belief in—

5. Eternal Reward and Punishment. It teaches that character is determined by its relation to the atonement, hence those who believe in Jesus, being in vital union with him, must dwell eternally in his presence and fellowship, while those who reject him must live in endless separation from him and reap the consequences of personal sin.

This interpretation of the great commission characterized the preaching of the Fathers and forms the groundwork of the more orthodox beliefs to day. Compared with the Book of Romans, it is essentially the doctrine preached by the apostles and accepted by the early church.

II. The second interpretation of the great commission is known as the Arminian. Briefly reviewed it differs from the Calvinistic in two points. 1. The Doctrine of Sovereignty. In dealing with the doctrine of sovereignty this theology, as we understand it, admits the foreknowledge of God, but denies predestination of human affairs.

This interpretation is open to one serious objection, in that it presents God as acting unworthy of himself.

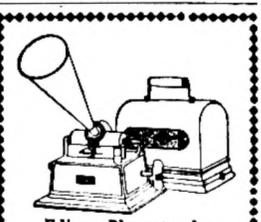
To admit that God is infinite in wisdom is to establish his foreknowledge of all things. To claim that God foreknew and did not predestinate, is to charge God with not acting up to his intelligence. A man who does not do as well as he knows is acting unworthy of himself, so if God foreknew and did not forewill all things for his own glory, we must say in all reverence that he has violated his own character. Such a teaching is blasphemy, since God "cannot deny himself."

3. A misunderstanding of the sovereignty of God must necessarily mar the doctrine of the atonement. The boast of Arminianism that it has extended the atonement beyond the teaching of Calvinism is a false claim. True, it has enlarged the doctrine of human free agency, but in so doing it has belittled the saving power of Christ and the work of the Holy Spirit. The broadest possible view of the atonement is that it saves eternally all who receive it. When we teach salvation by subsequent human effort we rob the atonement of its glory and lay the real saving power upon the man himself.

Let me reverently say that I do not believe Jesus Christ ever commissioned men to go and preach salvation on the installment plan—or ask men to get into the Gospel lifeboat on condition that they must either work their passage or be thrown overboard—he did not so send them, but told them to "go and preach the Gospel," and that is not the Gospel, because it lays salvation upon the creature instead upon the Christ. Human free agency is exercised in using or rejecting the means of grace—beyond that it does not exist. In the spiri-

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Table with 2 columns: Quantity (100 names, 50 names, 25 names, 10 names) and Price (\$1.00, .50, .25, .10).

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"Big Four" THREE GREAT TRAINS.

"THE WASHINGTON SPECIAL" BETWEEN ST. LOUIS, INDIANAPOLIS, CLEVELAND, CINCINNATI, NEW YORK, BOSTON. "SOUTHWESTERN LIMITED" BETWEEN CINCINNATI, COLUMBUS, CLEVELAND, NEW YORK AND BOSTON. "WHITE OYSTER SPECIAL" BETWEEN CINCINNATI, INDIANAPOLIS, OHIOGEO. S. J. Bates, Gen'l Agt., Louisville, Ky. W. J. LYON, W. P. DUFFY, C. F. T. A., and G. F. A., CINCINNATI, O.

ual as in the natural realm man acts in constant relation to a law. He can obey and prosper or disobey and suffer. An individual intelligence must have the right of choice and a corresponding responsibility, but the effects of that choice are predestined by the great and changeless laws of the physical and spiritual universe. The over-estimation of man's part in the work of salvation has led to a third interpretation of the great commission, now extensively proclaimed:

III. The Doctrine of Unrestricted Universal Salvation. The extravagant views of the so-called "free thinkers" of the age have produced a system of theology, differing as widely from the Gospel as a Chinese lantern differs from the sun in the firmament. Should these "thinkers" be called upon to formulate a great commission it would read something like this, "Go and tell men that their ancestors were ignoramuses and fools, that the Bible is only a history of the rambling, blundering way in which the human race has gradually stumbled into the light, and that the history of this age will be the Bible of the next."

Well, the Lord help the generation that has no better Bible than the history of this present century! As well have the constitution and by-laws of Bodom and Gomorrah. If the record of the business casualities, the political villainy, the social falsity of this age is to be the Bible of the next, the Lord deliver them!

That is not all. Ask one of these latter day Gospel-makers what he thinks of Christ and mark the answer, "A true prophet, a wise teacher, a perfect philosopher, a beautiful poet, a good example, that is all." Ask him what he means by atonement. He will tell you that it is living right to-day to make up for the sins of yesterday, bracing up and being a man, carefully keeping oneself under good moral environment and submitting to proper training in order to overcome heredity—a piece of philosophy about as sensible as telling a crow to keep clear of other crows, and stop eating carrion, and sit in the rain till he is bleached white enough to be a dove. Such men sneer at the doctrine of substitutionary atonement as belonging to the dark ages—a creed of savages, yet they will tell you they accept the teachings of Jesus. Now it is impossible to accept the teachings of Jesus without believing in substitutionary atonement. Jesus pivoted all his teachings on his sacrificial work. The cross and the tomb are the revelations which explain the life and mission of Jesus. In its mere earthly side the life of Jesus would read like a supreme failure. In the exhibition of redeeming love and resurrection victory, it is a transcendent, and eternal success. As in the Revelator's vision it was only the slain Lamb that could open the seals of the Book, so it is only Christ crucified that can unlock the mysteries of the Gospel. The atonement is the central doctrine in the recorded worship of the ages, since Abel lifted his acceptable altar and offered "a more excellent sacrifice than Cain," hence it must ever be the central truth in our preaching since it involves all the other truths. Granted that sovereignty is a fundamental doctrine in the Gospel, it finds its chief expression in the atonement, since the cross of Jesus is only the revelation of God's free grace in proving a sacrifice for those whom his purpose had "before marked out, conformable to

the image of his Son." Granting the inspiration of the Bible a necessary element in our creed, it must rest on the atonement of Jesus since "redemption through the blood" is the crimson thread on which the golden truths are strung. In short, all that makes the Bible more than any other book, is that it breathes the secret of how to make wrong character right, by showing us Jesus in his sacrifice as the remedy for sin, and his resurrection life, which coming to us by importation of the Spirit alone can be in us the motive power of righteousness. To fulfil the great commission then, we must preach salvation through the atonement. This includes all the doctrines of sovereignty, sin, righteousness and reward. They all meet in the cross. The cross of Jesus! Beautiful symbolism! One end reaching on the earth as if to proclaim God's sovereign right to rule, to judge, to redeem, to love and glorify the world. One end pointing to heaven as a monument to the fact that all in the kingdom has been given into the hands of Jesus for the world's salvation. One arm pointing to one horizon, the other to another horizon, as if to endorse the message that by that cross, "as far as the east is from the west," God has put away the transgressions of his people; yea further as a general invitation to all men to come and test the efficacy of its redeeming work, further still to be the pledge that from all kindreds and lands shall be gathered those saved by its power. The text reveals:

1. The Extent of the Commission. "All the world." So we are to tell the story of the cross wherever man is found. This word of Jesus obligates us to send to all lands the good news of salvation through the blood. Far north among the icebergs send the story of a Saviour's love, a Saviour's sacrifice. 'Mong Southern peoples echo the message, "Redemption through the cross." Ring it over eastern deserts till the unconquered Bedouin yields submission at Immanuel's feet. Send it to western islands where, as the sunset crimson the deep, they may read the story of the crimson fountain that cleanses sin. Tell to the soldier on the battlefield the glad good news of peace between man and God. Tell to the sailor as the ropes creak and the spars

crack in the tempest, of the Christ who stilled the wave and rescued sinking Peter. Tell the story in the sick-room where every failing pulse-beat marks the passing of a soul. Tell it to the children in the home, to the stranger in the way, to all men everywhere, "He that believeth shall be saved."

2. The Limit of the Commission. "He that believeth not." So there is only one man that can limit God's mercy, and that is he who refuses to believe it. There is only one man that can shut the gate of heaven and open hell to you, and that is yourself. If you believe in Jesus no power can shut the kingdom against you, but if you refuse to believe none can prevent you from shutting it against yourself. Heaven is faith's goal and hell is unbelief's punishment.

3. The Seal of the Commission. "He that is baptized." True Scriptural baptism is intended to teach and symbolize our conscious fellowship in the atonement. This necessarily restricts the ordinance to only one form, that of immersion in water, since it must typify our conscious spiritual entrance into the death, burial and resurrection of Jesus. It also admits only one class of suitable subjects for the ordinance, namely, those who have consciously and personally received Christ, and who voluntarily obey him by confessing their relation to him in his person and work through this symbolizing act. All other forms professing to be baptism, are at once unscriptural and wholly outside the bounds of the great commission. Baptism symbolizes not merely the entrance into a visible church, but the entrance into a new life, hence it is only for those who are conscious of this experience through faith in the risen Son of God.—Messenger and Visitor.

BIG-HEAD CHILDREN

with long thin necks—you see them in every school—want Scott's emulsion of cod-liver oil, to build up their poor little shrunken scrawny bodies.

School will be of no use to them. Something will carry them off.

They have no play in them. There is no fun in playing, when everybody else can run faster, jump further, turn round quicker, and keep on longer.

Big head is no harm; let the body be big too.

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crack in the tempest, of the Christ who stilled the wave and rescued sinking Peter. Tell the story in the sick-room where every failing pulse-beat marks the passing of a soul. Tell it to the children in the home, to the stranger in the way, to all men everywhere, "He that believeth shall be saved."

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THE WORK OF FOUR YEARS AND A HALF.

