

WESTERN RECORDER

Faith, Hope and Love, these three

76th YEAR.

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WESTERN RECORDER.

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Lord Langdale pays this tribute to his mother and shows his true manliness by it: "If the whole world were placed in one scale, and my mother in the other, the world should kick the beam." A man's nobility can be accurately gauged by his reverence for his mother.

The Salvation Army has a marvelous ability to make its members liberal in their giving. In England they put small boxes on the tables called "Grace before meat," in which pennies are put in thanksgiving for the meal. Last year the Army received \$65,000 from these boxes.

The Baptist Commonwealth says that a sermon was masterful in thought and expression, Christian in spirit and loyal to Christ, "yet somehow it failed to impress and enkindle the heart." Considering what was the missing quality, it was found to be that there was no quotation from Scripture in it after the text was announced. It was indeed a serious defect.

We were surprised to read in an article of Dr. T. C. Hall's this statement: "We are entering a new century. The most hopeful feature is the lack of elation and the absence of the note of triumph among all thoughtful people." We thought the papers had been filled to weariness with elation and notes of triumph. Does Dr. Hall think that thoughtful people do not write for publication?

What next? In an editorial in the Baptist Missionary Magazine this sentence appears: "The new missionary impulse will not be based on a belief that all those who have never heard the Gospel will be lost." If our Northern brethren like that sort of a thing they will no doubt have just as much of that sort of thing as they like.

The Watchman says: "Rarely we record the pleasing intelligence that a pastor has been remembered in the will of a rich parishioner; but once in a while it is done, and it deserves a thoughtfulness and appreciation worthy of all praise. Ministers do not have any too much money, and a love-token when one is dividing his estate may lighten many burdens." If pastors remained longer in their parishes than is the custom in these changing days, there is no doubt there would be more such instances of tokens of love from their wealthy members.

A CHRISTIAN PHILOSOPHY OF HISTORY.

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

It has long been the writer's firm conviction that Christianity rightly understood furnishes the only key to the understanding of the problems of history. The great questions of the ages: Why was the human race brought into being? Why was evil permitted to enter human life and to work such havoc throughout the ages of human history? How could a God who is at the same time almighty, supremely wise, and supremely good permit the powers of evil to share with him in the dominion of this world, and even to have, apparently, the ascendancy in the great majority of human lives? What are the principles embodied in human history? Whither do the currents of history tend? What is the goal of human history?—such questions have been asked and answered in many ways. The optimist magnifies the good in human history and minimizes the bad, regarding the latter as incidental and as helpful to the attainment of man's best development and his highest well-being. The pessimist, following the opposite course, can see only evil in the plan and purpose of the director and controller of human destiny, and if he recognizes the personality of the world framer and ruler, can only regard him as malignant. The pantheist, refusing to recognize any proper distinction between evil and good, regarding both as alike phenomena of the impersonal world soul and both as working together with the certainty of fate along the lines of cosmic evolution, gets rid of the difficulties by ignoring them, and is able to point to no more desirable goal than the reabsorption of the finite and phenomenal into the infinite with the absolute cessation of consciousness. Christianity has a solution for these great problems that comes far nearer to satisfying the needs of the human soul, and produces far better practical results in human life, individual and collective, than has been reached by any other system of religion or philosophy.

It is not my purpose in the present article to attempt an exposition of the Christian philosophy of history, but rather to call attention to a somewhat remarkable book in which a philosophy of history with Christianity as its center and the triumph of Christianity as its goal is earnestly attempted. Eight years ago (1892) Dr. Roeholl, an eminent evangelical scholar of Germany, published an elaborate work on the Philosophy of History. Recently (1899) a German American scholar, Rev. A. Schade, Ph. D., using Roeholl's able work as a basis, has published in English a far larger and more ambitious work ("The Philosophy of History"), in which he attempts in the most elaborate way to present philosophically a comprehensive view of the whole course of human history, embracing some account of prehistoric man and speculations regarding the locality of his origin, the source of his language, his fall ("The Calamity and the Catastrophe"), his invention of mythical religion, of ethnic differentiations, etc.

The Turanian and Turanian-Mongolian world and its achievements in religion, philosophy and civilization is elaborately discussed. The author rejects with the utmost decision the evolutionary theory of religion even among the heathen peoples of the Orient. He prefers to derive their ideas of God and religion from the original revelation before the fall which remained as a memory and the influence of the Jewish monotheism of the later time, rather than to allow the evolution of ideas of God from the experience of

man in contact and conflict with nature. In his own language: "Speculative heathenism brings forth pantheism, the systematized compromise with polytheism," polytheism itself being regarded as a result of the perversion of earlier and purer ideas of God originally monotheistic. Pagan religion is conceived of, therefore, as a result of a process of degeneration rather than of evolutionary advance from a condition of complete materialism.

The Aryan nations are then considered in much detail, Hindus, Persians, Greeks, and Romans being considered as regards their religious speculations and cults and their contributions to the advance of civilization. Hamitic-Semitic (Kryptian, Phoenician, Syrian, and Assyrian) culture is next considered in its relation to the great problems of human destiny, and their achievements and failures are carefully noted. Cushite and Cushito-Semitic civilization, with its contributions to the solution of the problems of human destiny are next exploited. The action and reaction of these great peoples on each other receive due attention.

The combination (synthesis) of Oriental with Greek thought, as seen in Pythagoras and Plato, and still more in Philo the Jew next receives attention. The preparation of the world for the coming of Christ through the Macedonian and Roman conquests, and the blending of the religious and social ideas of the great civilizations of the earlier time, are set forth impressively. A profound sense of the need of an authoritative revelation through an incarnation of God had been developed. "After Greek naturalism had analyzed the absurdity of Hindoo wisdom; after the demand was formally stated that 'Pan' must be conceivable as something palpable, or else withdraw his claim on consideration; when the deity again was conceived as being objectively differentiated, and definite attributes were assigned to it; then thought came nearer home to truth and hastened to draw the bridge of—incarnation. The conception of this idea by natural reason is its acknowledgment that the chasm is to be bridged, and this can be expected only—from above."

The foreshadowing of the coming Messiah among Greeks, Romans, and Alexandrian Jews, on whom Hinduism had made a profound impression, is forcibly set forth.

In the fulness of time, "the Mediator of all is born into this cosmos. The infinite divine being, who embraces the entire universe, enters into this world of finiteness at a certain point; at an 'infinitesimal' point, even, bearing the marks of Paternal and maternal descent. He blends and completely unites His nature with the nature of man, thus becoming 'the man Himself.' We see the Infinite and the finite united in One. Finite human nature is adopted by the Infinite (not indefinite) nature of God; it is pervaded and permeated by the divine nature, and elevated into the beautiful purity which had been its original form as the image of the Father, and as the prototype of man before the beginning. The finite part of this new personality reaches its destiny in daily self-denial and self-consecration. And the destiny of man is this, that the human personality in its entirety shall voluntarily become the organ of the Infinite without compulsion. So the Mediator, the Christ, teaches by word and example. He in whom humanity as an organic unit receives its head, speaking, acting, and suffering, reveals the will of Him who sent Him in uniting His consciousness and will, His head and heart and soul and body with Him, in child-like faith and consecration, though with perfect man-

ness.... The mass of the macrocosm from which our corporeal body is taken, He substantially and formally appropriated and assimilated to Himself when essentially He united Himself with our finite nature. He did this in order to lead that earthly form of subsistence which is doomed to resolve or perish—as we call the disengagement or transition of elements, into new relations with and through Himself up again to the spiritual, eternal form of existence. And because the Mediator unreservedly consented to this, He must die. Because He agreed to deliver and rescue humanity, ethically, by all means He must and will die."

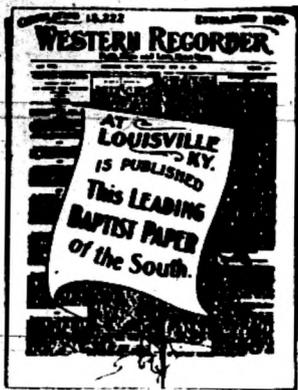
It would be difficult to find a more satisfying presentation of the necessity of the incarnation and the sacrificial death of the Mediator than is contained in the pages from which this quotation is made.

The author's splendid appreciation of the character and work of Christ, and his conception of the course of history during the Christian era, and of the goal of history toward which we are pressing forward, must be deferred for future consideration.

The work forms a volume of about 475 pages of about 900 words each, and if printed in large type and on pages of the ordinary size would make three or four goodly volumes. The writer's English leaves much to be desired owing to his German training. He should have had the work thoroughly revised by an English-speaking scholar. Much is no doubt attempted that transcends human powers. Much is obscure alike by reason of the abstruseness of the thought and the awkwardness of the language. I am far from agreeing with the author in all his generalizations. But a philosophy of history written from the evangelical point of view and with the fullest recognition of the supernatural and of the absoluteness of Christianity and its central place in the world's history, is not so common a thing that we can afford to ignore it because it is hard reading and does not accomplish all that is attempted.

"Be spiritually-minded" (Rom. 8:6). So far as Christian character is concerned, few words furnish more food for helpful thinking than this word, "spirituality." It is a word difficult to understand from a philosophical point of view, because it must largely, if not altogether, be interpreted through personal experience. Spirituality is something more than being emptied of worldliness, it is being filled with something. If a clay vessel is filled with perfume the vessel itself will become permeated with perfume. A Christian whose life is characterized by spirituality, is a Christian whose life has become permeated with the sweetness of the Christ-life. Spirituality is not cant, or sentimentality. It is as natural to the man as perfume is to the rose, and as unostentatious as the morning dew. It cannot be imitated. It is not sanctimoniousness. It is not an external adornment of speech or action. It has the genuineness, the modesty, the beauty, the strength of the Christ-character. It comes through an every-day consciousness of companionship with Jesus, through earnest and prayerful Bible study; through blessed communion with God; through kindly deeds and loving words; through a complete renunciation of the things of the flesh and a consciousness of voluntary and joyful surrender to the influence of the Holy Spirit.—Gumbart.

When once an invalid has strength to say, "It does not much matter; at worst I can but die," sickness and death itself lose their terrors.—D. M. Drake.



Are the Various Societies Now Fostered by the Churches Helpful or Hurtful in Fulfilling the Great Commission of our Lord.

BY REV. W. T. SANDERS.

[This paper, read before the pastors in San Antonio, Texas, comes recommended by the request for its publication by a large number of our Texas subscribers.]

What Jesus Christ designed his church should be and do, is the first thought we wish to elaborate. He designed his church should be an organic, complete, unimpaired and unchangeable through all time (Dan. 2:4; Matt. 16:18).

Having divine presence to guide him, he embodied all the power, all the faculties and all the resources within his local sovereign church, he designed to have every man, woman and child, his purposes among men (1 Tim. 2:15; Rev. 21:3; 22:17). He designed that his church do "all things whatsoever he commanded," pledging his divine presence. He commanded the church to preach his Gospel to all nations—to every creature—adding, "And to I am with you always even unto the end of the world." The church is his chosen channel, equipped by suggestions of divinity alone, through which he pledges to work, and by which he pledges to stand, till his elect are gathered from among the nations.

The government she was to maintain. The duties she was to perform. The ordinances she was to practice. The promises needful to insure her to constant vigilance and aggressive action, are all plainly outlined throughout the New Testament. All men who desire to do just what He said, no more and no less, need not make one single mistake.

Now, to the question. Are our societies, by whatever name known, helpful or hurtful? We answer, yes, they are helpful, but not necessarily so, nor did they originate from necessary reasons. If they originated necessarily, and are entitled as such to perpetuation as the church is, several other things must be first, which are not necessary to admit.

1. We will not admit that we see a need in the church which Jesus did not foresee when he organized and equipped her for her mission on earth. This we do not see, and to assume we do, is insupportable arrogance and delinquent presumption in the presence of Jesus Christ. If we advocate a move which reflects upon his power to foresee our needs correctly, the same would reflect on his power to discern the world's needs at all.

2. We will not admit that the church is an invention by Jesus Christ, the details of which would be discovered by the world, and, like a machine, become perfect by improvements from time to time. Such presumption might be expected of the Pope, screened behind his both infallibility, and also by the pseudo-world which has crept for its mother, and whose chief aim is celebrity. But for Baptists to refer to the world as their pillar and ground of the truth from beneath their feet, leave them smothering in mid-air, hushed and scorned by the nations round about. No, it is not an invention. It is an organic perfection like its Divine Author. It is his beloved bride.

3. We will not admit that we are dissatisfied with the simple methods Jesus put in operation for the salvation of men. We will admit, however, that were he to come among us now, he would be out of date, behind the times. The plain, simple anatomy Jesus gave his church originally, is surely badly obscured by the world's growth of organization, and the machinery of the church is becoming so complicated that only a few Baptists are able to comprehend it. The church has been projected in so many directions, and is injected into so many things, that some of our best thinkers are pained to strain to locate her sovereignty. The first societies we ever heard of in favor of the B. Y. F. U. was that other denominations had similar societies—they were carrying off our young people, and we must do something in self-defense! This brother thought, evidently, that Jesus was sleeping on his pillow, and not saying, "Miserable man, thou hast not our young people are swept into perdition!" he proposed to put a polish on the old, leaky ship our Savior had chosen, and move our young people

by the polish, and not by the ship, or by the help of our dear, weary Christ, who, if he sleeps, sleeps on the ship, and always in crying distance of his disciples, whatever the exigencies. These societies have raised quite a deal of money for the poor and for missions, and thus have been helpful, but they would be satisfied if they had not raised a single dollar. It was not the divinely-appointed duty of the church to raise.

Our Young People's Societies have spent stacks of money trying to put through into state and national conventions, which the church never intended, and which she never could have gotten after the most earnest appeals. We would not underestimate the intrinsic value of our young people by any word from our pen. They are our hope for the future activities of the church, but church training in which we insist upon, and we earnestly training. Our young members who will not consent to work under the wise guardianship of the church as a whole, will never develop an amiable Christian character detached into a society the church does not need, and which the Scriptures do not warrant.

Our first conviction is that the lack of faith in the promises of God, and of hearty consecration to the methods of work plainly outlined by Jesus Christ, have fostered this idea of additional organizations within the church. It may be the element known as "unconverted members" has had much to do with these worldly tendencies. In any case, the world has both contributed to this unauthorized multiplication of societies.

The church could not transmit a spiritual condition she does not possess. She could not avoid imparting something of herself to these societies. Were she to transmit a truly spiritual spirit to her society, would she be weaker her forces, which, if while united she failed, how could she hope for success with divided power? So nothing is gained. Much is lost. Now, if these societies are not needed, they are needless, and thereby hurtful.

1. They are hurtful because they have no Scriptures and no church authority. We cannot think any Baptist would attempt to justify their existence by the Bible. Then would not we Baptists appear somewhat awkward trying to defend an organization for which there was no Scripture warrant? A respondent might contend that we must be organized to succeed in any age. Our Savior had the same idea, and he organized his church. Now, if we insist on other organizations to do the identical work he commanded the church to do, do we not boldly assert that in some particular lines of work the church is a failure? Would not our attempt to remedy the failure by other organizations be very distasteful to Christ?

2. They are hurtful because they weaken the energies and forces of the church. In so far as the church expects her societies to do certain lines of work, she will not exert herself. Along all lines the societies decide to work they feel no concern about the church. The "we have no time and they have no time," crops out without effort. "We will run our affairs and the church man run hers." is often said outright. We admit exceptions wherever they exist, but the rule is that a worldly spirit dominates young people left to themselves, no matter what occasions their contact together. We think that is true. We do not hold our young people responsible for these conditions. The older members have allowed it, and some of them have encouraged it, and the sin lies at their door. We don't expect our young people to see these points and agree with us, but we do expect them to be honest with us, and have passed over all the ground, can they admit to wink at these items.

3. It is hurtful because it retards spiritual life. Our grown-up young members who manage and lead in these societies do not manifest the interest in the Sunday-school they otherwise would. There is a gay, worldly spirit brought into the church, which is the life of the school. The Sunday-school is supposed to be for old folks and children. The prayer-meeting, that great leverage to spiritual growth, is not fostered by our young people. We have only an occasional young man who is truly spiritual and active in the prayer service. There is a preference in it to them, and they are either absent, or else, if present, they act as spectators rather than component parts of the service. That deep solemnity with which all classes of members were wont to approach the Lord's Table when we were young, is painfully absent now. Great numbers are absent on the ground of "no time," and many others never partake. O my brethren, is it the tea, the supper, the socials and divers other things in these societies which have brought upon us these alarming surroundings?

To keep the machinery of an average city church well up is an endless job. There are not eight cents to be had, and the church is in a predicament. Public sentiment requires that the pastor be present and speak, and, he is up and around, or he soon becomes unpopular, and some society leader will suggest that a change must be made. "We must get a pastor who is in up to date, and not so old-fashioned." They say, "We must get a pastor who is in the good sense, but—" And soon he is hushed out of the parsonage.

This whole ponderous affair is working our pastors to death. There is nothing in it to develop great men, but there is everything in it to retard our pastor becoming strong, while the church is in a predicament. The pastor, the center, this link of need for the judgment of old people, this link of devotion to the simple old church and her doctrine, and many like things, and good call for growth in all

this extra organic life in the church. I am sure that a wise church and a wise pastor can find ample work in the church for all the members, if they will, without some side-show which can but result in harm. The prayer-service, the Sunday-school and other preaching services, if properly conducted, will provide for all the energies of all the members for all their time. I have not sought favor in this paper, but rather the truth. San Antonio, Texas.

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. ROMANIAN MISSIONARY CONFERENCE. NEW YORK, 1900. Two vols., 8vo, pp. 558 and 484. New York: American Tract Society.

These two volumes give us the complete and the official report of the Ecumenical Conference of Foreign Missions, held in Carnegie Hall, New York, April 21 to May 1, 1900. One respects that was the greatest meeting ever held on earth. It was a coming together of missionary workers from all parts of the world for conference and prayer. The meetings in the great Carnegie Hall were crowded throughout, and the separate meetings in the neighboring churches were likewise full. That the interest should have been so well sustained throughout shows how profound it was.

The history of the Conference, the programme, the prepared addresses, the members, the facts and figures of world missions, are all given here, making a rich thesaurus of missionary material. It was fitting that such statistics should be in the close of the century. The meeting was an inspiration to all who attended it, and these volumes carry that inspiration to all who will read them.

The facts and figures are of special value in that they were gathered at first hand from the various lands by the workers. The facts and figures of world missions are far better than to have the impressions of casual travelers or the valedictions of theorists. These volumes are of great and permanent value.

RELIGIO PICTORIA. Helen Bigelow Merriman. Boston: Houghton, Mifflin & Co. \$1.25.

The normal religion of the artist is the theme of this book. The status of the artist is thus set forth: "We say, then, first, that the artist is pledged to idealism by his vocation; second, that he is constrained to make account of the essential qualities of material things to a much greater extent than the musician or the poet; and third, that in common with the musician and the poet it is his personality that gives expression to the elements with which he deals."

The author, who dedicates this book to her husband, is not at all fettered by tradition, she has views all her own. The topics discussed are: The Ensemble, the Values, Individuality, Personality, Existence and Relation, Recognition, Immortal Life, Conclusion. The religion of the artist is represented as an etherealized Christianity, of which Christ's life and work were the germ. The "world-spirit," composed of individuality and of solidarity combined, is our guide, and it is to lead the artist and, through him, mankind to higher things. The book is not easy reading.

THE CONCEPTION OF IMMORTALITY. Josiah Royce, Professor of History of Philosophy in Harvard University. Boston: Houghton, Mifflin & Co. \$1.00.

Prof. Royce has one of the profoundest minds of those now in the earth, and he has done some deep thinking in this little volume. He argues man's immortality from his individuality. A given man is an individual, not a part of a class, and as an individual no one can take his place. He fills out a divine idea, and this renders him permanent and so immortal. A plain, convincing book, whether one agrees with the author or not.

SO, THE GOSPEL IN A MONSIEURABLE. Geo. S. Agassiz, Lowell, Mass. Chicago and New York: Fleming H. Revell, \$1.25.

We supposed this book was written in monographs, but instead it is an exposition of the word *so*, in the passage, "God so loved the world," etc. (John 3:16). The wonderful contents of that word is set forth in the author's best style, under the following heads: "Duty of the text, Universal Revision of Grace, Limited Application of Grace, Moral Basis of Christ's Atonement, Nature of Depravity, Doom of Depravity, The Only Remedy, Greatness of the Scheme, The Least Requirement, Whosoever, Individuality of the Text, Spirit of Missions, Eternal Life, The Heavenly Home, Christ in Glory, Love, and the Father, etc." We shall have a body of practical divinity unfolded from that word *so*. The views advanced are those generally held by evangelical Christians, except that Dr. Latham is not

sure hell is a place (p. 85), thinking it may be simply a state, and he holds to an intermediate state of punishment; but he is sure that heaven is a place (p. 300), as well as a state.

NEW TESTAMENT GREEK SYLLABUS for Junior Greek Class. A. T. Robertson, D.D. Louisville, Ky.: C. T. Dearing. 50c net.

While prepared especially for the use of Dr. Robertson's own classes in the Southern Baptist Theological Seminary, this convenient manual will be equally useful to private students of New Testament Greek. The title page informs us that the manual is "based largely on teaching of Jno. A. Broadus," and this adds to the interest and value of the work. While it is rather an introduction than a formal discussion of New Testament Syntax (that being reserved for the Senior year), this manual presupposes a fair academic knowledge of Greek, and it proposes to introduce those who know something of classical Greek to the peculiarities of New Testament usage. This manual is well suited to its purpose, and it has received many commendations.

VEST-POCKET COMMENTARY on the International Sunday School Lessons for 1901. By W. Loss M. Hopkins, D.D. Chicago: Fred E. Sell, Publisher.

Contains all the lessons for 1901 with notes indicating the Revised Version, the Golden Text, View Points and Historical Data, Notes, etc.; Outline Analysis for Study on Blackboard; Daily Readings and References; Comments and Reflections, together with many other helps, such as Literary References, a Harmony of the Life of Christ, Maps, etc.

MAGAZINES.

Mr. Herbert Welsh, of Philadelphia, a well-known philanthropist wishes that the religious papers could be brought up to the moral level of the *Springfield Republican*. He was no doubt thinking of the fact that the *Springfield Republican* does not pass over in silence or excuse things when done by Roberts or Kitchener which it denounced when done by Wright. The course of some papers in this thing has done more harm to the cause of religion than a dozen infidels could do. To the honor of the English religious papers be it said that they have been outspoken in their denunciation of the reconnoitred orders of Roberts, the burning of homes and all forms of war on women and children.

The *Delimitator* of February has the following contents: Styles for Ladies; House Furnishing and Decoration. Alice M. Kellogg; A Valentine Luncheon. Anna Morrison; The Fashion of London, Mrs. Art; Dress and Gossip in Paris. Mrs. John Van Vorst; The Dressmaker. A. L. Gorman; Modern Lace-Making; Crocheting; Weaving for Men and Their Gifts (No. 2). Mrs. Phoebe A. Hearst, Sarah K. Bolton; Oblivion, Margaret Robins; Stories of Author's Love—Charlotte Brontë's Late Romance, Clara E. Laughlin; College News, Carolyn Halstead; Midwinter Millinery; The Education of the Indian Girl, Waldon Fawcett; The Song of Joy, Virginia Woodward Cloud; Social Observances, Mrs. Frank Learned; For Cousin Polly Broadus, Virginia Fraser Boyle; Learning a New Opera (Madame Gadeki), Laura B. Starr; The Flaggling of the Cannon Ball, Elmore Elliott Peake.

The "New" *Lippincott Magazine* for February has the following contents: A Novel Complication, Edward S. Van Slyke; Lincoln as an Antagonist, Col. Chas. Pomeroy Butler; The Apple Barrel, Edw. King Smith of "Penny" fame; Francis Chabriel Williams; To Saint Valentine, Jennie Betts Hartwick; Talks with Chinese Women, Part II.: Ah Lay, Lily Howard; A Bloodless Vendetta, Henry Wilton Thomas; Mrs. Gaylord's Cellar Party, Three Stars; True Barbara Fritchie, Anne Thatcher; The Great Escape, Ellis Parker Butler; Books of the Month.

Dr. Albert Shaw established the *American Review of Reviews* early in the year 1891, and thus that publication is now closing the first ten years of its existence, during all of which period it has remained under Dr. Shaw's editorship and direction. The score of bound volumes of the *American Review of Reviews* for closing decade of the nineteenth century will probably be found, in the years to come, to contain a more compact and varied record and interpretation of the life, thought, discussions, and international movements of the world in which we live than any other one contemporary record. It enters upon this opening year of its second decade with a stronger position in every way than it has held in any previous year.

THOMAS SHERIDAN, the Irish clergyman and grandfather of Richard Brinsley Sheridan, had a great distaste for metaphysical discussions, whereas his son Tom had a great liking for them. "Tom can say and do anything with his father's doctrine of necessity," "Tray father," said he, "did you ever do anything in a state of perfect indifference—without motive, I mean, of some kind or other?" Sheridan, who saw what was coming, said: "Yes, certainly." "What, total indifference—total, entire, thorough indifference?" "Yes; total, entire, thorough indifference." "Your father," said Tom, "told me what it is that you can do with (mind) total, entire, thorough indifference?" "Why, listen to you, Tom!" said Sheridan.

Is There a Case Like This?

BY W. M. D.

A letter from the Dormitory church to the association tells of no Sunday-school, no prayer-meeting, no collections for any purposes, save 75 cents for minutes.

This church has drunken members, dancing members and others too tedious to name guilty of all the common sins. But there is no discipline exercised against offenders. In one or two instances the head of a family has prayer in his house, and may be one member of that church takes a religious paper.

Soon after the association, the "evangelist" visits the Dormitory church with the design to "get up a revival." He is a man of varied power—will power, lung power, brass power and magnetic power. His first sermon is to sinners, and so is his last. The preacher stirs up a mighty excitement, so that the people act as if intoxicated. From all directions the congregation is increased till the meeting place is jammed. In a little while the will of the manager is so in the ascendant that the hearers take his word as law. If he tells them they are "converted," they believe it and at his bidding they are baptized. Many are added to the church and due report is made of the great meeting at Dormitory.

What is the state of that church three months after the "great revival"? Evidence of spiritual life is as completely wanting as it was before. The young people who came into the church at the preacher's call are back in the same old habits of worldliness and sin; and if the same "evangelist" were to return, he might fail to stir them again, as they now understand his methods.

Now if this case has no parallel in actual existence, no one can be better pleased with the fact than the writer. But if it be, on the contrary, a fair illustration of much of the religious work of our period, it is not easy to censure it too severely, for it is a fair sample of a man-made revival.

We look to the first great Baptist meeting in Jerusalem as the model for all ages. Real disciples—all of them such, so far as we are capable of judging—began a protracted prayer-meeting and they never ended it until the Holy Spirit came upon them in such power as to turn them all, as it would seem, into effective preachers. Thousands of sinners were saved and, so far as we know, the only counterfeits brought into the church were Ananias and his wife.

The effects of that Holy Spirit meeting were permanent.

The Atonement.

BY PROFESSOR J. M. STIFLER, D. D.

In the same chapter of John which records that "God so loved the world that he gave his only begotten Son," it is also written of the unbeliever, "The wrath of God abideth on him." The wrath does not come on the unbeliever; it was upon him and remains. The former passage is continually upon men's lips, the latter seldom. Many would be surprised to find, as they might find by a little inspection, that this is the only unequivocal assertion in the New Testament that God loves sinners, unless Eph. 2:4 might be considered another instance. His love for his people is often mentioned, though the word *love*, either verb or noun, occurs but this once in connection with sinners. But it is written: "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men," and that they "are by nature the children of wrath, even as others." John warned men to flee from the wrath to come, and God swears in his wrath that men, as men, should not enter into his rest. Jesus once looked around on men in wrath; there is no record that he ever looked on them in love. Repeatedly the coming day of wrath is mentioned; there is no day of love. That "God is love" is mentioned twice in the Bible; but in the same epistle it is also said, "God is light"; and in another, "God is a consuming fire."