Four years ago the first Sunday in last July, the writer came to the town of Mayfield in answer to a call given him by the church two months before to become their pastor. I had assisted the former pastor, A. S. Pettie, in a meeting in the fall of 1896, and had formed a high estimate of the people composing the church, and was prepared to love them from the very start, but my love for them has grown so strong for them in these years that now I feel that certainly I have the best church and people in all the world.

In the time we have labored together, we have had over 200 additions, and almost two-thirds of these have been by baptism. We have given over \$2,500 for Missions, have contributed \$300 to the Orphans' Home, and have been liberal toward all our denominational work. We have also contributed largely to our benevolent work at home.

We began in June, 1898, to solicit money for a lot upon which to build a new church edifice. This money was soon raised, a lot purchased (which is the most desirable lot in the city for a church building), and then subscriptions were taken for the church building. Our house, one of the handsomest in all Kentucky, will be under roof and the brick work of the tower completed with five more pretty days, in which to work. The building when completed will cost us \$36,000, but Bishop Dudley, who ought to be a judge of such things, in looking at it a few weeks ago, estimated the building to cost \$40,000. We

hope to be able to move into our new house by the first of June. In addition to this house we are building, we have bought and paid for a nice lot in West Mayfield, where we expect to build a mission church just as soon as we possibly can.

Our Sunday-school work is also very prosperous. We found the school when we came averaging 125; we have run our average to over 200, and have doubled our contributions. In Sunday-school and church work we start out this year with bright prospects, and with God's help expect to make this year the best year in the church's history.

H. O. ROBERTS.

"A CONVENTION OF MEN TO CONSIDER PROBLEMS IN MEN'S LIVES," is the announcement for the Twentieth Annual State Convention of the Young Men's Christian Associations of Kentucky, which meets in Louisville, February 21-24. The State Executive Committee has arranged a very strong and attractive programme. Among the speakers will be Messrs. John R. Mott, General Secretary of the World's Student Christian Federation, New York; Richard O. Morse and Fred B. Smith, Secretaries of the International Committee; S. D. Gordon, Cleveland, O.; W. M. Wood, Chicago, Ill.; F. H. Bart, St. Louis, Mo., and Bishop C. B. Galloway, Jackson, Miss. Outside many of the representative workers from the State.

Three hundred delegates from the city, railroad, student and county organizations are expected. There will also be a considerable delegation of young men and business men from several points in the State where Associations are not yet organized. The railroads will grant reduced rates, and the Louisville Association entertains all delegates. The Convention sessions will be held in the spacious Warren Memorial Presbyterian church. Full particulars, programmes, credentials, etc., may be obtained from the nearest Association Secretary, or from Henry E. Roseyear, State Secretary, 4th and Broadway, Louisville.

DYING AT THE TOP.

I observed when a youth that old forest trees, when left in the field for shade, soon died at the top, and was told by woodsmen who cleared the land that it was caused by the tramping of the beasts that were sheltered by them. Later in life I observed that the forest trees left in the State House yard at Madison, Wis., were dying at the top, and was told that it was occasioned by the grass that grew about them. These contradictory theories caused me to observe this phenomena more closely, and I found it to be occasioned by removing the young timber from around them, leaving them exposed to the heat of the sun that fruited the latent buds in the bark and branches came out that were nourished by the sap that would otherwise have given sustenance to the top; the leaves on whose branches eventually failed to appear, the bark loosened by worms soon fell away, and the spire and naked antlers announced decay and death.

When I hoed corn for my father, he taught me to remove all shoots from the stock prior to the earing time. He called these shoots suckers, because they robbed the parent stem and prohibited it from yielding good, sound grain, and suckers they were, and thieves as well. I observed that when the suckers

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were left they produced half-blasted, one-sided nubbins, and the parent stock a like abortion, where a good, sound ear should have been harvested. If corn had sold by count, the nubbins crop would have been profitable, but by weight and quality they were worthless.

I have observed that which was analogous in the religious world. A church sapped, sucked and robbed by parasitic societies, which she feeds, nursing "children to be her oppressors." If the work of these societies is called in question, their leaders answer by numbers, counting every nubbins as an ear, and point derivatively to the dying top of the antiquated, old fogy church, from which they are absorbing the life blood. And yet they cling to her for revenue and to take away reproach as tenaciously as the seven women who laid hold of one man that they might have the honor of his name. Both age and sex are made as excuse to rob Zion of her money and her glory. When a society, claiming to be of the church, assumes self control, it ceases to be in or of it. The tendencies of these societies is not to foster, but to repress, denominational loyalty. The great engines of denominationalism, teachers of doctrine and disseminators of religious literature are the weekly denominational press. These fortresses, however, are menaced by cheap advertising publications devoted to making a noise.

JARED MARIS.

STOCKHOLDERS' MEETING.

The stockholders of the Baptist Book Concern will hold their annual meeting in the editorial rooms of the WESTERN RECORDER, 624 4th Ave., Louisville, Ky., on Tuesday, February 5th, at 10 A. M. Those who cannot be present are requested to send their proxies. Directors are to be elected and other business usual to such meetings transacted.

SPEED—COMFORT—SAFETY

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OLD RELIABLE LOUISVILLE & NASHVILLE RAILROAD.

BEST ROUTE FOR YOU.

TRAINS SOUTH.

Leave Louisville.

1:25 a.m.; 8:25 a.m.; 1:25 p.m.; 9:15 p.m. Arrive Louisville.

1:25 a.m.; 7:25 a.m.; 12:25 p.m.; 7:25 p.m.

TRAINS NORTH.

Leave Louisville.

8 a.m.; 9 a.m.; 1:25 p.m.; 9:25 p.m. Arrive Louisville.

1:45 a.m.; 11:15 a.m.; 5:15 p.m.; 9 p.m.

TRAINS JELICO AND SOUTHWEST.

Leave Louisville.

8:25 a.m. and 1:25 p.m. Arrive Louisville.

1:25 a.m. and 5:15 p.m.

TRAINS LEXINGTON AND FRANKFORT.

Leave Louisville.

7:25 a.m. 1:25 p.m. and 5:25 p.m. 9:15 p.m. 11:25 p.m. and 1:25 p.m.

Louisville Ticket Office, South-west Corner Fourth and Main Streets.

EDITORIAL

PROF. J. O. VANDYKE says: "People sometimes talk glibly in print about progress when they mean movement." This is a very important distinction. That we are not where we were, by no means proves that we have advanced. We may have slid down the hill, or we may have simply gone around it, without getting any higher. And let it never be lost sight of, that the man who is in favor of movement may not at all be in favor of progress. Of course, there must be movement if there be progress, and because of this it is easy for people to think that all movement is progress. Progress consists of two things—movement and the right direction. Movement is necessary to progress, and so it is necessary to retrogression. Standing still is not progress, neither is it going backward; and while it is not so good as going the right way, it is vastly better than going the wrong way. The difference between ascending and descending is not a difference of movement, but simply a difference of direction.

Since motion down hill is a much easier than motion up hill, there is danger that a simple effort to move will start us down ward. If what we want is simply to be moving, we are pretty sure to move in the easiest way, and that is always down hill. We cannot be too careful to see to it that our motion is upward.

And again, since there is only one right way to go, while there are a thousand wrong ways, to strike out "a going," without carefully determining to go the right way, will be pretty certain to make us go wrong. Men do not go right by accident in moral and spiritual matters. Doing right is always the result of right purpose; and there is no hope of our going right unless we are determined to go that way. Only going the right way is progress. People may "get a move on themselves," and yet every step may carry them farther from truth, from righteousness and from God. Let us move, to be sure; but let us go the right way.

The *Word and Way* rallies us good-naturedly on what we said in regard to the editor of the *Western Recorder* in A. D. 2001 and his then readers. Among other things it says: "Does it not appear that its old-fashioned way of holding and preaching old-fashioned doctrine will go quite out of style before the end of the century? Let us hope that whether it lives to the end of the century or not, it will, before its end comes, divest itself of all 'Romanist survivals.'" On this we remark:

1st. The doctrine we advocate comes out of the Bible, and so is as old as the Bible. The way we hold and preach it is, as nearly as we can have it so, just the way the Apostles held and preached it, and since they were inspired, they knew how it ought to be held and preached. All the promises of God are to those who hold and preach just that doctrine in just that way. So in entering the new century the *Recorder* has all God's promises to rely upon, and that is an infinitely better reliance than is the "spirit of the times," or the *zeit geist*, as the Germans say. The old ship of Zion has weathered as fierce storms and has breasted as tempestuous seas as

the twentieth century will be able to bring against her. So we have no fear.

2nd. The *Recorder* has no "Romanist survivals" to get rid of. We did not come out of Rome, nor have we gone to Rome for any of our teaching. And let it be remembered that a doctrine is not false simply because Rome holds it. Rome holds the doctrine of the Trinity, for example, which we advocate, but that is not a "Romanist survival" with us, since we get it, not from Rome, but directly from the Bible. We would have held it just the same had Rome denied it, or had there never been any Rome. Certainly we do not propose to abandon a Bible doctrine simply because Rome holds it.

Dr. Bow is enthusiastic, and rightly so, over the start Walnut street church gave him on his church edifice fund. It has been decided, as our readers know, during this year of grace to raise a special fund of not less than \$10,000, to be used by the State Mission Board in aiding, by gift and by loan, the erection of houses of worship at destitute points in the state. The first collection for this purpose was taken last Sunday morning at Walnut street church, and resulted in the raising of over a thousand dollars, which amount will be increased to probably twelve hundred or more. The giving was general and enthusiastic, no single subscription being for over one hundred dollars, and not a dollar of the whole amount being designated. Every dollar is to be used at the discretion of the Board.

We hope the churches in the state generally will heartily and generously come up and provide this fund, so the Board can be ready to utilize it by the time the building season opens this spring. Of course, the Board will use its best wisdom, and will make the money go as far as possible. Would it not be a glorious thing to have Baptist houses of worship erected this year at all of the seventeen county seats in the state where none are, and at other destitute points, so that in the first year of the new century this great need will be met?

The plan is to help by donation and to loan those who help themselves, and give as little help as is necessary to secure the result.

The theory of evolution has passed high water mark, and is passing away. It has been a *fad* for a good while, and great have been the claims made for it. Of late years a good many modified views of evolution have been put forth, more or less contradicting the original theory, and more or less in harmony with Christianity. A college president told the writer not long ago, for example, that he (the president) was an evolutionist. Yet when we asked him about man's having descended from some sort of ape, he promptly denied anything of the sort. A theory of evolution that does not evolve man from the lower animals, would not have been recognized by Darwin at all.

Now, however, Prof. Hertwig, the eminent German embryologist, says that he finds in the orderly formations into life a process of thought. According to the real theory of evolution (orthodox evolution), however, there is no thought until not only life but self-consciousness is evolved. Thus it goes. Soon the evolutionist will be behind the

Ten Religious Herald promises to tell us plainly what it holds on the subject of the atonement, after we have told "why the Methodist paper's question was referred to those Baptists who will not admit the continuity of Baptists since the days of the apostles." The answer is very easy—the question was referred to them simply because it was addressed to them, and we did not wish them to fail to observe it. We called their attention to it lest they should overlook it. The *Central Methodist* said:

When the doctrine of apostolic succession is set at naught by our Baptist brethren, what becomes of restricted communion? Can the practice be any longer justified? If so, how?

This question, manifestly, is not addressed to us, but "to those Baptists who will not admit the continuity of Baptists since the days of the Apostles," and, of course, we referred it to them, in the hope they would take some notice of it on its merits, rather than snap at the *Recorder* for calling their attention to it.

And now, Bro. *Herald*, please tell us "plainly" just what you believe about the Atonement. Let there be no mistiness or cloudiness about your answer. We ask this question because we really would like to be informed.

DR. JOSEPH PARKER, of London, last summer preached a special sermon to journalists, and he expressed some decided convictions as to how the great daily papers should be conducted. One result was that he was requested to take absolute editorial control of one of these papers for a week, and he accepted the invitation. He was disgusted with his experience. Among other things he says: "The letters I received from nominal Christians during my editorship disgusted me. Christians are becoming invalids and the church is a hospital. Notices are wanted. Manliness is dead."

On this we wish to make two remarks:

1st. The sorts of flabby, fustian, fanciful doctrines which are being widely preached in these days, are enough to make Christians invalids and to kill manliness in the churches. The world needs a manly Gospel, such as John the Baptist, Paul, Savonarola, Luther, Knox, Calvin, Bunyan, Edwards and Spurgeon preached. The saccharine syllabus that is now served from many pulpits, is no match for total depravity.

2nd. Dr. Parker ought to bear in mind that such an experiment as he tried would naturally attract to himself the attention of cranks, who would take occasion to write to him to make demands on him, to air their views on him and to tell him how to do it. No wonder he received a lot of disgusting letters; but it is unfair to judge all British Christians by that standard. There is much Christian manhood left in England, only the many Christians did not take that week to write to Dr. Parker.

Ever and anon we see it claimed that prohibition in Maine, the original prohibition state, is a failure. At a dinner party some time since, where the Hon. Thomas B. Reed, of Maine, was present, a joke was cracked at the failure of prohibition in Maine. Whereupon Mr. Reed said that so far from prohibition's failing in Maine, it had brought it to pass that the people of that state had lost the ap-

petite for liquor. He proceeded to account for the impression some New Yorkers had to the contrary by saying that when a New Yorker visited Maine, he was in such a pitiable plight in his frenzy for a drink that the people out of pity violated their state law out of hospitality for their guest, and let him have some liquor. Then this New Yorker would go home and raise the cry that prohibition was a failure in Maine, since he had himself succeeded in obtaining liquor there.

If prohibition does not prohibit, why do liquor-makers and sellers oppose it so violently? Ah—why?

DR. W. W. EVERTS publishes in the *Examiner* of last week a translation from a paper by Prof. Frederick Leziu, of the University of Greifswald, Germany. The opening statement is:

"There are three factors. Protestantism, Baptist sects, and the Renaissance, which have helped the present age to attain to what is called toleration."

This shows that Prof. Leziu does not regard "Baptist sects" as a part of "Protestantism," since he puts them down as a separate and co-ordinate head. He goes on to say later:

"Baptists have forced Protestant established churches to modify their idea of Church and State in a way to help toleration. By their sufferings and struggles they rendered an enormous service to the Reformation, a service for which they have by no means as yet received the thanks which belong to them before the forum of history."

More and more as Pedobaptist scholars recognizing the great service the Baptists rendered to the cause of the Reformation, not only while it was in progress, but in preparing the way for it and making it possible. It is hardly too much to say that but for the Baptists, the Reformation would have failed, and Luther would have gone the way of Savonarola and Huss. We thank Prof. Leziu for his recognition of the debt the world owes to the Baptists who lived before and during the Reformation, and as well as to those who followed and continued so nobly the struggle for religious freedom.

Prof. L. further says:

"Queen Elizabeth met an ever increasing Protestant opposition, which would not submit to the rule of royal episcopacy. The opposition consisted of Puritans and Baptists."

Most of the Puritans, he says, "were as thoroughly permeated with the duty of intolerance as were the followers of Laud," and that for the struggle for religious freedom "the honor is to be ascribed only to Baptists, Independents and Quakers," mentioning the Baptists first.

According to Professor Leziu, there were Baptists in England in the days of Queen Elizabeth, who reigned from A. D. 1558 to A. D. 1603.

PROF. JOHN C. VANDYKE, who is a professor of art and an author of several books on art, says: "We have not improved on the great builders, sculptors and painters of the past." The chief things in which we have improved are speed and comfort.

MONEY continues to come in for the tornado sufferers, and we are glad to receive it. Last week we received from

F. H. McGehee \$1.00
Mrs. G. E. Garsh 1.00
Mrs. H. G. Sargent50

More is needed.

PETITION is passion tamed.—Lyman Abbott.

Editorial Varieties

Dr. Alexander C. Oserton, for seventeen years editor of the *Western Recorder*, died last week near Northfield, after a brief illness, and the body was buried in Care Cemetery. The funeral was held from Chestnut street church, conducted by Dr. Weaver, Dr. Mullins preaching the sermon and Dr. Harvey and the editor of the *Recorder* taking part. Dr. Mullins, who is a relative of the family, spoke impressively of what death is to the Christian and representative of the character and work of Dr. Oserton. His piety and his energy were especially emphasized. He was just seventy years old and he had lived a laborious, a consecrated and a useful life. The name of truth and righteousness has lost a stalwart advocate and a shining example in his death. We tender our condolences to the sorely-beraved family. We hope to long to publish an account of his life and work.

And so Mabini, the learned Filipino lawyer, who was called "the brains of the insurrection," is to be banished to the island of Guam. His abilities and his devotion to Philippine independence have attracted admiration from his country and other Americans. He was solicited by Gen. Otis to enter the United States service and offered freedom and emolument if he would do so, but he refused. The correspondent of the *New York Tribune*, who was present at one of the interviews between Mabini and Gen. Otis, wrote an account of it in that journal and closed by saying: "Mabini out-argued the general and was sent back to jail." Mabini is an old man and he surrendered on account of his infirmities. His going now into lonely exile will add a pathetic interest to his case. It seems to be the American wish.

We were pained to learn of the death of the Hon. Alva Thomas at Franklin, Tenn. He belonged to a most remarkable family as well as one of the best in the land. He is, with the exception of his brother, R. G. Thomas, Esq., of Brownsville, Tenn., the last of his generation to pass away, and it was a sad and timely loss. The writer knew and loved them all. The Hon. Alva Thomas has held many important positions of trust and he was an active man. His widow is one of the mainstays of the Baptist church in Franklin, and one of the most useful women in the state. We tender our condolences.

Robert J. Burdette is traveling in Switzerland and he says: "Everything and everybody in this country, including the government." The President of Switzerland gets a salary of \$100,000 a year, and he has very little to do. Mr. Burdette protests very sensibly against calling any region "the Switzerland of America." He says he never saw beyond the sea of the "Yellow Star of Italy." Then, too, we never like to hear of some man's being the "Napoleon of America," or the "Napoleon of America."

The Rev. R. J. W. Graham has become associated with Dr. T. F. Bell in the editorial work of the *Christian Index*, and Dr. Bell has accepted the pastoral charge of the Tacoma church, preaching twice a month. We prize the *Index* very highly. The *Christian Herald*, of Michigan, has at last adopted the 16-page paper. It is a fine paper, every way. The *Arkansas Baptist* loses the Rev. J. H. Mitburn and gains Mr. A. W. Clark, son of Dr. W. A. Clark, who is a worthy successor on the staff. The Baptist has our best wishes.

Mr. Goodnow, the American Consul General in London, has notified the influence of the missionaries, so far from stirring up the anti-foreign feeling of the Chinese, had the tendency to allay that feeling. Li Hung Chang told Mr. Goodnow that he regarded the American missionaries as the best of all the missionaries.