The atonement cannot be understood, if looked at alone from the side of his

love. The wrath gives its significance. That God should love the world while at the same time his wrath burns against it may seem like a moral or psychological impossibility. How can the two opposite passions exist in him together? How is it that one does not expel the other, so that he should be either all love or all wrath? Possibly human knowledge cannot answer this question, and the attempt to answer it might prove impertinent, in the face of the unmistakable revealed fact that he is love and that his wrath against sinners is revealed. To dilute the wrath by the story of the prodigal son is wholly to fail in understanding the latter. God might justly cease to love men because they are sinners; but for this very reason he must forever be angry

cross. God's wrath is annulled there. The cross is the fruit of God's wrath, and also the means of its removal. The atonement is first of all and most of all Godward. God set forth his Son in his blood as an appeasement, a propitiation, through faith. It was God who was appeased. Faith accepts the appeasement and finds out its blessed character in the peace and light from God in the soul. The ineffable experience of the believer is no inherent part of himself, but just the experience of what God has become to him in Christ. The light, the love, the joy, are in him, but not of him; they are of God and from God. Therefore, experience is a competent test of the atonement Godward. God has become to the soul in Christ just what the soul finds God to be toward it

of the law, there can be no union with him who is raised from the dead. Christ's death removed the curse and the wrath of the law; removed not first what was in man's heart, but what was without and against him.

The word "reconciled" shows that Christ's work looked to God. It means to *change*—not merely to change man so that he will accept God, but first to change God that he will accept man. "God was in Christ, reconciling the world to himself"—and the very next words in this verse give its meaning—"not imputing their trespasses unto them." It is not, God is in Christ, reconciling the world. The reconciliation took place at the cross, where God no longer counted sin to the sinner, where one died for all, and therefore all died. God's wrath need no longer stand against men. That this is the meaning of this verse is demonstrated by the entreaty in the very next verse: "Now, then, we are ambassadors for Christ, as though God did not beseech you by us; we pray you in Christ's stead, be ye reconciled to God." If God's work in Christ was wrought on men rather than on himself, there would be no need to send ambassadors through whom Christ pays men to be reconciled to God. The whole Gospel is in the past tense. It proclaims, not what God is now doing, but what he has done. God in Christ was reconciled to men; now let men be reconciled to God by receiving the reconciliation. (Rom. 5:11)

In Romans 11:15—"If the casting away of them (the Jews) be the reconciling of the world," etc.—what else can this mean than what Thayer says—"the receiving of a world into favor"? When God abandoned the Jews for their obstinacy, and in mercy now for the first time diverted the stream of the Gospel to the Gentiles, Paul calls this a reconciling of the world. The reconciliation was in God's heart, not in that of the men of the world. He became favorable to them in one act; some of them from that time to this are becoming favorable to him.

It is now plain what Paul means by his tremendous triple antithesis: "If when we were enemies we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life." Here we have the double reconciliation again—God first changing and becoming favorable to man by the death of his Son, and then man changing toward God by believing him. The context makes no other interpretation possible. If God could do so much for us while we were sinners—could become reconciled to us in Christ when we were yet at enmity—what can he not now do for us, since we have become reconciled to him by laying down our enmity? If God by Christ's death could lay aside his wrath against sinners, surely by Christ's life he can now save them who in his sight are no longer sinners.

The hindrance in the way of men's salvation was not in their sin, not in their ungenerosity; it was in the wrath of God against them. He always loved men, and love is the ultimate source of salvation; but that love could not operate and become effective until wrath was appeased in the Christ, who was delivered for our offences and raised again for our justification.—Religious Herald.

SALVATION implies deliverance from impending danger. Where there is no peril there is no need for salvation; and to save is to rescue from peril, and to place in security. A Saviour is not one who is expected to save; but one who has saved. The salvation must be an accomplished fact, and not a future contingency. "Saviour;" and "saved" are correlative terms, exactly parallel, and equally co-extensive. Hence, Christ is a Saviour so far as he has saved, and no further. He is not the Saviour of an unsaved person. To declare otherwise would be a contradiction of terms.

Let God be your guide in the building of the vessel in which you expect to cross the ocean of life, and enter entirely without wreck. Use no timber that will not bear storm. Never sleep while you skirt the reef.—Cook.



One of Our "Old Guard."

NUCKOLA, KY., January 12, 1901.

Editor of the Western Recorder, Louisville, Ky.

DEAR EDITOR:—I noticed while reading your paper last night, that it has its beginning in the year in which my great grandmother was born. The coming of the WESTERN RECORDER each week is a source of great pleasure to her and also the rest in our home. It has been read by some of our ancestors almost since its first publication. I will send you a picture of my great grandmother and baby sister. Perhaps you would like to see it. There were two pieces in your paper dated Jan. 3, headed "The Lord's Day," and "The Value of Cheerfulness," well worth the price paid for the WESTERN RECORDER a whole year. I think every paper contains something that is worth many times what it costs. It gives a great deal of history in the "Items of Interest" and contains lots of religious reading. Wishing your paper much success in the future, I am

Yours truly,

LYDIA TICHENOR.

with them; so that, apart from Christ, "the wrath of God abideth" on them. If his wrath is righteous and just against sinners, it cannot cease to burn, unless righteousness and justice cease to operate. This is not only well-nigh a first truth, but it is the clear declaration of Scripture. God's love toward men as men might cease, his wrath cannot; his love cannot estop the outgoing of wrath; but his wrath does estop the outgoing of love to them. God does not love the world directly. The Scripture is: "God so loved the world that" he provided an effective channel, in view of his wrath, that his love might reach the world and become effective in salvation. Outside that channel there is no salvation, and the channel is the blood of the

self. The believer is justified by his (Christ's) blood; it was God who justified him—a gracious act, that was impossible until the blood had removed the wrath from the divine heart.

If the atonement looks to the law of God—and the Scriptures show that it does—it is because the law is the symbol of God's wrath. "It worketh wrath." It keeps man under the curse. "The law entered that the offence might abound." The atonement removed man from the dominion of the law. "Ye are become dead to the law by the body of Christ." Paul's illustration is very striking. A wife becomes dead to the marital law in the death of her husband. While he lives, she cannot be married to another man. Until Christ's death satisfies the demand

SUNDAY-SCHOOL LESSON.

SUNDAY, FEB. 10.

PARABLE OF THE TALENTS.

Matthew 25:14-30.

MOTTO TEXT—"So then every one of us shall give an account of himself unto God."—Rom. 14:12.

Our Lord was sitting with his apostles on the Mount of Olives overlooking Jerusalem. This parable followed that of the ten virgins. It resembles the one of the pounds in Luke, but the main lesson which it teaches is not the same. He was about to leave his disciples and go to a far country, and to them were entrusted his cause on earth. All that they were and had was his, and he would hold them to a strict accountability for the use they made of it. With unerring wisdom he gave to each man according to his several ability. A talent of silver was about \$2,000, and that was a very large amount in those days. "Then," at the beginning of the sixteenth verse, might better be translated "straightway." The faithful servant wasted no time, relying upon a delay in the coming of his master.

"After a long time the lord of those servants cometh and reckoneth with them."—He comes to each of us in death and reckons with us. There is an intimation in these words that there would be a long time before the second coming of the Lord. But there is to be a day of strict reckoning. Are we ready for it?

"And he that had received five talents"—He was the man of the greatest ability, and he had therefore received the more. And he had made diligent use of his lord's money in his lord's service. He had not been slothful, had not used it for his own pleasure and profit, but had remembered that he was only a steward, and a steward must be faithful.

"Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord."

—What God asks is not success, but faithfulness. The man who does not do his best with little, it will not do to trust with much. "The noblest and purest earthly delight could but dimly picture the joy which will follow the Saviour's final coming, for all that have been good and faithful servants, a joy unspeakably heightened by the fact that they will share in it with him."—Broadus.

"He also that had received two talents came and said, Lord, thou deliverest unto me two talents."—He was content with the two, had no envy against the man who had received more. He had been as faithful as the former, and his lord's answer is the same to both. In the parable of the pounds each had received the same amount, but their faithfulness had varied, and so did their rewards.

"Thou hast been faithful over a few things, I will make thee ruler over many things."—In the kingdom of heaven. Heaven is rest from all toil, and sorrow, and far more than these, from sin. But it is not a rest from activity. Each one will be occupied according to his several capacity.

"Then he which had received

"Hit the Nail On the Head."

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



the one talent came and said, Lord, I knew thee that thou art an hard man."—He would excuse his own failure by abusing his lord. Have we not heard men blame God, or, if they did not dare to say God, blame providence for their own failures? His master was unjust in trying to draw gain from the labor of others, and severe in punishing failure. "Reaping where thou hast not sown," expresses this idea. "Gathering where thou hast not sown."—Gathered up from the threshing floor what another had scattered there to be threshed. He was afraid, he says, and yet he was not afraid to talk to his master in such an insulting manner.

"And went and hid thy talent in the earth; lo, there thou hast that is thine."—If he had used the talent in business and lost it, he pretends to think his servicious, hard master would have been very cruel. And he did not think his lord would have had any right to any money he could have made. He returns the talent saying, in effect, that was all his lord had any right to demand.

Thus he refuses to recognize his lord's right to his services as a servant. There is no other obligation on him, he insists, than there would have been on any freeman whom his lord had let have money. Unconverted men to-day think the Lord God has no right to their services, because they have never professed religion.

"Thou wicked and slothful servant"—Who had slandered his master as an excuse for his sloth. The servant had shown he was lying by his very actions. If his lord was the hard man he professed to think him, with the power of life and death over his slaves in his hands, the servant would have been most eager to avoid his wrath.

"Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury."—The exchanger received money on deposit and paid interest on it. One who was too slothful to engage in business could at any rate have done this.

"Take therefore the talent from him, and give it unto him which hath ten talents."—The talent must not lie idle, but be given to one who would use it wisely.

"For unto every one that hath shall be given."—This is a law whose workings are seen everywhere in nature. The one who uses his talents is the one who can be truly said to have them.

"But from him that hath not shall be taken away even that which he hath."—In the other parable our Lord says that which he seemeth to have. The idea is the same. The servant did not really possess the talent buried in the ground.

"And cast ye into outer darkness; there shall be weeping and gnashing of teeth."—Unprofitable is used to characterize him only, and not to indicate that was the reason

for his condemnation. That would be to teach salvation by works. The servant was wicked as well as clothed, and went to hell as punishment. And there shall, all of us, go when the summons to God's presence comes if we have not sought and found forgiveness for our sins. Are you ready?

TAYLORSVILLE, KY.

Last Sunday I enjoyed a long-anticipated pleasure in preaching for Brother J. A. Booth, who for sixteen years has been the beloved pastor at Taylorsville and Little Union churches. The day was disagreeable for church-going and many were confined to their homes with the gripe, which is a prevailing epidemic in many localities; notwithstanding this, the Sunday-school and church attendance was good, but not so large as usual.

Taylorsville has about three hundred members and Little Union about two hundred and ninety. These churches, under the wise and consecrated leadership of Brother Booth, rank up with the best churches in the state. He has an ideal field of labor, is one of our strongest and staunchest preachers and he loves his people and they appreciate him and believe they have one of the best preachers in the state, and I agree with them.

It was my pleasure to be entertained by him and his wife and children in their own quiet and happy home. I greatly enjoyed my visit to the county-seat of Spencer. W. P. H.

ARCHITECT'S FOOD.

Grappled Turned into Big Buildings.

The duties of an architect are so multitudinous, looking after the thousand and one details required in the construction of large buildings, that many of them suffer from the constant mental application and require the best of food to keep up their work. The chief draughtsman in the office of R. T. Newberry, Architect, at 1297 New York Life Bldg., Chicago, by name, Henry C. Hengels, says:

"After nine months' constant application in the preparation of the necessary plans and details for the large hotel known as the Post Tavern and the Post Building, at Battle Creek, as well as several other large institutions, I found myself in a very debilitated and dyspeptic condition and unfit for work."

"Instead of medical treatment, I used Grape-Nuts food in place of the usual breakfast cereals. The first few days gave great encouragement, and after a week's use, quite an appreciable improvement manifested itself. Since then, daily use has entirely restored the digestive functions to their natural healthy condition, and I have gained about one pound per week. I am now entirely well and strong again and am able to apply myself to work with more than usual vigor. I consider Grape-Nuts a most valuable food for all brain workers. The help this food has given me is incalculable."

MARRIED.

At the family residence of Mr. William Montgomery, Rev. M. E. Staley officiating, Miss Fannie, the charming second daughter of Mr. and Mrs. Montgomery, was united in marriage to Mr. Charles E. Sullivan. Both bride and groom are popular young people of Webster county, and a host of friends wish them joy as they journey together.

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A Grand New Book of two hundred and twenty pages. Entirely rewritten at our famous BROADBOK FARMS—the largest Trial Grounds in America. New Directions for culture, New Lists, New Novelties of unusual merit in both Vegetables and Flowers, Elegant New Colored Plates. The Quarter-Century Record of Progress, New Cash Prizes, and other New Features. The largest, most complete, and BEST SEED CATALOGUE ever published. Mailed for ten cents, which is less than cost per copy. Name this paper and ten cents (silver or stamps) and with this great catalogue we shall send a 16-cent packet of either Burbank's Choice Floral Seeds or Burpee's wonderful, new, dwarf, nearly bright-red, earliest Tomato.—"Quarter-Century." Should you object to paying ten cents for a seed catalogue (even though it is worth a dollar), then write a postal card for Burpee's "SEED-BUREAU," Box 1901, strictly business, catalogue of ninety pages. W. ATLEE BURPEE & CO., PHILADELPHIA, PA.

THE APOSTLE PETER ON INSPIRATION.

The eleventh and twelfth verses of the first chapter of the First Epistle of Peter contain a hint of the scriptural doctrine of inspiration which, strangely enough, has been neglected, or at best only cursorily considered, by most writers on inspiration. In the eleventh verse Peter says that the prophets inquired and searched diligently "what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them."

The phrase, "the Spirit of Christ which was in them," plainly indicates that Christ was present in the world, and moved upon the souls of the prophets long before the incarnation. It was Christ who gave them their insight into spiritual truth, and unfolded before their minds the roll of coming history. When our Lord met the disciples on the way to Emmaus, and "expounded to them in all the Scriptures the things concerning himself," He was an author explaining to others His own writings.

Many critics hold that the words of Christ recorded in the Gospels have a higher spiritual authority than the rest of the New Testament, because, they say, Jesus said these things, and the inspiration of Paul or Peter cannot stand on the same level as the utterances of Jesus; but Peter seems to have believed that the utterances of the Old Testament prophets were the utterances of Christ. They wrote by "the Spirit of Christ." And in the next verse he gives the apostolic preachers of the Gospel the same authority as the Old Testament prophets. He says that what the prophets wrote has "been announced unto you through them that preached the Gospel unto you by the Holy Ghost sent forth from heaven."

According to Peter's language, it would be more correct to speak of the prophets inspired by Christ, and the apostles inspired by the Holy Ghost. But God is one, and the fact stands out in Peter's declaration that it was Christ who spoke through the prophets, and Christ who spoke through the apostles. If Peter's view is correct, it is difficult to see how we can discriminate between the writing of prophets, evangelists, or apostles simply on the ground of human authorship. Indeed, John goes so far as to authenticate his own inspiration by claiming that it is of the same kind, and comes from the same source, as the inspiration of the prophets. (Rev. 22:3. See amended reading in Revised Version.)

In this passage Peter also asserts that the prophets had power to distinguish between their own thoughts and the utterances of "the Spirit of Christ." Paul expressly claims that he possessed this power (1 Cor. 7:13-15). "Searching what time or what manner of time the Spirit of Christ which was in them; did point unto." The picture these

words suggest is that of a man writing something under a superior influence, the meaning of which he imperfectly apprehends. If this language of Peter is anything more than mere rhetoric, it certainly suggests that we must not restrict our view of inspiration to the illumination and reinforcement of human faculties. Sometimes, at least the prophets expressed thoughts which they had not mentally appropriated, which they did not comprehend, and the bearing of which they had to study out, as though they had been written by another person.

This language of Peter also puts into a clear light the fact that there is a Christ of prophecy as well as a Christ of history. It is through the Christ of history that we come into contact and fellowship with the spiritual Christ, and may it not be that the men of the Old Testament, through the Christ of prophecy, came into contact and fellowship with the same divine Being? Knowledge of Christ, "after the flesh" is only a channel to a higher spiritual perception and relationship (1 Cor. 5:16). We ought not to think of Christ as non-existent or unknown by men before his incarnation. As John said, "He was in the world, and the world was made by him, and the world knew him not." But some men knew Him before He "became flesh."—Watchman.

BIBLE INSTITUTE At Providence Baptist Church, Clay County, February 21-24.

THURSDAY, 10 A. M. Devotional exercises at every session. First study in Galatians—W. B. McGarity. Drill—R. citing and classifying the books of the Bible. Second study in Galatians—W. B. McGarity. Remission of sins before baptism—J. J. Stamper. Bible interpretation—R. L. Baker. Foot-washing—A. D. Collins.

FRIDAY, 9:30 A. M. Third study in Galatians—W. B. McGarity. Missions—J. J. Stamper. Acts 2:38—James Jones. The sovereignty of God—A. J. Harrell. The Lord's Supper—Willis Sizemore. Office work of the Holy Spirit—J. A. Burras. Infant baptism—Eld. Birch. Glad giving—Beverly Walker.

SATURDAY, 9 A. M. Fourth study in Galatians—W. B. McGarity. The educational problem—A. C. Dugger. General discussion. How to start and sustain a Sunday-school—Lewis Lytle. Providence in missions—J. A. Burras. Mormonism—R. L. Baker. The Bible on giving—W. L. Brock. Services for Sunday morning and afternoon will be arranged by the church. Providence church invites this meeting, and will entertain all who come. J. R. WALKER, B. L. BAKER.

THE SATURDAY EVENING POST



West Point as it was and is
By General Charles King

Some of the Hazing Tactics of the Past

Tales of the Banker
By James H. Eckels
Former Comptroller of the Currency; stories and reminiscences of bank life.

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A splendid story of college life

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to all Baptists.
The colored churches are to be helped out of the common fund according to their need, under the regulations applied to the white churches. The colored brethren are in a pitiable condition, indeed, and must be helped if they are to have houses in which to worship. The policy of the Board will be to aid in building houses suitable to the places where they are located, having regard to the stability and future progress of the churches. In the name of our stricken brethren, I come to you and ask you to lay this matter on the hearts of your people and give them an opportunity to make an offering in this behalf. All money for this cause should be sent to the undersigned. J. B. GAMBRILL, Cor. Sec. Baptist General Convention of Texas.

CALVINISM is that great historic system which exalts God and honors his Word. It bows reverently before God's throne in heaven, and listens to his voice speaking in Holy Scripture. Its consecutive principle is the eternal purpose of the triune God, its materials are found in the Word of God, and the end and aim are the glory of God. It construes the course of nature about us, the current of events in human history, and the whole plan and process of redemption, from the lofty vantage ground of the eternal throne of a holy, wise, powerful and gracious God. Calvinism is the philosophy of nature, of human history and redemption.—Beattie.

HARD LINES

To Make a Man You the Most.

To take both tobacco and coffee away from a man seems pretty tough, but the doctor ordered me to quit both as my health was very poor, and I had got where I could do but little work.

About a month after quitting I commenced on tobacco again because I could hardly stand it. I got along without the coffee, for the reason that I had taken up Postum Food Coffee which I found very relishing to the appetite, and wonderfully beneficial.

I have gained twenty-five pounds by its use, and to-day I am a well man. I discovered in this way that it was the old fashioned coffee that hurt me and not the tobacco. When I first tried Postum I did not relish it, but found that it was not made right, that is, they did not boil it long enough. Next time it came on the table it was fine and I have been using it ever since.

Mr. Fletcher, an old soldier of this place, was troubled with dyspepsia. I told him of my experience and my cure, and told him to quit coffee and use Postum Food Coffee. This was some time ago. I saw him yesterday and he told me he had not felt better in twenty years, and nothing would induce him to go back from Postum to the use of common coffee. He had the same trouble in getting it made right to start with.

John Ashford of Dillon was also troubled with dyspepsia. I told him of my cure by the use of Postum Food Coffee, and warned him to be careful in having the Postum soaked long enough when he did try it. To-day he is perfectly well and his appetite never better.

I could give you the names of a number of others who have been benefited by using Postum Food Coffee. I believe you are a true friend of suffering humanity.—Thomas Spring, Deavonport, Ohio.

FOR IT IS GREAT.

When convicts apply for pardon to human kings or governors they try to show that the guilt is less than it seems. They plead extenuating circumstances. But David, in the 25th psalm, takes just the opposite course. He cries: "O Lord, pardon my iniquity, for it is great."

The first demand of the Gospel is penitence, as Peter announced on the day of Pentecost. The necessary preparation for receiving the grace of God is a deep sense of our need. Only one who knows and feels that he is a great sinner can seek a great Savior. The heart must be humbled, and emptied of self-righteousness, before it is prepared to welcome the righteousness of Christ. And Christ is honored by such a confession as that of the Psalmist. He sees in it a true appreciation of the freeness and fullness of his salvation. As a skillful physician likes to be called to treat a serious malady, because, if he succeeds he will prove the value of the remedy for it in which he trusts, so our Lord loves to save "unto the uttermost"—to demonstrate to the universe the power of the Gospel in order that he may be glorified.

A deepening sense of the sinfulness of sin is one of the truest evidences of growth in grace. Dr. Butler, commenting on 1 Tim. 1:15, says:

"Twenty years after his conversion Paul speaks of himself as 'unworthy to be called an apostle.'" Five years later he is "less than the least of all saints."

And now, three or four years later still, and not long before his time of departure, he is chief of sinners. So it has ever been with true-hearted Christian souls. The more mature and rich their experience and its fruitage, the deeper their sense of unworthiness. The nearer to Christ and Christ-likeness, the clearer is their perception of sin, and the greater their sensitiveness to its painful effects.

One reason why so many prayers for pardon are not answered is that those who pray do not realize the greatness of their guilt and peril. They think that they are nearly good enough to go to heaven, and need only a little grace to perfect their meanness; and hence God, who reads the heart and knows how exceeding sinful all sin is, can not hear and help them. Christ came to seek and to save the lost, and we must feel that we are hopeless without him, are perishing in our sins, in order to meet the conditions of his mercy. Then let us examine ourselves in the light that shines from Sinai and from Calvary, that we may cry with the Publican in the temple, "God be merciful to me a sinner."

Dr. Alexander MacLaren says: "The more our lives are brought into fellowship with the perfect life, the more shall we feel our own shortcomings. Let us be thankful if our consciences speak to us more loudly than they used to do. It is a sign of growing holiness, as the tingling in a frost-bitten limb is of returning life. Let us cultivate and increase the sense of our own imperfection, and be sure that the diminution of a consciousness of sin means, not diminished power of sin, but lessened horror of it, lessened perception of right, lessened love of goodness, and is an omen of death, not a symptom of life."

Many people seem to think that we repeat once for all; that having turned from sin unto Christ we have nothing more to

WOMAN'S KIDNEYS.

Thousands of Women Have Kidney Trouble and Never Suspect It.

To Prove What SWAMP-ROOT, the Great Kidney Remedy, will do for YOU, Every Reader of the Western Recorder May Have a Sample Bottle Sent Free by Mail.

Among the many famous cures of Swamp-Root investigated by the WESTERN RECORDER, none seem to speak higher of the wonderful curative properties of this great kidney remedy than the one we publish this week for the benefit of our readers.

"You have no idea how well I feel! I am satisfied that I do not need any more medicine, as I am in as good health as I ever was in my life." So says Mrs. Mary Engelhardt, of 225 Madison street, St. Louis, Mo., to a reporter of the St. Louis Globe Democrat.

"For more than ten years I had suffered with what the doctors termed female trouble; also heart trouble, with swelling of the feet and limbs. Last summer I felt so badly that I thought I had not long to live. I consulted doctor after doctor and took their medicines but felt no better. The physicians told me my kidneys were not affected, and while I

Did Not Know I Had

Kidney Trouble,

I somehow felt certain my kidneys were the cause of my trouble. A friend recommended me to try Dr. Kilmer's Swamp-Root, and I must say I derived immense benefit almost immediately. I continued to take the medicine, taking it regularly, and I am now in splendid health. The pains and aches have all gone. I have recommended Swamp-Root to all my friends, and told them what it has done for me. I will gladly answer any one who desires to write me regarding my case. I most heartily endorse Swamp-Root from every standpoint. There is such a pleasant taste to Swamp-Root, and it goes right to the weak spots and drives them out of the system."

MRS. MARY ENGELHARDT.



How to Find Out If You Need Swamp-Root.

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

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

If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

Many women suffer untold misery because the nature of their disease is not correctly understood. They are led to believe that womb trouble or female weakness of some sort is responsible for the many ills that beset womankind.

Neuralgia, nervousness, headache, puffy or dark circles under the eyes, rheumatism, a dragging pain or dull ache in the back, weakness or bearing down sensation, profuse or scanty supply of urine, with strong odor, frequent desire to pass it night or day, with scalding or burning sensation,—these are all unmistakable signs of kidney and bladder trouble.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

Other symptoms showing that you need Swamp-Root are sleeplessness, dizziness, irregular heart, breathlessness, shallow, unhealthy complexion, plenty of ambition but no strength.

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

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

EDITORIAL NOTICE—Swamp-Root, the great Kidney, Liver and Bladder remedy, is so remarkably successful that a special arrangement has been made by which all our readers who have not already tried it may have a sample bottle sent absolutely free by mail. Also a book telling all about kidney and bladder troubles and containing many of the thousands upon thousands of testimonial letters received from men and women cured by Swamp-Root. Be sure and mention reading this generous offer in the WESTERN RECORDER when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

do with it. But the roots of bitterness remain in the heart. And the more we experience of the riches of God's grace the more we realize the bitterness of those roots, and long for their thorough eradication. So godly

Swamp-Root will do just as much for any housewife whose back is too weak to perform her necessary work, who is always tired and overwrought, who feels that the cares of life are more than she can stand. It is a tonic to the weak and ailing.

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

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

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sorrow goes with faith and love, with hope and joy, even to the end of our pilgrimage. And the more Christlike we become the more earnestly we cry, "Pardon my iniquity for it is great."—C. E. B., in Herald and Presbyter.

A KIND HAND HIDES THE FUTURE.

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

Could we but lift to-morrow's veil, And read there all our trouble; To-day's sweet joy would fade away, And all our sorrows double.

We'll have enough of pain to-day; Don't look ahead to borrow; The Lord has hung a friendly veil Between us and to-morrow.

Yes, God has kindly hid from us To-morrow's strife and trial; But bids us trust to him to-day, Each joy and self-denial.

"Give us this day, our daily bread," Then craves not more, my brother; Be thankful for the loaf you have, And then he'll give another.

OUR PULPIT.

CHRIST IN THE COVENANT.

BY G. H. HURLOCK.

I will give thee for a covenant of the people.—Isaiah 49:8.

We all believe that our Saviour has very much to do with the covenant of eternal salvation. We have been accustomed to regard him as the mediator of the covenant, as the surety of the covenant, and as the scope or substance of the covenant. We have considered him to be the Mediator of the covenant, for we were certain that God could make no covenant with man unless there were a mediator—a days man, who could stand between both. And we have hailed him as the Mediator, who, with mercy in his hands, came down to tell to sinful man the news that grace was promised in the eternal counsel of the Most High. We have also loved our Saviour as the Surety of the covenant, who, on our behalf, undertook to pay our debts; and on his Father's behalf undertook, also, to see that all our souls should be secure and safe, and ultimately presented unblemished and complete before him. And I doubt not, we have also rejoiced in the thought that Christ is the sum and substance of the covenant; we believe that if we would sum up all the spiritual blessings, we must say, "Christ is all."

He is the matter, he is the substance of it; and although much might be said concerning the glories of the covenant, yet nothing could be said which is not to be found in that one word, "Christ." But this morning I shall dwell on Christ, not as the Mediator, nor as the surety, nor as the scope of the covenant, but as one great and glorious article of the covenant which God has given to his children. It is our firm belief that Christ is ours, and is given to us of God; we know that "he freely delivered him up for us all," and we, therefore, believe that he with, "with him, freely give us all things." We can say, with the spouse, "My beloved is mine." We feel that we have a personal property in our Lord and Saviour Jesus Christ, and it will therefore delight us for a while, this morning, in the simplest manner possible, without garnishing of eloquence or the trappings of oratory, just to meditate upon this great thought, that Jesus Christ is the covenant, is the property of every believer.

First, we shall examine this property; secondly, we shall notice the purpose for which it was conveyed to us; and thirdly, we shall give one precept, which may well be affixed upon so great

a blessing as this, and is indeed an inference from it.