Gradually our American Sunday is slipping away from us. It is now proposed to open the Congressional Library in Washington on Sundays from 10 to 12 P. M., and a bill to that effect has been introduced in Congress. If that prevails, it will not be long till the Library is open for all day on Sundays.

It was a special honor conferred upon Lord Roberts when he was escorted to the Buckingham palace in London that he was allowed to go through the gate which is opened only for royalty.

It is announced that the Hon. Joshua Levering is soon to be married to Miss Helen Chase Woods, daughter of Hiram Woods, Esq., of Baltimore. We extend congratulations.

The Beer war has cost Great Britain the lives of 11,000 brave soldiers and \$20,000,000. We do not know how much our Philippine war has cost us, but it is said to stand high on the list of costly wars.

The Bible entered the Nineteenth Century in 1840 and it is entering the Twentieth Century in 1911. The few that are left are spoken by small bodies of people.

We are glad to welcome Dr. A. S. Pettiback to Kentucky and we congratulate his church at Lawrenceburg on securing his services as pastor.

Dr. Frost, of Virginia, writes: "Your sermon is a jewel."

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached on "Turning the other cheek," and on "What is salvation?" One received by letter and one under watchcare. Collection of over \$1,000 raised for State Board church edifice fund, and this will be considerably increased.

Broadway—Pastor Jones preached on "The message to fathers," and on "The message to young women." Pastor Jones' wife, who had been recovered from his sickness. One received by letter and one for baptism. Funeral of Mrs. Lucy G. Tucker at 2:30 p. m. She was one of the oldest Baptists in the city, originally a member of the Second church. She gave the Walnut-street church their silver communion service.

Chestnut-street—Pastor Weaver preached on "The superiority of Christianity," and on "The saved thief." One received by letter, one for baptism and one baptized.

East—Pastor Felix preached on "How a good man acts when he finds he has done wrong," and on "The uses of affliction." One joined by letter.

McFerran Memorial—Bro. W. O. Carver preached on "The Parable of the Prodigal Son," and Bro. J. R. Sampaey preached on "Woman's best friend." Pastor Hamilton is aiding in a meeting with Clay-street church, Richmond, Va. Meeting with Dr. Dixon begins Feb. 10th.

Clifton—Pastor Foster preached on "Saints' inheritance," and on "Where art thou?" One received for baptism.

East Main—Pastor Cooper preached on "Joy," and on "Wronging one's own soul by sin."

Franklin-street—Pastor Jenkins preached on "Joy and suffering," and on "The faithful saying."

German—Pastor Wm. Ritsmann preached at both services on "Come in, thou blessed one of the Lord," and on "Lessons from Eliezer, the faithful servant of Abraham." Sickness still prevailing among the church-members.

Highlands—Pastor Dawes preached on "Blessing the name of God," and on "The price of a soul's redemption."

Logan-street—Pastor Montgomery preached on "Christian consecration," and "Rained by sin and saved by grace." Three received for baptism and two by letter. Meetings every night during the week. Meeting continues.

Portland-avenue—Pastor Tralle preached on "Triumphs of Christianity," and on "The Ideal Father."

Southgate-st.—Pastor McFarland preached on "The judgment on those who defile God's temple," and on "Behold the Lamb of God."

Twenty-sixth and Market—Bro. L. B. Warren preached on "Death-bed repentance," and Bro. W. B. Steward preached on "The key to success." One received by letter. Pastor Thompson is helping in a meeting at North Vernon.

Highland Park—Pastor McLeod preached on "The Holy Spirit our helper," and on "The character and conduct which God accepts."

Oakdale—Pastor Hill preached on "The church at Antioch," and on "The two ways."

Jacob's Addition—Pastor Whitfield preached on "The creature made like unto himself."

Hope Mission—Pastor Bruce reported a fine week. Many new cases. Pastor Weaver presented an able paper on "Paul's attaining to the resurrection of the dead," meaning holiness of life and character, i. e., "the standing out from among the dead ones."

SEMINARY NOTES.

Bro. C. F. Peck has been called to Mt. Home, Ind.

We are expecting a feast in the opportunity of hearing Evangelist A. O. Dixon in a meeting in Louisville, beginning next week.

Bro. D. F. Montgomery is holding services each evening with the Logan-street Baptist church.

Several of the pastors among us expect to hold meetings with the churches the last days in this month and the first of next.

James I. Partee is joyous over his work at Vine Grove and two other churches in this county. He says he has the best little field of all.

S. W. Smith rejoices in his labor in and around Orenton. Monterey church has recently built a new brick structure under his leadership.

Dr. W. J. McElathie will conduct the prayer-meeting at McFerran Memorial church next Wednesday night in W. W. Hamilton's absence.

The Gate lectures will be delivered this year during the last week in March by Prof. C. L. Smith, of William Jewell College, Mo.

Dr. W. O. Carver preached at McFerran Memorial Baptist church at the morning service last Sunday. Dr. Sampaey occupied the evening hour.

Dr. A. T. Robertson addressed the Monday-night mission meeting on "Some problems of missions."

If the friends of the Seminary and the Seminary boys would like to have a suggestion as to when would be a nice time to visit us, let them come the last week in March. There will be no special rush in school work at that time, and they will have the rare privilege of hearing the Gay lectures. H. A. F. BUCKNER.

THE STATE.

Bro. Geo. C. Cates writes: "My first meeting in the new year is in progress with my church at Lebanon Junction. In the first week the Lord has given us 45 for baptism, with numbers by letter. Baptized woman on third day of meeting 74 years of age. Have had 18 additions on seventh day, one man for baptism 58 years of age. Many old people are coming in. I have never seen such Divine power manifested in the first week of a meeting. The Lord gave me time to help in six meetings in the past year, with an average of 67 additions to each of six churches."

Pastor T. J. Ham writes: "A ten days' meeting at Liberty church, Allen county closed with 9 additions. We were assisted by Bro. Sampa Thomson, who did good preaching, and endeared himself to the people of the community. We have recently closed a very interesting series of three week meetings. Sixteen were added to the church. The community is wonderfully awakened, and the prospects for building a house for the Lord are encouraging. Pray for us."

Pastor A. B. Gardner writes: "On the morning of Sunday, December 18th, I closed my pastoral labor with the church at Beechland, Logan county. For ten years I have gone in an out before this people, breaking into them, in my weakness, the bread of eternal life. No man ever served a truer, nobler, more appreciative, more responsive, or more spiritual-minded church, who love their God for what he is, and their

Make Life Miserable

ITS THE LITTLE THINGS THAT DO SO.

How frequently you hear people complain of "only a slight case of piles," often complaining that the trouble is merely temporary, induced by coarseness, or sedentary habits. It may be some satisfaction to console yourself in this way, but it is much better to check the trouble at once. You can't do it too soon.

In time these little rectal tumors will grow from the size of a grape seed, until a knot of them results as large as pigeon's eggs.

These become inflamed and tender to the touch and causing itching, stinging and throbbing pain.

Thus the disease continues from bad to worse until the patient can bear the annoyance no longer.

The Pyramid Pile Cure is a perfectly safe and certain cure for piles in any of these stages. It goes to the very source of the trouble and drives out all inflammation, causing the tumors to subside and the membranes to resume their normal, healthy condition.

It lead to too many complications to trifle with every remedy that comes along. People have found it pays to use a standard remedy like the Pyramid Pile Cure which for ten years has been tested in the hands of thousands.

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pastor for his work's sake. Not until I was sure it was the will of my Master that I should serve elsewhere did I get the consent of my mind to leave them. May the Lord send them for their pastor a true man of God, and happy the man whom he shall send."

Bro. W. B. McGarrity has been holding a meeting at Berea, at the request of the board, that being one of our stations.

Bro. G. C. Cates has been holding a meeting at Lebanon Junction, with 57 additions at last accounts. This meeting prevented his going to Murray as he expected.

Our church at Simpsonville has called the Rev. J. J. Farmer as pastor, and he has accepted. We congratulate both church and pastor.

Pastor Nowlin, of Lexington is to be aided in a meeting by Bro. H. C. Risner, beginning the second Sunday in February.

OTHER STATES.

Pastor Charles A. Fulton, of the First church, Detroit, Mich., has resigned, and has accepted a call to Syracuse, N. Y. That leaves a very important pulpit in Detroit vacant.

Pastor M. D. Early writes from Morristown, Tenn.: "I am in the midst of a great meeting with my church, doing the preaching myself, now in the third week. The interest growing at every service. Pray for me and mine."

Pastor W. E. Dear writes from North, Fort Worth, Tex.: "Please change your visits from Oak Cliff, Tex. to Fort Worth, Tex. I enter this new and important field (the North Side Baptist church) with encouraging prospects, and I need the Recorder to season with. Your paper is good. God bless you."

In a meeting in the Valley church, near Moody, Texas, there were 112 professions of religion, and 80 additions to its fellowship, more than doubling its membership.

A two-weeks' meeting in the Center church, Texas, closed with 36 professions of religion and 28 additions to the fellowship of the church.

Eld. R. C. Medaris held a meeting in the Selden church, Texas, which closed with 14 additions to the fellowship of the church.

A 15-days' meeting in the Gates Valley church, Texas, closed with 36 professions of religion and 40 additions to the fellowship of the church.

The Norburne church, Mo., has set apart Bro. W. W. Robertson to the full work of the Gospel ministry.

The Newhope church, Mo., has set apart Bro. R. H. Watson to the full work of the Gospel ministry.

A meeting in the Wakenda church, Carroll county, Mo., resulted in 16 additions to the fellowship of the church.