I. In the first place, then, here is a great possession—Jesus Christ by the covenant is the property of every believer. By this we must understand Jesus Christ in many different senses; and we will begin, first of all, by declaring that Jesus Christ is ours, in all his attributes. He has a double set of attributes, seeing that there are two natures joined in glorious union in one person. He has the attributes of very God, and he has the attributes of perfect man; and whatever these may be, they are each one of them the perpetual property of every believing child of God. I need not dwell on his attributes as God; you all know how infinite is his love, how vast his grace, how firm his faithfulness, how unwavering his veracity; you know that he is omniscient; you know that he is omnipresent; you know that he is omnipotent; and it will console you if you will but think that all these great and glorious attributes which belong to God are all yours. Has he power? That power is yours—yours to support and strengthen you; yours to overcome your enemies, yours to keep you immutably secure. Has he love? Well there is not a particle of his love in his great heart which is not yours; all his love belongs to you; you may dive into the immense, bottomless ocean of his love, and you may say of it all, "it is mine." Hath he justice? It may seem a stern attribute; but even that is yours, for he will by his justice see to it, that all which is covenanted to you by the oath and promise of God shall be most certainly secured to you. Mention whatever you please which is characteristic of Christ as the ever-glorious Son of God, and, O faithful one, thou mayest put thine hand upon it and say, "it is mine."

But I come to something sweeter than this; the very life of Christ is the property of the believer. Ah! this is a thought into which I cannot dive, and I feel I have outdone myself in only mentioning it. The life of Christ is the property of every believer. Canst thou conceive what Christ's life is? "Sure," you say, "he poured it out upon the tree." He did, and it was his life that he gave to thee then. But he took that life again; even the life of his body was restored, and the life of his great and glorious Godhead had never undergone any change, even at that time. But now, you know, he has immortality; "he only hath immortality." Can you conceive what kind of life that is which Christ possesses? Can he ever die? No; far sooner may the harp of heaven be stopped, and the chorus of the redeemed cease forever; far sooner may the glorious walls of paradise be shaken, and the foundations thereof be removed, than that Christ, the Son of God, should ever die. Immortal as his Father, now he sits, the great eternal One, Christian, that life of Christ is thine. Hear what he says: "Because I live ye shall live also." "Ye are dead; and your life"—where is it? It is "hid with Christ in God." The same blow which smites us dead, spiritually, must slay Christ too; the same sword which can take away the spiritual life of a regenerate man, must take away the life of the Redeemer also; for they are linked together—they are not two lives, but one. We are but the rays of that great Sun of Righteousness, our Redeemer—sparks which must return to the great orb again. If we are in-

deed the true hairs of heaven, we cannot die until he from whom we take our rise dieth also. We are the stream that cannot stop till the fountain be dry; we are the rays that cannot cease until the sun doth cease to shine. We are the branches, and we cannot wither until the trunk itself shall die. "Because I live, ye shall live also." The very life of Christ is the property of every one of his brethren.

II. Now we come to the second: For what purpose does God put Christ in the covenant?

I. Well, in the first place, Christ is in the covenant in order to comfort every coming sinner. "O!" says the sinner who is coming to God, "I cannot lay hold on such a great covenant as that; I cannot believe that heaven is provided for me; I cannot conceive that that robe of righteousness and all these wondrous things can be intended for such a wretch as I am." Here comes in the thought that Christ is in the covenant. Sinner, canst thou lay hold on Christ? Canst thou say,

Nothing in my hand I bring, Simply to thy cross I cling?

Well, if thou hast got that, it was put in on purpose for thee to hold fast by. God's covenant mercies all go together, and if thou hast laid hold on Christ, thou hast gained every blessing in the covenant. That is one reason why Christ was put there. Why, if Christ were not there, the poor sinner would say: "I dare not lay hold on that mercy. It is a god-like and a divine one, but I dare not grasp it; it is too good for me. I cannot receive it; it staggers my faith." But he sees Christ with all his great atonement in the covenant; and Christ looks lovingly at him, and opens his arms so wide, saying: "Come unto me, all ye that labor and are heavy laden, and I will give you rest," that the sinner comes and throws his arms around Christ, and then Christ whispers: "Sinner, in laying hold of me, thou hast laid hold of all." "Why, Lord, I dare not think I could have the other mercies. I dare trust thee, but I dare not take the others." "Ah, sinner, but in that thou hast taken me thou hast taken all for the mercies of the covenant are like links in the chain." This one link is an entangling one. The sinner lays hold of it; and God has purposely put it there to entice the sinner to come and receive the mercies of the covenant. For when he has once got hold of Christ—here is the comfort—he has everything that the covenant can give.

2. Christ is put also to confirm the doubting saint. Sometimes he cannot read his interest in the covenant. He cannot see his portion among them that are sanctified. He is afraid that God is not his God, that the Spirit hath no dealings with his soul; but then,

Amid temptations, sharp and strong, His soul to that dear refuge flies; Hope is his anchor, firm and strong; When tempests blow and billows rise.

So he lays hold of Christ, and if it was not for that, even the believer dare not come at all. He could not lay hold on any other mercy than that with which Christ is connected. "Ah," saith he, "I know I am a sinner, and Christ came to save sinners." So he holds fast to Christ. "I can hold fast here," he says; "my black hands will not black Christ, my filthiness will not make him unclean." So the saint holds hard by Christ, as hard as if it were the death-clutch of a drowning man. And what then? Why,

he has got every mercy of the covenant in his hand. It is the wisdom of God that he has put Christ in, so that a poor sinner, who might be afraid to lay hold of another, knowing the gracious nature of Christ, is not afraid to lay hold of him, and therein he grasps the whole, but oft-time unconsciously to himself.

3. Again, it was necessary that Christ should be in the covenant, because there are many things there that would be naught without him. His great redemption is in the covenant, but we have no redemption except through his blood. It is true that his righteousness is in the covenant, but I can have no righteousness apart from that which Christ has wrought out, and which is imputed to me by God. It is very true that my eternal perfection is in the covenant, but the elect are only perfect in Christ. They are not perfect in themselves, nor will they ever be, until they have been washed, and sanctified, and perfected by the Holy Ghost. And even in heaven their perfection consists not so much in their sanctification as in their justification in Christ.

Their beauty this, their glorious dress, Jesus the Lord their righteousness.

In fact, if you take Christ out of the covenant, you have just done the same as if you should break the string of a necklace; all the jewels, or beads, or corals, drop off and separate from each other. Christ is the golden string whereon the mercies of the covenant are threaded, and when you lay hold of him you have obtained the whole string of pearls. But if Christ be taken out, true there will be the pearls, but we cannot wear them, we cannot grasp them; they are separated, and poor faith can never know how to get hold of them. O! it is a mercy worth worlds, that Christ is in the covenant.

4. But mark once more, Christ is in the covenant to be used. God never gives his children a promise which he does not intend them to use. There are some promises in the Bible which I have never yet used; but I am well assured that there will come times of trial and trouble when I shall find that that poor despised promise, which I thought was never meant for me, will be the only one on which I can float. I know that the time is coming when every believer shall know the worth of every promise in the covenant. God has not given him any part of an inheritance which he did not mean him to seek; Christ is given us to use. Believer, use him! I tell thee again, as I told thee before, that thou dost not use thy Christ as thou oughtest to do. Why, man, when thou art in trouble, why dost thou not go and tell him? Has he not a sympathizing heart, and can he not comfort and relieve thee? No; thou art gadding about to all thy friends have thy best friend, and telling thy tale everywhere except into the bosom of thy Lord. O, use him; use him. Art thou black with yesterday's sins? Here is a fountain filled with blood; use it, saint, use it. Has thy guilt returned again? Well, his power has been proved again and again; come, use him; use him! Dost thou feel naked? Come hither, soul, put on the robe. Stand not staring at it; put it on. Strip, sir, strip thine own righteousness off, and thine own fears too. Put this on, and wear it, for it was meant to wear. Dost thou feel thyself sick? What, wilt thou not go and pull the night-bell of prayer, and wake up thy physician? I be-

Planters

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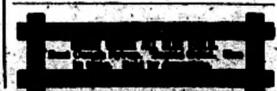
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THE MODEL Church Roll and Record. This book leads all others as the best and cheapest Church clerks who have seen it will have no other. It is convenient in arrangement. Size: 8 1/2 x 11 1/2 inches, and contains Rules of Order, Church Covenant, Constitution of Faith, Alphabetical Index for Names and Addresses with 100 pages for Minutes. Best paper; bound in cloth, with leather back and corners—a durable binding. It will last for years. We will send it, postage paid by us, for Only \$1.50. This price includes twelve blank Church Letters. It is published and for sale by the BAPTIST BOOK CONCERN HEADQUARTERS FOR SUNDAY-SCHOOL & CHURCH SUPPLIES, 422 Fourth Avenue, Louisville, Ky.

GERMAN BANK, Fifth and Market St. LOUISVILLE, KY. CAPITAL, \$1,000,000. GENERAL BANKING & SAVINGS BANK. INTEREST PAID ON TIME DEPOSITS. P. VIOLINI, PRESIDENT.



EDITORIAL.

The great and good queen, Victoria, is dead. Her death closes the longest and most brilliant reign in all the history of Great Britain.

But it was not simply nor even chiefly as queen that Victoria was loved and honored through out the world; but rather for the beauty, the sweetness and the nobleness of her character.

We hope the death of Queen Victoria, which has touched and softened all hearts on both sides of the Atlantic, will be the occasion of the renewal and the increase of good will between the United States and Great Britain.

Whom God set forth to be a propitiation through faith in his blood, &c.—Rom 3:25.

Who was delivered for our offences and was raised for our justification.—Rom. 4:25.

For while we were yet without strength, in due time Christ died for us. Much more then being now justified by his blood, we shall be saved from wrath through him, &c.—Rom. 5:3-9

For he hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him.—2 Cor. 5:21.

There is no doctrine more fundamental than the atonement. To be wrong on that doctrine is to be wrong at the core of theology, and one's whole body of divinity will be fatally diseased.

There is the amendment to the California State Constitution in regard to exempting church property from taxation:

"All buildings, and so much of the real property on which they are situated as may be required for the convenient use and occupation of said buildings, when the same are used solely and exclusively for religious worship, shall be free from taxation, provided that no building or land which may be rented for religious purposes, and rent received by the owner thereof, shall be exempt for taxation."

This is very well stated, and it contains the right principle. Property used exclusively for worship should not be taxed, but property owned by churches from which incomes are derived should be taxed.

In most of the states there is more concession to churches than the above amendment provides for. Simple church ownership exempts from taxation.

We have been asked to give our opinion of social card-playing where there is no gambling. Of course, card-playing without gambling is not so bad as card-playing with gambling, but card-playing itself we regard as bad.

It creates an unhealthy excitement, and it leads to gambling. There are, to be sure, many good people who feel that social card-playing is an innocent pastime, and who would not for a moment think of gambling.

Will it be said, "Social card-playing is not so bad as slandering the neighbors," &c., &c.? Yes; there are things worse than card-playing, but that does not prove that card-playing is right.

The writer knows but little about the details of card-playing. When he was in the army he saw soldiers in camp playing cards, and there learned a game or two, though he never gambled;

We think it would greatly help the spiritual tone and power of our churches if all our members would set themselves squarely against social card-playing, along with all other tendencies to evil.

The Bible doctrine, (i. e., the Bible doctrine,) is thus stated in the Philadelphia Confession of Faith, Section VIII., paragraph 4:

"The Lord hath laid on him the iniquity of us all."—Is. 53:6.

"But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."—Is. 53:5.

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Isaiah another denies, and vice versa; and so it goes. And not only do these critics contradict each other, but they contradict what they said before.

This article of Dr. Osgood's is the complete logical demolition of these destructive critics. But they will go on contradicting each other and contradicting, in subsequent editions, themselves all the same.

We hope our readers will not only carefully read Dr. Osgood's article when it appears in our columns, but will preserve it as a settler to any one whom they may meet who is affected by the virus of "higher criticism."

Mrs. Carrie Nation has made herself famous by smashing drinking saloons in Kansas. With her own hands she has gone into saloons, smashed the bottles, glasses, mirrors, pictures, &c., along with the windows.

She would certainly draw well. The managers of the American Baptist Home Mission Society have addressed a special communication to President McKinley, urging him to see that complete separation of church and state is maintained in our newly acquired possessions.

This was called forth by recent events at Santiago, Cuba. The Rev. E. R. Moseley, missionary of the Society, protested against Roman Catholic propagandists being allowed to visit the public schools to teach their doctrines.

These critics certainly are well chosen, and their differences are so great as to destroy all confidence in their conclusions. They differ as to the dates of parts of the book of Isaiah on an average of 375 years.

What Cornhill dates confidently at B. C. 780, Dahm, with equal confidence, dates at B. C. 150—a difference of 630 years.

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Editorial Varieties

MO M I is the way some people are writing the year 1901. Often people seem to use the deologic simply to condemn other people's actions by.

Dr. Griffith John reports that missionaries have been driven out of twelve of the eighteen provinces in China, but they are active as ever in the remaining six.

The second State Board Institute to be held in Louisville is now in progress in Broadway church, and will close Friday night. The programme, published elsewhere, is very interesting and consists of studies in the Gospel of John.

This is a bright idea of Secretary Long to have an alarm clock on his desk that goes off at the time for him to start to an appointment. Thus he never gets absorbed so to forget the proper time to leave.

It is suggested by one of the Vatican organs that the Pope move his headquarters from Rome to Jerusalem and with the \$25,000,000 saved by successive Popes, he buy from the Sultan some territory on which he can exercise his temporal powers.

We are glad to inform the many friends of Dr. J. T. Christian that his labors at La Salle Avenue church, Chicago, are being greatly blessed. He has welcomed sixty new members since his ministry began a few months ago, but he greatly misses his Kentucky brethren and friends.

Alexander Campbell claimed continuity for the Baptists. He said: "From the apostolic age to the present time, the sentiment of Baptists and their practice of baptism have had a continued chain of advocates, and public acknowledgment of their existence in every century can be produced."

According to the Union Signal, the people of the United States spent last year \$100,000 for chewing gum, \$6,000,000 for jewelry, \$1,000,000 for tobacco \$1,000,000 for foreign missions and \$1,000,000 for strong drink.

Mormon missionaries have succeeded in getting Mormon books admitted to the public library at Reading, Pa. We take it they will try to get their books admitted to all the public libraries in the country.

We have been waiting to see whether the Attorney General at Washington could find an interpretation of the new anti-canteen law by which its provisions could be set aside and the canteen still flourish in the army.

It turns out that our post-mortem theologians (those who believe men may repeat and be saved after death) have been anticipated by Bahá'u'lláh, who wrote in the Koran: "Every soul that has been created must once go to hell; it is obligatory on God to send all men necessarily once to hell; and afterward He may pardon whom He will."