A four weeks' meeting in the Mt. Pleasant church, Green county, Mo., closed with 4 additions by letter, 27 by baptism, 5 others approved for baptism. Eight more were converted, most of whom will yet be received. Several who were baptized had been Methodists. One of these was 73 years old.

The Cartersville church, Ga., has set apart Bro. J. J. Jones to the full work of the Gospel ministry. He is a brother of San Jose.

An eight days' meeting in the Bethel church at Paris, resulted in 27 additions to the fellowship of the church, all by experience and baptism.

A meeting in the Harmony church, Carter county, Tenn., resulted in 18 professions of religion, and 17 additions to the fellowship of the church.

A meeting in the Keytesville church, Mo., closed with 22 professions of religion and 17 additions to the fellowship of the church.

Mrs. LETTIE HERRON MERCKE, daughter of Mr. and Mrs. Henry Herndon, and the wife of Mr. Robt. L. Mercke, died at her home on Crescent Hill last week. She was one of the loveliest of women. We enter our sincere condolences to Mrs. Herndon left Louisville some time since to take charge of Grayson Springs, where they now reside.

Mr. JOHN F. CLARNDY, son of the Hon. John D. Clardy, ex-Congressman, died on the 18th inst. of Bright's disease, at "Rock Hollow," near Grayson, Ky. He was one of the leading men of that region, and his death will be widely mourned.

OUR friend, Joseph Donphan Felix, son of Dr. J. S. Felix, has opened a law office in Louisville, and has entered upon the practice of his profession here. He has our very best wishes.

BURPEE'S SEED-SENSE FOR 1901

is mailed FREE to all.

A Bright Business Catalogue of ninety pages that tells plain truths about BEST SEEDS that grow. Write a postal card today, or send ten cents (stamp or silver) for BURPEE'S QUARTER-CENTURY FARM ANNUAL—New Book of 220 pages fully worth a dollar. W. ATLEE BURPEE & CO., PHILADELPHIA, PA.

WHAT IS SAID OF THE RECORDER

Your visits are always more than pleasant. I wait for them longingly. Rev. JOHN D. JORDAN, Savannah, Georgia.

I feel I could not afford to do without the RECORDER.—REV. J. E. HIXSON, Keosauke, Ia.

The RECORDER is, in my opinion, the very best paper of our denomination.—J. L. FETTERKREW, Clinton, Miss.

I enjoy the RECORDER very much. It is a great paper—but then it has a great editor.—MISS MATTIE ABERNETHY, Lexington, Ky.

I would rejoice to have it to my dying day.—REV. G. L. JOHNSON, St. Louis, Mo.

You are making a fine paper.—REV. W. H. STRICKLAND, Decatur, Georgia.

I cannot well do without its week-visits, which have been regular and helpful since 1898, and if it remains true to the old Baptist ideal, I want it to continue to come after I am gone.—W. J. NEALE, San Diego, California.

The paper has been in my home for a number of years, and I always read it with pleasure.—MISS CLARA GARNETT, Indiana.

I deem it the best paper I read.—REV. J. M. SALLER, Beville, Texas.

OHIO VALLEY COLLEGE.

DEAR RECORDER:—The Finance Committee of the Trustees met Jan. 11th. At that time, we had on hand \$4,688.93 to pay a debt of \$6,000 with; of course, the cash that we have will not pay off the debt on which we are sued. A large amount of bonds subscriptions, promises, &c., have not been paid, and we do not know when they will be. It is well known that the money we have on hand was given with the explicit understanding that the \$6,000 be collected. Hence, the committee did not feel safe in making a payment, and thereby letting the money get beyond their control, but they decided to lend the money to their hands to the holders of the note sued on, drawing six per cent. interest, and receiving a fine bill for the same. If we succeed in collecting the balance of the debt, this loan amounts to a payment; otherwise, if we lose the school, this money is to go back to the contributors.

Fraternally,
EVAN M. WICK,
Pres. and Financial Ag't.
Sturgis Ky., Jan. 12, 1901.

DEAR RECORDER:—Dr. A. F. Baker's house burned Wednesday night, Jan. 15. Everything burned but the top covers of two beds. His fine library was also destroyed—every book. The children did not have a change of apparel left them. He was at Philadelphia at the time.

Respectfully,
E. L. SHORTE,
Clark, Ky., Jan. 13, 1901.

Total, \$167.00

Lebanon church has given a contribution, but I am not informed how much. We need this fund so much. We need it now. Won't you help? Write to J. G. Bow, Cor. Sec., Box 504, Louisville, Ky.

DEAR RECORDER—At the request of our President, Mrs. J. W. Siler, I send a report of some of the work our Missionary Society has done since April, 1897:

For Home and Foreign Missions \$77.00

One box, value, 61.00

Society of Baptist church, Williamsburg, 128.50

Balance in our treasury, \$11.75

Mrs. MAMIE L. COOLEY, Treasurer.

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

LOUISVILLE has charge for collecting checks on banks outside of Kentucky. Our subscribers and customers will favor us by sending either Money Order, or Registered Letters. W. P. HARVEY.

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J. M. FROST, Corresponding Sec'y.

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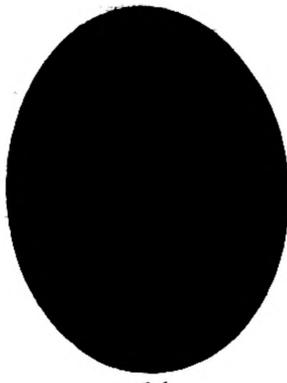
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Children's Corner.



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.

HOW DICK'S HAIR WAS CUT.

"Do it while I am away, then," said Dick's mother. Then she looked down in her plate, and her lip trembled.

Dick looked first at his father, who was smiling; then at his mother, who was not. After that he felt of his girl curls. He did not want them cut, but if his dear mother felt sad about it—so his lip began to tremble, too.

"All right, Momsey, dear," said Dick's father. "We will have it all done when you get home to-morrow night from grandmother's. And Dick will be a real boy then."

"Us mens don't wear curls, you know, Momsey," said Dick, anxiously. And then they all laughed.

"The next morning Dick and his father ate breakfast alone, for mother and Mary Esther, Dick's sister, had gone.

"Here, Dick," said his father, after breakfast was over, "here is a quarter; you go down to the barber shop, where I go, and get your hair cut."

"All alone?" asked Dick, delighted.

"Yes," said his father, "you know the way. I shall be away all day, I am afraid, but I will be back to eat dinner with you

to-night, if not for luncheon this noon, and you may eat luncheon with Harlow."

So Dick started down the street directly after breakfast. But on the way he passed a well-known toy shop, which was owned by a friend of his. One window was full of wagons, and Dick had been longing for a wagon for weeks.

"A quarter," said Dick fingering it, "is weally to much for hair, and just about enough for a wagon."

So he went inside. "How do you do, Mr. Burns?" he asked, affably, as he saw his friend, the proprietor approaching. "I thought I'd buy one of your wagons. I've got considerable money for it with me."

"All right, Dick," said Mr. Burns, smiling. "Which one do you want?"

Dick showed his good judgment by selecting a fine one. The price was four dollars, but Dick did not ask the price; he put down the quarter and walked off with the wagon, and Mr. Burns charged Dick's father with three dollars and seventy-five cents.

Dick found the wagon heavy—or else it was his conscience—something, at all events, made him walk slowly as he came near home.

"I'm glad my father isn't home," he thought, "for now I will have to cut my own hair, and it's better to do it over at Harlow's house."

Harlow was very much interested in it all, and they went out to the barn, and with Harlow's dull, round-pointed scissors and a great deal of trouble, Dick cut his curls very short in some places and quite long in others.

"You look," said Harlow, critically looking at him with his head on one side, "as though you had buttons on your head."

"It doesn't make any difference how I look, if I only don't look as if—as if—I did it," said Dick, anxiously.

"It does, though, said Harlow. "Do you think it will look that way after dark—'bout dinner time—when my father comes home?" continued Dick still anxious.

"Maybe not," said Harlow, doubtfully.

"Well, I will stay here till dark, then," said Dick, taking what comfort he could from Harlow's doubtful assurance. It was a very long day, and by no means a happy one. Harlow brought him some luncheon in the barn, and he kept out of sight as much as he could from Harlow's relatives.

But dinner time at last, and Dick went slowly home, leaving the wagon in Harlow's care.

"Come here, Dick," said his father, who was sitting under the brightest electric light in the house. "You are late. Let's see how you look. Why, what on earth—?" And the forlorn little figure sobbed out its story on father's shoulder.

Dick's mother always thought

Dick's father was a little too indulgent, but he straightened up now, and said gravely, and, in what Dick thought a very dreadful voice: "You may take that wagon back to-morrow morning, Richard, and tell Mr. Burns all about it, get your money, and then go to the barbershop and get your hair properly cut."

Dick thought the way of the transgressor was indeed hard, the next morning, when he trudged down the street, his Tam far over his funny-looking head, and dragging the now detested wagon after him.

He had his interview with Mr. Burns, and he presently entered the barber's shop, climbed up in the velvet chair, and said, in a small, miserable voice, "Will you cut my hair off smooth, please? Here's your money before hand."

Then he shut his eyes, and tried not to see the barber's grim smile in the looking-glass. —Central Christian Advocate.

SOME KNOWING BIRDS.

BY FLORENCE A. JONES.

One night, during a time of unusually severe weather, the family were awakened by hearing a shrill voice cry out, "Hello, hello!"

"What's the matter, Polly?" sleepily inquired her owner.

"Cold, cold—O, O!" cried Polly, shivering audibly and repeating her complaint.

Needless to say that her master hastily arose and removed her to warmer quarters.

We at one time owned a pet pigeon who seemed to dislike every member of the family but father, to whom she took a great fancy, following him about wherever he went.

One morning my father started for church, but when a short distance from the house he heard the flutter of wings and in an instant the pigeon was on his shoulder, cooing softly and ruffling her feathers in a pretty, coaxing way.

He turned, and taking her back to the house deposited her on the porch, again started on his way to church.

But again came the whir of wings, and Puff was once more on the shoulder of her beloved friend, only to be carried back to the house again.

Three times was this repeated, when Puff finally was shut up, allowing father to go in peace.

Puff dearly loved music, and whenever she caught the sound of the piano she would quietly fly to the door, beating against it until allowed to enter, when she would go to the piano.—Pets and Animals.

I CAN conceive no difference comparable to that between a smooth and a rough sea, except that which is between a mind calmed by the love of God, and one torn up by the storms of earthly passions.—John Wesley.

TO CURE A COLD IN ONE DAY
Take 1-2 teaspoonful of Chamberlain's Cough Remedy. All the mucus will be loosened and the throat will be soothed. It is a sure cure. A bottle is sent on each box.

J. Bacon and Sons,

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- 49c For the quality of two toned All-wool Changeable Cheviots, 36 inches wide, in brown and black, blue and black and red and black. Lovely material for ladies' suits.
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- 70c For fine quality Venetian Suitings, 44 inches wide, in light gray, garnet or center for ladies' suits.

Black Dress Goods.

- Everyone is familiar with our excellent stock of Black Dress Goods. Here are some items that will perhaps interest you.
 - 25c For pretty Mohair Striped Novelty Dress Goods in six attractive patterns.
 - 49c For Priestley's Celebrated Milk-striped Tames Cloth, the kind we sold for 75 cents per yard.
- Don't fail to see our bargains in Remnants of Black Goods. We have some special cloths among them.

Some Flannel Bargains.

- 29c Yard—One lot of All-wool Flannel and Miller's Flannels for ladies' waists and children's dresses, etc.; we sold them for 50c; they are worth one a yard.
- 19c Yard—One lot of Klenz-White Striped Patterns, in stripes with borders, crocheted edge, light or dark colors.

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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 8,000 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.
3 copies, by mail,	25 cents.
6 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.

FREE A WONDERFUL SPECIFIC CURES KIDNEY and BLADDER Diseases, Rheumatism, etc.

Rev. A. C. Darling, Minister of the Gospel, under date of May 25th, writes from New York: I have been troubled with Kidney and bladder disease for sixteen years...

AMONG THE CHURCHES.

During the month of December the writer enjoyed the pleasure of meeting many of the brethren of the churches in Central Kentucky. The old historic church, Great Crossings, arranged for a new century mission meeting...

The third Sunday I supplied for Bro. J. W. Davis at Williams-town, and greatly enjoyed meeting the many excellent brethren there. They and the church at Dry Ridge released their pastor, Bro. Davis, till May 1, advanced his salary and sent him to Florida for his health.

The fifth Sunday found me in Millersburg, where I met Bro. W. H. Major and R. M. Rabbb. The former was just entering the pastorate there, and the latter began his work there twelve years ago. The brethren were glad to meet and hear him again.

Returning home, I spent some time in Paris. Since Bro. Eberhardt left this church they have not their hearts on Bro. G. W. Argabrite, of Keok, and continued to call till he accepted. He begins work for them January 15.

New Year's day I was in Sharpburg to preach the funeral of T. J. Jones, who joined the church and was made a deacon while I was pastor. He was a true friend, and loved by his many relatives and the community in which he lived.

Passing through Mt. Sterling, I met Bro. W. J. Bolin. He and his people seem to be in love with each other. One of the brethren said, "Our church closed the year in better shape than I have ever known it." This is good. And what do you think? The pastor and his wife gave the officers and their wives a New Year's dinner at the Beaumont Hotel at 8 p. m.

and consecrated to the Master's work. Rev. J. S. Swyers has left Mt. Vernon church and gone to Ohio. This is one of our best country churches. Rev. J. S. Norris is pastor of Cane Run and Dry Run churches. Both are prospering. Bro. Norris is devoted and faithful to his work, but still lacking one of the qualifications of a bishop.—1 Tim. 3:2.

If we can see in the blessings of the past century an earnest of the new, what great spiritual blessings ought our churches to expect from the Lord. Clouds hang over some, but he can lift the clouds and cause the light to come in and give faith and hope and good cheer to every one. J. K. NUNNELLY, Georgetown, Ky.

In the WESTERN RECORDER of January 8, 1901, I see one of Bro. Obanias' letters. In 1883, I met him in Russell county just as he was finishing his canvas for the RECORDER, and, having passed over the same field two or three times in the last year, there have been many questions asked me about that "red-headed preacher, that Louisville preacher, that man that was agent for the WESTERN RECORDER; I would like to see him; I wonder if he will come here any more—he was such a good preacher," etc., and many other things, such as where he lives or is he dead.

Well, Bro. Obanias, there are many of your old friends and admirers that are gone; I will mention a few:—Uncle Billy Roy, old Aunt Jule Roy that wanted you to eat her good vituals and oorn-bread and butter-milk, Lenny Roy, their son, old Bro. Walthor, Mrs. Bucher, etc. Then, too, Bro. Obanias, your predictions in regard to the improvements in the county—the dressing is up-to-date and education, singing and that hospitality, that open-hearted greeting "that you saw is still there. I was asked about you and Brother R. L. Thurman when you was at the Second North Concord Association at Bethel church and preached on Sunday.

A great many things have changed, and that old opposition to education and missions is going fast and in a few years will be numbered with the past. Some still think that educated preachers do not preach the Gospel and that a rich man has no religion, but they all want their children educated well and all of the preachers will take money for preaching now, but some still claim that they take it as a charity.

Come back again, Brother Obanias, if you can. Truly yours, SIBBAD.

P. S.—Bro. C., I am still in the Sunday-school and church work and enjoy it more than then. SIBBAD.

NOW'S THIS? We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. O'BRIEN & CO., Toledo, O. We, the undersigned, have known F. J. O'Brien for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm. WART & TADAK, Wholesale Druggists, Toledo, O. WALKERS, KIRKMAN & MARVIN, Wholesale Druggists, Toledo, Ohio. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75 cents per bottle. Sold by all Druggists. Testimonials sent free. Hall's Family Pills are the best.

INSTEAD of our ignorance putting a seal upon our lips and leaving our hearts to break, the Spirit gives our desires a language heard and understood of God. As we know not how to pray, the Spirit teaches us.—Charles Hodge.

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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. B. F. Fuller, 717 Howard Street, San Antonio, Texas.

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We ask and receive not. It is not surprising. The promise is not to pray, but to true prayer, fervent prayer, prayer with the whole heart in it; with concentration of desire, warmth of affection, strength of purpose, absolute grasp of the promise and invincible perseverance.

NOTES FROM THE FOREIGN MISSION BOARD.

The table below shows the receipts of the Foreign Mission Board from each state to January 1, 1900, and also to January 1, 1901, as well as the comparative decrease, or increase, as the case may be. The figures have been carefully compiled. The net result is an increase in contribution by the churches, societies, etc., sufficient to stimulate all to immediate and hearty effort. By vigorous work from now till April 30 we can greatly enlarge our work. Let us do so. Remember that even now receipts do not keep pace with expenditures by about \$20,000. Kentucky shows a slight decrease which will give place to an increase soon, we trust. The General Association fixed \$25,000 as a proper sum for our contributions. Let us raise that amount in full:

STATE	RECEIPTS FOREIGN MISSION BOARD		DECREASE	INCREASE
	TO JAN. 1, 1900	TO JAN. 1, 1901		
Alabama	\$2,111.84	\$2,272.89		\$161.05
Arkansas	661.73	743.01		81.28
Ill. of Cal'dia	1,200.00	1,200.00		0.00
Florida	2,870.70	1,284.00	\$1,586.70	
Georgia	1,400.00	1,400.00		0.00
Kentucky	5,791.00	5,160.00	\$631.00	
Louisiana	761.73	1,150.00		\$388.27
Maryland	1,200.00	1,200.00		0.00
Mississippi	2,272.89	2,272.89		0.00
Missouri	3,767.54	3,200.00	\$567.54	
N. H. Carolina	1,200.00	1,200.00		0.00
N. C. Carolina	8,200.00	8,200.00		0.00
Tennessee	1,211.11	1,211.11		0.00
Texas	7,242.41	8,551.11		\$1,308.70
Virginia	7,242.41	8,551.11		\$1,308.70

Bro. George F. Hamblenton will not go to Japan alone. He was married on Wednesday, January 9, to Miss Elizabeth Spaulding, daughter of Mr. and Mrs. L. T. Spaulding, at the home of the bride's parents, in Springfield, Ky. Mr. and Mrs. Hamblenton expect to sail for Japan on February 1 from San Francisco. The best wishes and prayers of many friends will follow them.

The appointments of recent months have been from the very best of our young men and women. Dr. T. W. Ayers and wife, residents in Alabama, but natives of Georgia, will sail from New York to China about the first of March. Bro. W. F. Hatchell and wife will soon go to their field in Mexico, and Bro. D. G. Whittinghill, recently pastor at New Orleans, La., and Bonham, Tex., is preparing to leave soon for his work in Italy. The blessings of God be upon these noble brethren and sisters. May they soon be followed by others. Let us pray the Lord of the harvest to send forth laborers into his harvest.