We stated recently that the vote in the Presidential election of 180 was less than that of 18, and our statement was called in question by a certain editor of the York, generally very accurate in such things; it is the issue of Dec. 29th, five what purports to be the official figures, and, according to that showing, the WERRIAN RECORD was right, and the vote of 189 fell short of the vote of 188 by 37,000.

The most eminent scientific men say that the atoms of matter are 50,000 times heavier than water; and that a cubic inch of atoms would weigh 5,000,000 pounds. Also the highest scientific authority declares that the molecules of air move in all directions with such velocity that they strike other molecules at the rate of 1,000,000,000 a second.

It has been a number of years since the last "body count" at George Washington died. And we supposed the last of Thomas Jefferson's servants had long since passed away. But we see that Peter Parson, a "servant of Jefferson," died in Clarksburg, West Virginia, last week.

At Beaumont, Texas, there has been an unprecedentedly rich oil strike. The oil spouted out of the ground so that millions of gallons were wasted before the stream could be got under control.

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AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached on "Black hands in Zion," and on "The basis of salvation. Two joined by letter."

Broadway—Pastor Jones preached on "A Message to Lawyers."

Obstent-st.—Pastor Weaver preached on "Looking to the uplifted Christ," and on "Sowing in tears and reaping in joy." Three received by letter, one for baptism and one baptized.

East—Pastor Felix preached on "Whom we preach," and on "Calab." A good day.

McFerran Memorial—Bro. E. Y. Mullins preached in the morning, and Bro. E. C. Dargan at night. Pastor Hamilton is preaching at Grace-street church, Richmond, Va.

Twenty-second and Walnut—Pastor Demast preached on "How to spend time," and on "Where to spend eternity." One received by letter and two for baptism. Congregations and Sunday-school increased. James Solomon ordained deacon. Bron Carver, Bow and Kirby taking part.

Clifton—Pastor Foster preached on "The deacon's office," and on "There is no difference."

East Mead—Pastor Cooper preached on "What think ye of Christ?" and on "How sinna worry God." One received under watchcare.

Franklin-st.—Pastor Jenkins preached on "A good servant," and on "Repentance." Specially good month. Women's missionary society organized.

German—Pastor Wm. Ritsmann preached on "The gift of the Holy Spirit" at both hours. One restored.

Highlands—Pastor Dawes preached on "Character the basis of Destiny," and on "Self-condemnation." One joined by letter.

Logan-st.—Pastor Montgomery preached as usual.

Frankland—Bro. Parties preached on "The one foundation," and Pastor Taylor preached on "The love of Christ constraineth us." On Sun day, Feb. 3d, there will be a roll-call meeting. Every member is earnestly requested to be present.

Portland-avenue.—Pastor Tralle preached on "Lessons from Queen Victoria," and "The Ideal Mother." One joined by letter.

Southgate-st.—Pastor McFarland preached at both hours.

Third-ave.—Pastor Boyet preached at both hours.

Twenty-sixth and Market—Pastor Thompson preached on "Secret Sins," and on "Providence"

Oakdale—Pastor Hill preached on "Sin," and on "Being weighed and found wanting."

Hope Mission—Pastor Bruce reported a glorious week. Bro. Sims, Griffin and Semple aided the pastor during the week. Forty-three in Bible class.

One Run—Pastor Whittinghill preached on "All things work together for good."

Jacob's Addition—Pastor Whittinghill preached on "Personal love to Christ."

Pleasantville.—Pastor Mahoney preached on "Rebuilding the wall," and "The leper cleansed."

New Salem—Pastor W. O. Carver preached on "What religion is—to know God," and "Jesus Christ."

SEMINARY NOTES.

The examinations are over! Hump! Where, O where are the Hebrew children?

Dr. Dargan preached in the morning and Dr. Mullins at night at McFerran.

Bro. W. H. Sears, returned missionary to China, led the missionary meeting Monday night.

Dr. Robinson, supplied for the absent at Midway last Sunday.

Bro. J. B. Jackson led mid-week prayer-meeting.

Bro. C. E. Hutchinson preached at Sulphur last Sunday.

of the city at present. Though discouraged somewhat, yet we trust they may return soon. We regret exceedingly much to hear of the illness of Dr. Eager. We trust he may soon be with us again. A great many of the men are expecting to attend the Institute conducted by Dr. Boarder at Broadway this week. The Doctor has prepared an interesting programme. W. T. AMIS.

THE STATE.

Pastor W. H. Ryals is rejoicing over the prospect of a new house of worship in Richmond. Our church there have long worshiped in a partnership house, and this has been a great disadvantage. Bro. Ryals writes that "the most worthy and prominent members of the church" came to him and said, "I want to give you a lot—a splendid lot—on which to build a Baptist church. We are getting tired of this lot of business." We congratulate Pastor Ryals, the "wealthy and prominent member," and the entire church.

Bro. G. C. Cates has been conducting a glorious meeting at Lebanon Junction. At last accounts there had been 101 received for baptism and 22 by letter.

Pastor J. Lee, of Third church, Covington writes: "We have had a great meeting at our church—a wonderful revival. One year ago Bro. J. W. Porter, of Maysville, was with us and God gave us 80 additions. Some thought the field was worked to the hilt, but we are now gathering this time, but the Lord gave us 44 additions, making 101 in the two meetings. Bro. Porter is a preacher of great power, always telling the old story of the cross with earnestness and power. He is one of our best men. As a church we praise God for his continued blessings upon our work. We are now about 430 in number, with two Sunday-schools and a praying church, where 70 members will pray in public."

Pastor R. L. Bowman, of Pineville, called in our office and informed us that the Theodore Harris Institute already has 338 students. Pretty good for a new school that started the first of January.

Bro. C. C. Ricketts writes from Lebanon Junction: "Our pastor, Bro. G. C. Cates, began a meeting here on January 7, and at this writing, has 330 additions, 106 for baptism and 33 by letter and relation. The meeting continues with great interest. It is the greatest meeting the people here ever saw. We are having some remarkable conversions. Pray for us."

The Rev. W. H. Sears, missionary to China, paid us a pleasant visit. He addressed the young ladies' missionary society at Walnut-street church. He left Monday night for Augusta, Ga.

Bro. Geo. C. Cates writes: "I go next to Aid Pastor Boyce Taylor at Murray, Ky.; and in February to aid Bro. Gee, First church, Cairo, Ill.; then in March to assist Pastor Blackburn at Monticello, Ky., and also at Albany, Ky., and then back to Louisville with Pastor Jenkins at Franklin-street."

Bro. J. B. Hunt, of Cox's Creek, resigned Sunday, to take effect the second Sunday in February. He accepts a place in the Pineville school. We suppose his life will be given to teaching and preaching in the mountain and level field of usefulness opens before him.

OTHER STATES.

Pastor C. F. J. Tate, of Louisiana, Mo., had over 100 new members to his church in his two years' pastorate. The church has given up the annual call custom, and has called him permanently.

A five-days' meeting in the Clear Branch church, Rankin county, Miss., closed with 15 professions of religion and 24 additions to the fellowship of the church.

Pastor J. L. Sprules, sided only by his earnest members, held a meeting in the Mt. Zion church. Nine were baptized and 2 men were restored.

The Taylor church, Greenville county, S. C., has set apart Bro. H. A. Taylor to the full work of the Gospel ministry.

The meeting in the Mt. Pisgah church, S. C., conducted by its pastor, Bro. D. W. Hlat, continued 10 days and closed with 44 additions to the fellowship of the church.

The Santee church, S. C., has set apart Bro. Jesse Bookhardt to the full work of the Gospel ministry.

A meeting in the Keowee church, S. C., resulted in 35 additions. All by experience and baptism.

There were 30 professions of religion in a thirteen-days' meeting in the Brownville church, S. C. Twenty-eight have been added to the fellowship of the church, and 3 others had approved for baptism. And those baptized were two husbands with their wives.

Pastor W. L. House writes from Callocks, Tenn.: "My work here is moving on nicely. We made the turn of the century by an enthusiastic missionary meeting. We began the last Sunday in the century and continued two days in the new. Collected \$20 for missions. We are hoping to accomplish great things this year. Your paper is very greatly enjoyed."

Pastor Lee Boyce Parker writes from Randall, Kan.: "Please change my address to Hillsville, Kansas. I close my year's work with Vicksburg church, January 31, and accept another field. The work has prospered at Vicksburg during the year. We have not been able to meet the large crowds that have come here before. Sunday, all expenses have been met monthly, and we have quadrupled our gifts to benevolence. During the year 1900 about 100 have been received into the church. There are about 300 members now. I was heartily recalled two months before my time expired, but two other splendid fields opened, and I chose one of them. Your weekly visits are appreciated, and you grow better every issue."

A meeting in the Shady Grove church, Bedford county, Va., resulted in 17 additions, all by experience and baptism.

The High-street church, Charlottesville, Va., has set apart Bro. W. T. Wingfield to the full work of the Gospel ministry.

A meeting in the Central Point church, Tenn., resulted in 21 additions by experience and baptism, 5 by restoration and 1 by letter.

A two weeks' meeting in the Head of Highland church, Tenn., resulted in 33 additions by experience and baptism. Three old men were among those baptized.

A church has been constituted at Three Springs, Tenn.

Pastor C. W. Duke of Baltimore, Md., has accepted a call to Elizabeth City, N. C.

Pastor J. J. Douglas, of Winzer, N. C., has accepted a call to Wilcox, N. C.

Wake Forest College, N. C., has enrolled 801 students.

Pastor C. A. G. Thomas recently held a meeting with the Orphanage church at Thomasville, N. C., in which there were about 35 professions of faith.

Bro. N. B. Graves was called to Paris, Texas, some time ago, and has entered upon his work there.

Pastor S. L. Holloway writes from Rogers, Ark.: "I have accepted the restoration at this place, and am on the field. Please change my address from Brinkley, Ark., to Rogers, Ark."

A meeting in the Little Creek church, near Gardi, Ga., continued a week and resulted in 14 additions to the fellowship of the church.

Nineteen have been added to the fellowship of the Sharpshooter church, Ga., all by experience and baptism.

A meeting in the Mt. Zion church, Meriwether county, Ga., closed with 16 additions to the fellowship of the church.

Elder J. M. Brittain held a meeting in the Chipley church, Ga., which closed with 12 additions by letter and 14 by experience and baptism.

The Wallerville church, Chickasaw Association, Miss., was greatly revived in a meeting in which there were 21 additions to the fellowship of the church, with others to follow.

A HANDSOME OFFER.

Are you Subjected to Catarrh Treatment?

DEAR EDITOR: You may say to the dear readers of your excellent paper that those who sent for my special treatment the past month, are all getting along fine.

Possibly, there may be more of your readers who did not see my first offer, that would like to have my Sanna-Cure trial treatment; if so, tell them to send in their name and post-office address at once, and I will mail them one. It will cost me even more to offer if they are troubled with Catarrh, Bronchitis, Asthma, Dyspepsia, or Consumption. Tell them to mention the WESTERN RECORDER and address Dr. Marshall Beany, 228 W. 5th Street, Cincinnati, Ohio.

Note: Dr. E. W. Bell has been appointed of the famous Johnson, Marshall and College, of Philadelphia, and is very successful and honorable physician.

BORDEN'S EAGLE BRAND CONDENSED MILK. 40 YEARS THE WORLD'S FAVORITE. SEND FOR BABIES' BOOK FOR MOTHERS. BORDEN'S CONDENSED MILK CO., NEW YORK.

GRAVES COUNTY ASSOCIATION.

Perhaps a word from those parts will be read with interest by some of your readers. Some changes have been made for this year in pastoral work. The writer has charge of two good churches in this Association—Cuba and Trace Creek. Our Cuba church is especially in a fine condition. In addition to raising of pastor's salary, repairing of houses and a religious debate, our contributions, according to the minutes of this Association, are in the lead of all other churches except Mayfield church.

Bro. W. F. Lowe will have the pastoral care of Sharon and Dublin churches. Bro. Ross, having resigned at Sharon and R. W. Mahan at Dublin.

Bro. J. W. Bell succeeds J. J. Keenan at Sedalia, and W. H. Williams at Little Osage follows R. W. Mahan.

There are still some pastorless churches in the Association. The writer expects to go into a meeting with Oran Baptist church, Oran, Mo., the fourth Sunday in this month. Pray for us.

May God bless the RECORDER and its many readers. As ever in Christ, W. M. RUDOLPH, Wingo, Ky., Jan. 23, 1901.

AMONG the letters received from the children who have taken advantage of our special offer to children we have had subscribers. We publish the following:

"DEAR RECORDER:—I am a little girl just ten years old, and have been reading your paper ever since I learned to read. My papa has been taking the paper ever since I can remember, and he thinks he could not get along without it."

I have been working for your paper a few days, and find it very easy to get people to subscribe for it. [Here she speaks of the check enclosed. &c.]

"Long live the WESTERN RECORDER and its kind editor. Very respectfully, OARLIE HAY,"

Peters, Ky. We are gratified that so many of the little folks are accepting our special offer to them, and we hope they will all their lives be staunch friends of the RECORDER.

DEAR RECORDER:—We have had such an awakening in this locality—Union Baptist church—as we never had before, through the good work of Eld. W. J. Cohen, of Fulton, Ky., with the help of the Lord. We want to say that he threw shot and shell that would penetrate the biggest iron-clad sinners an inch. No "sermon" but "talk enough" to withstand his "gunnery." The Eld. or was a Confederate and I a Union soldier, and I want to say right here that I am glad the Confederate army was not made entirely of such men. If it had been we might have been fighting yet, as he is one of the hardest "hitlers" I ever met.

Thank the Lord, I am truly glad to know that we now belong to the same army, that of the Lord, and may God bless this dear brother as a man and a good Christian worker.

GIBBS. Unity, Ill., Jan. 20, 1901.

BIBLE TRANSLATIONS.

Manikand speaks about 2,000 different languages. In whole or in part the Bible has been translated into 400 languages, spoken by three-fourths of the earth's population. The whole Bible is translated into 100 tongues. In Africa they have 60 languages and 153 dialects.

"No," said the judge firmly. "I will not consent to your marriage with my daughter." "Sir," returned the young lawyer heartily. "I shall not take this decision as final."

"You won't?" "No sir, I will not. I shall appeal to the court of last resort." "That," very well, replied the judge, "shall be done. Go to her father if you want to."—Chicago Post.