Dr. G. B. Taylor, of Italy, is no longer alone. Bro. O. J. F. Anderson has already arrived in Rome, and Dr. Whittinghill will follow soon.

Since the Convention at Hot Springs the Board has appointed sixteen new missionaries.

Reports from Brazil indicate that our cause is prospering. Bro. Ginsburg has written of forty baptism at one time recently.

There has been no change in the situation in China. Several of the brethren are back at their posts, but for the most part, active work awaits a settled condition of the country. Bro. W. E. Creeker has joined Bro. W. W. Lawton and family at Chinkiang, whence a few months before he had fled with his young wife, now sleeping in her grave in Japan. Let us pray for him and all the missionaries. Let us pray, too, for the people of China.

Next to faith in God is faith in Jesus.—C. H. Boyce.

DEAR RECORDER—As our people of Salem Baptist church, Christian county, Ky., have done some good work, I feel that a short piece in your paper will encourage them.

Last July our pastor, J. S. Cheek, resigned. When he left our church was about \$900 in debt. In September the ladies of the church organized a Ladies' Aid Society, which meets every Wednesday afternoon at some member's home. They make and sell all kinds of clothing, quilts and such like. They have been very successful in finding ready sales for their work. Not only the ladies of the church are interested, but most every lady in the neighborhood.

November 1 the Ladies' Aid Society contributed \$25 on the church debt; December 24, \$50 on church debt, also donated \$15 to Bro. Givens and wife for a Christmas present. Besides the contributions from the Ladies' Aid Society, there has been several other good contributions made. We feel that we are being wonderfully blessed. Bro. J. W. T. Givens, our present pastor, is a fine preacher and good pastor. There has been two conversions since Bro. Givens has been with us. A MEMBER.

OF MAN OR OF GOD?

It is a bad sign when we find ourselves trying to make our theology conform to this world, and yet sometimes there are indications that this is the tendency. It is possible to have a worldly theology, as well as to have a worldly life. We are in danger of this when we have too much regard for the opinions, the judgments and the philosophies current among men instead of taking our faith, clear and clean, from the fountain heads of the Word of God.

A great creed or confession of faith must not concern itself much about striking a general average of belief in an age not remarkable for spirituality of vision, and thus recording the things "most surely believed" by a passing generation, but it must concern itself with the things that God surely and unmistakably teaches, whether these things are clear to human judgments and acceptable to carnal hearts or not. The test of a confession or creed is not whether it is up to the times, whether it conforms to the taste or spirit of the age, whether it pleases the unspiritual or is unobjectionable to shallow and prejudiced minds. The one and only test should be and is, whether it contains the everlasting truth of the everlasting God as revealed in his Word. If it does, let it alone, lest, haply, we be found to fight against God.

There are many false systems, as Universalism and Unitarianism, with catch phrases, as "The Fatherhood of God" and "The Eternal Goodness" and "Eternal Hope," and others, that claim to have permeated the thought and life of all evangelical denominations during the later years. There are some in the evangelical churches who take this for granted, and who begin to presume that these false ideas are to be tolerated and conformed to as the spirit of the age. They mistake. The testimony of Jesus Christ has not changed.

There are some persons to-day who have grown so wondrously kind and tender-hearted toward the Pope of Rome that they object to any harsh descriptions of him and of his false and unscriptural assumptions. They leave impressions that if it had been left to them, instead of to Luther,

Calvin and Knox, there would have been no Reformation, since it is extremely impolite to object to the burning and sawing under of even the saints if they go so far as to protest against the Pope. But it is best to stand by the truths of Holy Scripture, even if one is compelled thereby to be Protestant.

The great truths of God do not change. So long as the Bible stands, with its strong words and its mighty doctrines, it is more final than wise to object to the old teachings and the phrases in which Christ, his apostles and prophets taught the everlasting truths. And the Bible will stand. Heaven and earth may pass. It will not pass. As it is to stand, let us stand with it and not be much disturbed or agitated by any so-called "spirit of the age."—Selected.

ENCOURAGING.

On October 31, I attended the meeting of Graves County Association, which was the last of the season, and the twenty-sixth attended by myself in the interest of our Ministers' Aid Society this year. Bro. Bow and I were together, as we have been many times this fall, and were caught in a drenching rain as we returned from Dublin to Mayfield. We also made West Union and Blood River Associations while in the western part of the state. It was very gratifying indeed to see how cordially Bro. Bow, as the new Secretary of our State Mission Board, was received, and to hear the many words of encouragement given him not only there, but all over the state. In many associations increased contributions had been made for missions, and the prospects are bright and encouraging for a great increase during this associational year.

In many associations I was pleased to note increased contributions to our Ministers' Aid Society, and in many was pained to learn that so little interest had been manifested in this important work. In a few absolutely nothing had been done, but in every case I succeeded in having a report on the work and in getting the churches represented to try and do something this year. In one association a brother said to me: "Bro. Cox, we have not done anything for your work this year, as we have been bending all our energy and strength toward missions, but we will do better next year." They gave for missions \$7.50. I hope they will do a great deal better.

In my visit to the twenty-six associations I secured pledges from several hundred brethren that they would lay the oblation of our society before their churches and try and get them to set apart one Sabbath in the year when an annual offering would be made to help care for our old and disabled preachers. If our churches will do this there will be a decided increase in contributions for this object, and I believe they will. If our people would just think about the importance of this work no argument would be necessary to induce them to give. I hope they will think, think, think, and pray, and pray, and pray, and then give, give and give. O how God thinks about us, and O how abundantly he gives to us.

We now have \$28,000 in our endowment fund which has been given mostly in small amounts, the larger contributors being Mrs. P. J. Miller, of Owensboro, \$5,000 as a memorial fund to her departed husband; Miss Mollie Newton, deceased, of Daviess county, \$3,000; J. S. Forsee, deceased, of Owensboro, \$1,000; Mrs.



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Costs only a cent more than the common kind. Gives more cups and better coffee to the pound than any of its many imitations. Save the wrappers—each one entitles you to a definite part of some useful article. Look for the list in each package.

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



Ann O. Norton, deceased, of Louisville, \$1,000; Spencer H. Long and Rand H. Caldwell, both deceased, \$500 each; an unknown member of Walnut-street church, Louisville, \$500. The Lord be praised for such noble Christian people for whom he has made it possible to give so liberally to his cause. But there are thousands of others, though not able to give so much, who have done as well, as they have given in proportion to their ability. Would to God all Christians would do that.

But I must call attention to the munificent gift received from Caldwell and Ernest J. Norton, of Louisville, who have recently sent our society a deed to several parcels of real estate in the city of Louisville, which is supposed to be worth \$10,000. This is given as a memorial to their departed mother, Mrs. Ann O. Norton. God be praised for such men and such gifts.

It is my purpose to visit Louisville in a few days in the interest of our society. I want to raise \$5,000 there for our endowment fund. May the good Lord prepare the way and glorify him-

self in this noble work, and in the gifts of his people. Geo. H. Cox, Cor. Sec. Owensboro, Ky.

OUR SUNDAY-SCHOOLS.

A short time ago I made an appeal through your paper asking each Sunday-school in Kentucky to take a collection, or collections, for our State Sunday-school and colportage work.

The first to respond is the Adairville Sunday-school, of which Bro. T. R. Mason is superintendent. They send the collection for the last Sunday in the old century and the first Sunday in the new, amounting to \$8.68. Why not a thousand Sunday-schools do that? If two hundred and eight will do that well it will amount to more than all Kentucky Baptists gave last year to this important work.

Will not each superintendent, or some one in each school, attend to this? We need it as much to help in organizing Sunday-schools where we have none. It will help your school, and will be such a great help to this great work. Who'll be the next? J. G. Bow,

RHEUMATISM

Specialty for Rheumatism, Lumbago, Gout, Etc.
A Specialty for Rheumatism, Lumbago, Gout, Etc.
A Specialty for Rheumatism, Lumbago, Gout, Etc.

ASTHMA

Specialty for Asthma, Bronchitis, Whooping Cough, Etc.
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OPIMUM

Specialty for Opium, Morphine, Cocaine, Etc.
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\$3 a Day Sure

Specialty for \$3 a Day Sure, Various ailments.
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WATERBURY EXPRESS DAILY

Waterbury Express Daily, Louisville, Ky.
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A Useful Pair

Peloubet's Notes for 1901
Peloubet's Notes for 1901

Gist of the Sunday-school Lesson for 1901
Gist of the Sunday-school Lesson for 1901

BAPTIST BOOK CONCERN

Baptist Book Concern, Louisville, Ky.
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THE FARM

Kentucky Trade Items
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The highest price ever paid for a harness horse was \$8,000, delivered here to-day to Mode Nicholas by J. W. Wagner, of Philadelphia, for a bay gelding of unknown breeding. The horse is said to be the finest that ever left the state.—Lexington Democrat.
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NEWS NOT LAYING.