MISSOURI NOTES.

The minutes of the General Association are out. Quite a good deal of valuable information, set forth in facts and figures, may be found in same; among which is found Secretary West's report, giving a summary of "State Mission Work." Sixty-one men have been employed; Sermons 7,191, visits 15,580, days of labor 13,130, conversions 1,632, baptisms 1,441, received by letter and relation 693, protracted meetings 256, churches organized and dedicated 207, Sunday-schools organized 380, average Sunday-school teachers 229, average Sunday-school scholars 2,253, mission churches in building and repairs 115,948.50, mission churches to State Missions \$683.10, amount to district missions in 1899 \$14,688.91. Thirty-seven churches were aided.

The report of the Treasurer for Home and Foreign Missions shows \$13,289.67 collected for objects represented by the above boards. The total expense incurred in collecting a \$3,000, of which \$1,500 was paid Bro. Bracken, salaries and traveling expenses were \$356.14, printing \$433.40.

Total church membership in the state last year 140,990, total for associational year just closed 144,261. Total number of Sunday-schools 1,378, number of scholars enrolled 97,071, number of meeting-houses 1,155, value of which is \$2,118,872.26, church and Sunday-school expenses \$828,543.21, District Missions \$16,108.80, State Mission \$9,292.44, Home Missions \$4,785.26, Foreign Missions \$13,269.57, education \$2,665.90. The list of members shows that there are in the state 1,540 preachers, but does not tell the per cent. that number unemployed; nor do the minutes show the number of churches without pastors.

There are quite a good many, however, and some of our string ones, such as Carrollton, Booneville, Centralia, Fulton, &c.

State Evangelist Dew got in the following work: Days of labor 80, sermons 171, religious visits 68, conversions 60, baptism 53, protracted meetings 6, churches visited 5, collections \$290.90, expenses \$34.11.

Rev. J. J. Porter, Secretary, West, traveled 20,711 miles, visited 100 churches, put in 365 days of labor, preached 157 sermons, with 46 conversions, distributed 475,000 tracts. He is a much-traveled and much-worked man.

In our count, there are 81 associations in the state; number churches, 1,822; number ordained ministers, 1,844; number baptisms, 8,118; excluded, 1,894.

Dr. W. Pope Yeaman has been quite sick at his home near Columbia, Mo., and obtaining money under false pretenses has been exposed as a fraud of the first water. He preaches. He managed to get \$5.00 from Dr. J. J. Porter. It seems he had Bro. T. L. West's endorsement. It may be it was forged.

Fraternally, For N. BARBER.

January 26, 1901.

FAMILY CIRCLE.

STORIES FOR YOUTH AND OLD.

MY PHILOSOPHER.

BY MINNEVA PARK PHELPS.

An optimist bright in his doggie small. Amid earth's trials and strife, With a voluble tail and an eloquent tongue And a confident view of life. She is never cast down by failure, Though the mouse escapes her to-day, She keeps an eye on his hiding place And calmly accepts delay. She knows she'll catch him to-morrow; Meantime she's contented to wait, And trust to a hand that's never failed. For a lone and a well-filled plate.

TIM NOBLE'S LABOR OF LOVE.

BY JARPER J. FAWCING.

(Continued from last week.)

CHAPTER III.

"Evening News, lady! Speech!" "Jim! Don't run away, I want you a minute. Come back." When the lad recognized the voice of his teacher, he started out of the room, but he had not gone far when he heard her call. He hesitated, halted, and returned.

"I know why you are doing this work, Tim," she said. "They oughtn't to have told you, Miss," he stammered, looking at his boots.

"They have told me, and I am delighted to know the truth. I am proud of you. In helping the poor and needy you are doing the Lord's will. Now, I want you to oblige me by staying 'til past six to-morrow evening instead of coming to school."

"I," he began, surprised by the strange request, which he did not like, for he was in love with his school.

"You must trust me. I have a special reason for asking you not to come to school to-morrow."

"Yes, Miss, if you wishes it. But—"

"Being he was inclined to argue, she said quickly, 'Thank you. Now you are busy, and I am in a hurry, so I will wish you good night.'"

"Good night," said Tim, as he darted off after company.

So it happened that only six boys were present when the class assembled on the Sunday evening. Tim's absence was noticed, and provoked discussion. Tom Nixton inquired, "Where's 'Er?"

"Got the bump last Sunday, I spects," replied Harry Winter, deviously, "and serve 'im right if 'ee have."

"Ugh!" granted Will Tyler, "I 'ope 'ee ain't 'embin' no more."

"That evening, instead of a surprise lesson of giving them the usual lesson, Miss Elmalle told them a pathetic story from real life, in which they became intensely interested. Disgusting names and places, she gave a graphic and sympathetic account of Tim Nixton's case.

"What you said," said Tom, "what would you call a boy who did that for you and your mother?"

"A brick, Miss."

"Be that all true?" inquired Harry Winter, who had a dim sort of a notion that a revelation was to be made to them for part of the story seemed so familiar.

"Yes; perfectly," answered the teacher, "and the hero is somebody you all know."

"No!" exclaimed Tom excitedly. "Yes—it's Tim."

"I'm sorry," chimed 'im, Miss, stated Harry. "But none of us won't do it no more, will we?"

"No!" six voices answered in chorus.

"And please, Miss," added Tom apologetically. "I'm sorry I told you a lie last Sunday. Use did upset Tim on purpose."

"It is frank of you to tell me so," Miss Elmalle replied, "and I am glad to hear the truth from you. Now, boys, let this instance of heroism be a lesson to you. In future don't forget that even a tiny boy may be a hero. Don't judge harshly again till you know the facts, lest you do a noble and an injustice."

CHAPTER IV.

When Tim came out of the newspaper office the next evening loaded with papers, he found himself surrounded by all his classmates. Remembering their past conduct, he was suspicious, anti-sympathetic.

"Us wants to 'elp yer," stated Tom. "Leave me alone," cried frightened Tim. "I ain't got nothin' to do with it. And I don't want none of your interfering."

"'Tape not," said Harry Winter, "but Jerry do."

"Jerry?" queried Tim excitedly. "Yes," exclaimed Will Tyler, "us knows all 'bout yer 'ittle game, an' we onors yer 't, an' we means to 'ave a 'and in the trick."

"Who told you?" asked Tim. "Never you mind 'bout that. Make 'aste," urged Tom, "an' share out them papers quick afore everybody's gone."

"Before Tim could offer any resistance the bundle was taken from him, and the papers were equally divided between the boys. Then Tom gave the order—"Meet 'ere agin at eight o'clock sharp, and don't bring no papers back 'till 'er 'wants to be kicked; or yer goes."

Before the time appointed they were at the starting place again. Success had attended their efforts; every paper had been sold. The money was carefully counted up and handed over to Tim.

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ly proud of them. With quavering lips he said, "My boys, my boys, my heart overflows with gladness when I remember the way in which you have all worked for the sake of our afflicted friend Jerry and his widowed mother."

Several of the boys looked dubious at Tim's remark, that he had "pooched" upon them in spite of their threats.

"No," went on Miss Elmalle, "you need not look so indignantly at Tim; he has not said a word to me about you. Let it be enough that I know everything, and that I am pleased with you beyond measure, and am proud to be your teacher."

"'Twasn't us," murmured Jim; "it was Tim."

"Tim began a good work," responded the teacher, "and you all followed an splendid example. It was you all the better for being so humble concerning your share in the business."

"Us only 'elped 'im a little," said Will. "It ain't nothin' to speak on."

"Being you did help, and that with all your might, I am to thank you in the name of 'er 'wants to be kicked; or yer goes."

"Seven heads bent low, seven faces blushed red, seven hearts beat quickly, seven pairs of feet shuffled on the floor, seven pairs of eyes were filled with tears—and all were praising heroes had been discovered in doing good, and had received praise. Such humility is graceful and beautiful, and alas! all too rare in these days of self-assertion and house-top prodomination.

I have some good news to tell you which will I believe, please you all," said the teacher. The editor of the Evening News, having heard of your doings, has volunteered to take Tim and Jerry into his employment. If they are willing to study at an evening school, he will make print-

ers of them, so that they may help to print the paper, which you have been so busy selling of late. They will thus have a good chance in life, if they make the best of it, and I believe they will do so."

"Good old Evening News," exclaimed Tom; "he's a brick. An' 'er 'wants to be kicked; or yer goes."

"No; not 'good luck, Tom," corrected Miss Elmalle, "but something better far than that: 'God bless them, and follow them all the days of their lives with goodness and mercy."

When school was over all the boys insisted upon walking home with their new "chum." He was to act as a weaker brother, for whose safety they were responsible. Passers-by looked at them as they sauntered along at a moderate pace, with Jerry in the midst, and all the interest they were showing in the lad with crutches. When they came to the end of Paradise Court Tom said: "Shan't come any further now."

Jerry stopped; his caretakers gathered closely round him. "You've all been kind to me," he said; "but I have, an' I'll never, never forget what you've a-done, no, that I won't—no, nor forever."

"'Er right welcome, old chap," answered Harry. "'Elpin' you 'ave done us all good, an' made us feel a real kind to 'er 'wants to be kicked; or yer goes."

As the story of their deed became known, Christian friends became interested in them. Suitable positions were offered them, where they had good chances of improving themselves and their treatment of the poor, making the best of their opportunities, they prepared.

Tim and Jerry are sincere Christians, as are three others. The other three are given to serious thinking, and generous deeds. They are upright men, and "true to the kingdom of God." Miss Elmalle, a daily hoping that they will be altogether persuaded to serve the Christ, while her memory is treasured in their hearts, for they love her, for which they have cause; and she is well worth of all their praise.—Baptist Times and Freeman.

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As the story of their deed became known, Christian friends became interested in them. Suitable positions were offered them, where they had good chances of improving themselves and their treatment of the poor, making the best of their opportunities, they prepared.

Tim and Jerry are sincere Christians, as are three others. The other three are given to serious thinking, and generous deeds. They are upright men, and "true to the kingdom of God." Miss Elmalle, a daily hoping that they will be altogether persuaded to serve the Christ, while her memory is treasured in their hearts, for they love her, for which they have cause; and she is well worth of all their praise.—Baptist Times and Freeman.

ers of them, so that they may help to print the paper, which you have been so busy selling of late. They will thus have a good chance in life, if they make the best of it, and I believe they will do so."

"Good old Evening News," exclaimed Tom; "he's a brick. An' 'er 'wants to be kicked; or yer goes."

"No; not 'good luck, Tom," corrected Miss Elmalle, "but something better far than that: 'God bless them, and follow them all the days of their lives with goodness and mercy."

When school was over all the boys insisted upon walking home with their new "chum." He was to act as a weaker brother, for whose safety they were responsible. Passers-by looked at them as they sauntered along at a moderate pace, with Jerry in the midst, and all the interest they were showing in the lad with crutches. When they came to the end of Paradise Court Tom said: "Shan't come any further now."

Jerry stopped; his caretakers gathered closely round him. "You've all been kind to me," he said; "but I have, an' I'll never, never forget what you've a-done, no, that I won't—no, nor forever."

"'Er right welcome, old chap," answered Harry. "'Elpin' you 'ave done us all good, an' made us feel a real kind to 'er 'wants to be kicked; or yer goes."



Motherhood ought always to bring happiness. But it is often the beginning of life-long unhappiness. As a preparation for motherhood, and as a preventive of the ills so often following maternity Dr. Pierce's Favorite Prescription has been hailed as a "God-send to women." It heals diseases peculiar to women, tones up the system, makes motherhood practically painless, and establishes the sound health which insures healthy children.

During the past year I found myself pregnant and in rapidly falling health. writes Mrs. W. J. Kilder of Hill Dale Farm (Enosburg Center), Enosburg, Vt. "I suffered dreadfully from bleeding and urinary difficulty. I was growing perceptibly weaker each day and suffered much sharp pain at times. I felt that something must be done. I sought your advice and received a prompt reply. I took twelve bottles of Dr. Pierce's Favorite Prescription and followed your instructions. I began to improve immediately, my health became excellent, and I could do all my own work (we live on a good sized farm). I walked and rode all I could, and enjoyed it. I had a short easy confinement and have a healthy baby boy."

Dr. Pierce's Medical Adviser (pencil characters) is sent free on receipt of 21 number stamps to pay cost of mailing only. Address Dr. R. V. Pierce, Buffalo, N. Y.

The Army of Health

THE ARMY IN THE PHILIPPINES INSIGNIFICANT COMPARED WITH THIS ONE.

If all the people in the United States, Canada and Great Britain who make daily use of Stuart's Dyspepsia Tablets could be assembled together it would outnumber our army of one hundred thousand by at least five to one.

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

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

Mr. Thomas Seale, Mayfield, Calif., says: "Having had some bad colds, Stuart's Tablets became to me a nothing like them to keep the stomach right."

Miss Lella Dively, 4637 Plummer St., Pittsburg, Pa., writes: "I wish every one to know how grateful I am for Stuart's Dyspepsia Tablets. I had suffered for a long time and did not know what ailed me. I lost flesh right along until one day I noticed an advertisement of these tablets and immediately bought a 50 cent box at the drug store. I am only on the second box and am feeling in flesh and color. I have a feeling of something that has reached my ailments."

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

They are really the best all around family medicine I ever used."

The Army of people who take Stuart's Tablets are mostly people in fairly good health, and who keep well by taking them regularly at meal times. They contain no opiates, cocaine or any cathartic or injurious drugs, simply the natural poisons and digestives which every weak stomach lacks.

Stuart's Dyspepsia Tablets are sold in every town or village in the United States, Canada and Great Britain.

THE WOMAN WHO COULD NOT HELP HERSELF.

Among its "Fables for the Fair," the January Century publishes the following story of the woman who could not help herself.

There was once a woman who had never learned how to swim, although she went in bathing every day in the summer. She had a friend who had acquired this art with ease, and was very proud of her proficiency in it.

"It is absurd," said this friend, "to live near the water and not swim. It makes you very attractive to good swimmers if you can go out with them and they do not look at you as a drag on their pleasures. What would you do in case you fell off the pier? Now, watch me!"

With these words she dived off into the water and swam about by herself.

"It is a good thing to have a woman swim so well," said one of the men near by. "Now, if any of the children fall into the water she can rescue them."