Almost daily for several weeks past we have been in receipt of complaints from farmers that their hens are not laying, and from our exchanges we notice that the complaint does not appear to be peculiar to Virginia and the South—all over the country the same cry is heard. We would suggest the feeding of a mixed grain diet with fresh bone and meat scraps, and the giving of some tonic, such as tincture of iron, in water once or twice a week. Also now that the nights are cold and the days also much colder than they have been, the feeding of a hot breakfast every morning. Our rule in winter was always to feed a hot mash of half bran and half corn meal first thing in the morning. We fed this as hot as possible, mixing with boiling water until in a crumbly and not pasty condition. With this mixture we put a good sprinkling of cayenne (red) pepper about twice a week. In the afternoon we fed mixed grain. From this system of feeding we always got eggs.
A writer in one of our exchanges says that he always gives warm water to his fowls in winter, and we think there is sense in the practice. We quote the following remarks on the way to secure winter eggs from Mr. E. J. Brownell, of New York State, who sends same to the Country Gentleman, as we think there is much force in what he says:
"Preparations for winter layers should begin the preceding spring, by securing a supply of early-hatched chickens—the earlier the better, for two reasons: These early pullets will begin laying correspondingly early, and having come to maturity thus early in the first season, they will reach the moulting period correspondingly early in the coming year, and so be in condition for better production of eggs the following winter. My attention was more particularly directed to this latter point by observing the fowls of a neighbor who was one of those who didn't believe in early-hatched chicks because they gave him more trouble in his garden. These late-hatched chickens were shedding their feathers during the latter part of November and through December of their second year, while at the same time my own fowls, hatched from six weeks to two months earlier than his, were through moulting and beginning to lay again, which they continued to do throughout the winter, although it was one of unusual severity.
"Experience has confirmed me in the belief that, with other conditions the same, there is nothing like internal heat produced by hot, not warm, food to winter laying. I depend very largely—I might say mainly, though I do vary the grain feed by giving whole grain, such as buckwheat, corn, oats, whole wheat, etc., once or twice a day, and always at night—on a feed made of equal parts by weight of corn meal and wheat shorts, stirred up in boiling water, and fed in the morning in winter without standing to cool. I should, in my early years of poultry-keeping, have thought it unsafe to place feed before poultry as hot as this, but I have long made a practice of doing so, and always with satisfactory results. Let any one who is skeptical about it give it a trial, and if any injurious results occur, report it to this paper.—The Southern Planter.

COLDS.

Late fall and early winter find us more or less afflicted by colds, and happy is the woman that gets through the year without a sniffle. The remedies are many and diverse, but the best way to cure a cold is not to have one, and this happy condition can be brought about by a little forethought and painstaking. It is not too much air that makes one sneeze and feel the head a fountain of living water, but not enough air. My neighbor stuffs cotton around the window frames, and even pokes it into the keyhole, but she wakes some morning with a severe headache, nose stopped up and almost sneezes the top of her head off, and wonders after all her care she should catch a cold. Ah! my dear! more fresh air in the heating house night and day would make good blood, and good blood is a proof against these unpleasant distempers. That piece of mince pie you ate last night, on top of a hearty supper, invited the little cold devil to enter, much to your discomfort. Standing at the open door for a few last words with a dear friend has paved the way to many a sickness, as well as not having warm flannel next the skin, or cooling off suddenly after frying those cakes for that husband of yours. One lady is sorely troubled by catarrh in fall and early winter. Her medicine chest is in the backyard. From April to November she makes it a rule to work one hour in the open air. She says of many a cold in this way, and is in good health at sixty five years old. She keeps the air indoors as pure as possible. There is always a window partly open, where the fresh air can reach the sitting-room, and has a warm fire to make it comfortable. She also has window shelves filled with pot plants. These help to keep the rooms free from impure air, and the care of them occupies her mind; she has no time to catch cold.—Green's Fruit Grower.

VALUE OF EGGS ON THE FARM.

It would be wise to substitute more eggs for meat in the daily diet. About one-third the egg is nutriment. This is more than can be said of meat. There are no bones and tough pieces that have to be laid aside. A good egg is made up of one part shell sixty parts white and thirty parts yolk. The white of an egg contains eighty-six per cent of water, the yolk fifty-two per cent. The average weight of an egg is two ounces. Practically, an egg is animal food, and yet there is none of the disagreeable work necessary to obtain it. The vegetarians of England use eggs freely, and many of these are eighty and ninety years old, and have been remarkably free from illness. An egg soon becomes stale in bad air, or in dry air charged with carbonic acid. Eggs may be dried and made to retain their goodness for a long time, or the shell may be varnished, which excludes the air, when, if kept at a proper temperature, they may be kept several weeks. The French people produce more eggs than any other, and ship millions of them to England annually. Fresh eggs are more transparent in the center, old ones at the top. Very old ones are not transparent in any place. In water in which one-tenth of salt has been dissolved, good eggs sink, and indifferent ones swim.—Farm and Fireside.

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ST. LOUIS TO NEW ORLEANS.
Pullman Tourist Sleeper leaves St. Louis 5:15 P. M. Thursday, Nov. 15th, and every Thursday thereafter, via Hot Springs, Little Rock, Memphis, Jackson, and New Orleans, Texas & Pacific Ry. through Dallas and Fort Worth to St. Paul, Southern Pacific to Los Angeles and San Francisco without change. The ideal route for winter travel through the "Sunny South," avoiding ice and snow blockades. Special agent in charge of sleepers, Coachmen, and baggage, with excellent service at Little Rock, leaving Memphis (Iron Mountain Route) 8:00 P. M. every Thursday, and arriving at St. Paul & round-trip to California points.
For particulars, rates, free descriptive literature, maps, folders, etc., send 10c in stamps to H. T. G. Matthews, T. P. A., 105 W. Main St., St. Louis, Mo., or H. G. Townsend, G. P. & T. A. St. Louis, Mo.

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Close connections to and from Arkansas, Texas and the Southwest.

NEW HOT SPRINGS LINE VIA MEMPHIS

Through Sleeper reservations from Chicago, Cincinnati, Louisville or New Orleans to Hot Springs.
EXCURSION SLEEPERS THROUGH TO CALIFORNIA from Chicago, Cincinnati or Louisville, without change, and at low rates.
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St. Louis, Memphis and New Orleans.
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H. G. Townsend, Gen. Agent, Dallas, Texas.

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and drugs and doctors fail to cure you... THE DEMAND FOR THE BIBLE ALONE EXCEEDED THAT FOR GOSPEL HYMN.

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A RARE TREAT IN Teas and Coffees

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Experienced lady buyers... Purchasing Agency.

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BELLS

LYNNER CHURCH... HOCKEY HALL FOUNDRY.

CANCER CURED

Webster Dictionary... Webster's Dictionary.

Items of Interest.

NEWS THE WORLD OVER

Mon. F. G. Clarke, Representative in Congress from the second district in New Hampshire, died at his home in Peterboro of quick consumption.

China has one great ruler and statesman, the Viceroy Chang Chih Tung, who has kept the peace and protected the foreigner in his large provinces.

Senator Quay has won his fight in Pennsylvania and has been elected to the Senate. He has been one of the best abused men in the United States.

Just before the time of re-nomination, Senator Hoar made a speech in the Senate in which he said that on the terms which General MacArthur was offering the Filipinos, "he said he would not."

We believed the story that any missionaries had engaged in looting in Peking... The Springfield Republican reports a case in which a person is living comfortably without a stomach.

Near the island of Oergo, the ancient Greek Othys, bronze and marble statues and other relics of ancient art have recently been discovered by divers.

The Chinese are not so far behind as in the practice of medicine as had been supposed. While the yellow physicians are deficient in their knowledge of anatomy and their system of thinking is antiquated, in their treatment of common ailments they are in some cases practically abreast of the most advanced practice in this country.

The committee appointed by the War Department has been making investigations into the hanging of young Soos at West Point which resulted in his death. The excuse made for the treatment he received is that he showed himself cowardly by refusing to fight.

There have been outbreaks of the plague in two places. At Vladivostok there have been outbreaks since the Russian Revolution, and another one is believed to have broken out again at Smyrna, and Turkey and Greece have quarantined against the city.

An experiment of telephoning by cable has been made at Key West. The telephone wires at Key West and at Havana were connected with the cable. The officials at Key West heard what was said in Havana, but when they made reply were not heard.

DEATHS.

or actual subscribers... BRUNER.

Deacon F. B. Bruner died at his home near Clarkston, Ky., Nov. 24, 1900. Brother Bruner was born Dec. 21, 1824.

Bro. Bruner was married to Mary Precious Rogers August 27, 1852. To them nine children were born, all of whom are living except one which died in infancy.

Realizing the end was near, he had the family summoned, bidding each an affectionate farewell, encouraging them to higher and nobler work for Jesus.

He was buried under the auspices of Wilhelm Masoulo Lodge of which he was master. While the throng still came to take a final farewell of him they had loved, he was rendered of his unconscious life and realized how much rather to have good cause than great riches.

He was quiet and unassuming in manner, weighing well each opinion before giving it expression—an exemplary life crowned with richest blessings of parity and faithfulness.

He was a member of the first legislature under the new constitution. Served his country through the four year struggle a soldier for his country and a life soldier of the Cross, peacefully awaiting the summons of the Great Commander who welcomed him with, "Well done, thy good and faithful servant, enter thou into the joys of the Lord."

BARNHILL. The old father in Israel and Baptist leader, Mark, Bro. Jeremiah Barnhill, was born in Union county, Ky., July 18, 1812, and died Jan. 4, 1901.

He was warm-hearted and zealous, of deep piety and great meekness. He was a man of prayer and his love for souls brought forth many strong and pathetic pleadings for their salvation.

MONUMENTS. Before purchasing a monument or headstone, it will pay you to get the estimate of the Peter A. Burghard Stone Co.

THE Baptist Argus, speaking of "The Trend of the Ages," says: "If the method proposed of harmonizing free trade and protectionism be established, some right stumbling blocks of long-standing will be removed."

WANTED—An experienced Eastern postmaster (but a Southern lady) desired a position in a school, college or university either in the United States, Europe and physical culture. Terms reasonable. References exchanged. Call Box 4, Millers, Tenn.

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