Just then the woman who could not help herself uttered a scream and fell into the sea. Instantly five men leaped in to rescue her, and spent the rest of the day rescuing her and inquiring how she was, leaving the swimmer to dive by herself.

A KANGAROO AS A PET.

One of the most unique pet animals in Seattle is the same kangaroo owned by John McMillan, says the Post-Intelligencer of that city. It has been in his possession for almost a year, and is now as domesticated as an ordinary dog. He obtained the animal from an Australian timber ship from Port Blakely. As a pet he has that could be desired, being affectionately disposed toward the members of his owner's family. To strangers, however, he is the reverse, and sometimes uses his teeth and sharp claws on them with dire results.

Though Kang is generally a very well behaved animal, he has his little weaknesses. Occasionally he goes on a marauding expedition, and robs hens' nests of their eggs. A small dog may enter his enclosure; then Kang will charge and chase the intruder, who, as a rule, takes to ignominious flight, terror-stricken by the appearance of the strange animal. If he is foolish enough to stand his ground, he regrets it afterwards; Kang will then scratch him with his hind feet and chase him as football in his honor. As a kicking power is enormous.

WATCH FREE



Boys and girls can get this beautiful watch, with a gold chain for boys, and a gold plated chain for girls, for only eight cents a pair. The watch has a fine dial, and is made of the best materials. It is guaranteed to keep for years. Write for the money, \$1.00, and we will send the watch with either gentleman's chain or lady's chain.

Send your money to: W. E. L. & Co., 100 N. 3rd St., St. Paul, Minn. Write for the money, \$1.00, and we will send the watch with either gentleman's chain or lady's chain.

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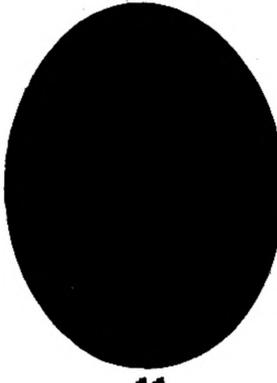
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Children's Corner.



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.

PUSH—A NEW YEAR'S STORY.

BY GULIELMA ZOLLINGER.

It was late in the afternoon of a mid-October day that an undersized boy of twelve appeared on the steps of the house Mr. and Mrs. Calderwood had recently taken for the winter. He had appeared twice before on those same steps, though at different hours, and had been promptly run off by the one man-servant of the family.

And here he was again, to the wrath of the man-servant, for this time the master and mistress were going out at the door and he was powerless.

"I'm lookin' for a job," said the boy, looking up solemnly. He seemed not to know how to smile.

"What kind of a job did you want?" asked Mr. Calderwood, kindly. "And why did you come to me?"

"I come 'cause I heard them that worked for you had a soft snap."

Mr. Calderwood frowned. He was aware of his reputation for soft-heartedness, and it annoyed him to hear it referred to. Mrs. Calderwood, looking upon the little face, which was quite unmoved by her husband's frown,

laughed merrily. "It is of no use, Phil," she said.

"I've been here twice before," volunteered the boy.

"What's your name?" asked Mr. Calderwood, in an impatient tone. His wife's laughter had jarred upon him.

"Push Bramrick."

"What! Push? Where did you get such a name as that?"

"The fellows gave it to me sir." He paused, and added, "O'ause when I'm after anything I keep a-pushin' till I get it if I can."

And now Mr. Calderwood smiled. "So you've been here three times after a job, have you?" he asked, kindly.

"Yes, sir," answered the boy, still more solemnly. "And I'd a-come three times more, and more yet, if I couldn't a seen you without. I didn' think up this pushin' business myself," he added modestly. "Old Uncle Isaac Watson, he told me that pushin' was what won in this world, if 'twas honest pushin'."

And he says, 'You keep a-pushin' and a-pushin', and then if you don't get nothin', 'taint your fault.' And so I've been doin' it two years now."

"Why, how old are you?" asked Mrs. Calderwood.

"I'm twelve now, ma'am."

Mr. Calderwood looked at the patient, unchildish face. There was no work that he could think of to offer, but he said impulsively: "Come to-morrow, my boy, at ten. I'll find something for you to do."

"Yes, sir," was the respectful answer. "I knew you would."

At which Mr. Calderwood half frowned, Mrs. Calderwood smiled, and the three parted.

That evening the parlor-maid gave warning. "I believe," said Mrs. Calderwood, thoughtfully, after a long silence, "that I will not hire another maid."

"But, my dear, you need one," objected Mr. Calderwood. "You will be so interrupted in your writing with out one."

Mrs. Calderwood smiled. "Phil, you don't think much of fads, do you?"

"Hum!" replied Mr. Calderwood, cautiously. "What fad?"

"Don't hedge, Phil. You know you don't believe in fads."

But here is a fad for you—to dress a little boy appropriately and keep the child to wait at the door. Society ladies have been doing this for certain afternoons.

"I think I shall put little Push in the parlor-maid's place, not temporarily, according to the fad, but permanently."

Mr. Calderwood sighed in relief. "I was wondering what to do with him," he said, simply. "Thanks to the fad, you know," laughed Mrs. Calderwood.

The next day Push came, accepted without a comment the suit provided for him with its many buttons, and entered upon his duties.

He was petted by both Mr. and Mrs. Calderwood, but nothing availed to make him a child, because his unfortunate life had

made him a little old man. The knowledge he had of the deceptions and shams of life was spalling. And, being encouraged to do so, he often guided his master's charitable hand, opening it to those whom he knew to be worthy, and closing it against the designing.

When New Year's Day dawned, Mrs. Calderwood said to her husband: "It shall be a part of my work this year to make life as new as possible to poor little Push. He is such a painfully solemn child."

The morning was not far advanced. Mrs. Calderwood was seated at her table, and her husband was walking up and down the room, when Push came to announce a caller. Mechanically he set the door wide, and, looking straight before him, if possible, more solemnly than ever, said: "There's an old man down stairs to see you, sir."

"What is his name?"

"Tommy Simpson, sir."

"What does he want?"

"Some money, sir."

"Do you know him Push? Shall I give to him?"

"Yes, sir, I know him." And then, paling a little, he said: "I don't think you had ought to give it to him, sir, because he'll spend it for drink."

A second longer he looked straight before him, and then he burst into tears. "I had to tell you the truth when you asked me," he sobbed, "and old Tommy was good to me once when I was sick."

Over the unconscious head of the child the childless husband and wife looked at each other, and a New Year had indeed begun for poor Push.

"Gratitude for a kindness," said Mr. Calderwood softly.

"And faithfulness to duty," added Mrs. Calderwood.

In later years Push understood how these two qualities had made him Mr. Calderwood's adopted son, and given him, under God, a good place in the world.—Ex.

BELIEVE IN YOURSELF.

If you would succeed up to the limit of your possibilities, hold constantly to the belief that you are success organized, and that you will be successful, no matter what opposes. Never allow a shadow of doubt to enter your mind that the Creator intended you to win in life's battle. Regard every suggestion that your life may be a failure, that you are not made like those who succeed, and that success is not for you, as a traitor, and expel it from your mind as you would a thief from your house.

A man's greatest enemies are his doubts. Resolutely refuse to surround yourself with an army of doubts, fears and anxieties. Vigorously dispel those foes of your success and happiness, or they will undermine your future. Be firmly convinced that you were made in the image of perfection designed for success and happiness, and that you have the power to struggle the evils which would thwart you.—Success.

J. Bacon and Sons,

Market Street, Above Preston, Louisville, Ky.

Colored Dress Goods.

49c For the quality of two toned All-wool Changeable Cheviots, 44 inches wide, in brown and black, blue and black and red and black—overly material for ladies' suits.

59c For your choice of a lot of All-wool Dress Goods in different widths. Among them are goods that we sold for 75c and \$1.00 per yard.

70c For fine quality Venetian Suitings, 44 inches wide, in light gray, garnet or oyster 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 Hilk-striped Tamise 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 Striped Flannels for ladies' waists and children's dresses, etc.; we sold them for 40c; they are worth 50c a yard.

19c Yard—One lot of Flannellette Striped Patterns, in stripes with borders, crocheted edge, light or dark colors.

Our Mail Order Department

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

\$5 Worth for \$2

A Special Offer to Preachers.



ANY PREACHER sending us \$2.00, we will mail, postpaid, six of these Marriage Certificates and the Western Recorder one year. This offer is for old and new subscribers who are preachers, and should appeal to every preacher. We trust many will take advantage of it at once.

Six Marriage Certificates, at 50c	\$3.00
WESTERN RECORDER, one year	2.00
Total	\$5.00

Having purchased a large lot of these elegant Marriage Certificates, we got them at a great bargain. Do not ask for anything to be substituted for them.

DESCRIPTION:
Of the many beautiful designs that have been produced for the Marriage Certificate market, there is none more lovely than the exquisite Certificate of Marriage we offer. It is the original conception of a world-renowned artist. Its beauty can be but faintly portrayed in words, or indicated by a half-tone illustration. The coloring is of rare beauty, and the superb reproduction of the famous painting which forms the central idea of the picture can only be realized by a sight of the complete work itself. Our picture is not one of the cheaply engraved and cheaply printed dubs which have hitherto been offered. It is in every respect a true art work. At the top are seen the words, "Certificate of Marriage," in a classic and artistic lettering. Beneath this is a beautiful reproduction of the famous picture by Thibault representing angels ringing the marriage bells, while in the background a celestial host lift up their heads in joyful acclaim. Beside and around this are lovely flowers of every hue, amidst which are the words, "This Certificate That," and below is a shell-like design in the form of a large scroll containing the Marriage Certificate proper, while on each side is a pretty oval panel, each containing a beautiful scene, also spaces for the names of the bride and groom and the officiating clergyman. Size 16x22 inches.

Address: WESTERN RECORDER.

HOME MISSIONS.

Will the pastors and brethren and sisters please allow me to call their attention to the fact, that at its last meeting at Hot Springs, Ark., the Southern Baptist Convention passed a resolution asking the Baptists of the South to practically double their contributions this year to Home Missions. It is hard for those who are able to contribute most of the money to the cause of missions to realize the great need that exists for building up the cause of Christ in the bounds of the Southern Baptist Convention. I shall be glad to furnish any pastors, or any members of our churches, with abundance of literature to show the great need and the open door which God has set before us in this Home Mission work. Any one who will drop me a postal will receive by return mail ample information on the subject, which will enable you to prepare very easily an address to your people. I am perfectly sure, brethren and sisters, that there is no place on all this earth which can possibly yield such quick and such large returns to the kingdom of Jesus Christ for money invested in missions as this Southland of ours. The increase in wealth in the South in the last ten years has been simply marvelous. If we can only take possession of this Southland of ours for Christ, and plant Baptist churches all over it, and, in the meantime, be training our people to give for the spread of the kingdom of Christ, there will, in a few years, be ample money for almost every good object. I beg you, in the name of the Lord Jesus, to lay this subject of Home Missions upon your hearts, and, between now and the last of April, to go the very best that you can, yourself personally, and in your church, for this great cause. From May to December 31, of the last Convention year, your state contributed \$3,490.78. During this conventional year, for the corresponding period, it has contributed \$4,221.31. It will take earnest, conscientious and faithful giving and praying and work to bring up the contributions of your state to anything like what has been especially asked by the Southern Baptist Convention for this cause. May the Lord bless you, and help you, each one, to do your full duty. Sincerely your brother in Christ,
H. F. KIRFOOT, Cor. Sec.

SELF-DENIAL.

Self-denial is the denial of self in the very form in which self most delights. A man who likes power or preeminence or adulation may endure toil, weariness, and even persecution with secret satisfaction if thereby he wins admiration and influence. There is no self-denial in all that toil or weariness or persecution. There is such a thing as spiritual pride. A person may even be proud of being thought extraordinarily and peculiarly devoted to God. When such a person spends much time in reading the Bible or religious books, or keeps in seclusion as if lost in meditation about holy things, or talks sweetly about the presence of God and communion with Him in public and in private, there may be a deep and unexpressed satisfaction in all this apparent consecration because people look on and admire such piety, such devotedness. And if such is the case there is no self-denial, there is only spiritual pride and gratification because self in its favored taste is pleased. A stream of thoughts sometimes passes through the mind while we are

at prayer in our secret devotion; thoughts about our duties in the church, in the Sunday-school, in the mission and its work; thoughts about our brethren in Christ, how we ought to act differently toward them, be more kind and loving, or patient and humble; and before we know it we are away off in remote parts of the earth from our prayers, the heart has really been silent from its petitions before God, silent in its communion with God, while thoughts which we did not recognize to be at all sinful have swept a veil between us and the mercy seat. Sometimes these thoughts are injected by Satan, who hates above all things to see a Christian praying; but sometimes they are also traceable to a form of selfishness; the center of the thought is in some way or another a perfume in the nostrils of self. As a rule, it may be set down to be a fact that a Christian who is given to much wandering of mind when engaged in secret devotion is not living the real life of self-denial; self in some form is filling the heart and ready to take even the perfumed incense of prayer and swing the golden censor before its own deep idolatry.

How often we listen to testimonies that breathe nothing but self! Even when it is positively denied that the glorifying is not of self, but of God, there is evidence of the devil's own deceit in making the soul believe this while reveling secretly in self-satisfaction. How many times our resentment of injury and injustice is fired by our own vanity and unwillingness to be crucified with Christ in the death of self. Not only in the seat, but on the platform; not only in the hearer, but in the leader; this same spark appears. Evident to others, evident, alas! to our gracious Saviour and Lord; but concealed from ourselves. How much we try the divine patience; how much we all lack of the Saviour's real spirit of denying of self! Meditation on this subject should lead us to watch all uprisings of self, in our words, in private and public devotion, in council, in church, in testimony, and to hear the Master's voice, "Deny thyself, or thou canst not follow Me."—Mission Bulletin.

DEAR RECORDER.—If you will allow me space in your valuable paper, I will give you as briefly as I can an account of three years' work. I was ordained in May, 1897, to take charge of River Side church, in Gasper River Association, Muhlenberg county, Ky. The church at that time claimed about thirty members, but did not know of more than half of them. We completed a new house last year and are out of debt. I held a revival meeting last summer, assisted by Bro. W. H. Woodson and it resulted in 21 additions to the church. We have now about forty-six members and are self-supporting financially.

I was next called to the care of West Union church in Bethel Association, Christian county, in November, 1897. They had a membership of about thirty members and had no house in which to worship. They have now one of the best, if not the best, in north Christian and is all complete, with a debt of about \$100. I closed a revival meeting there last November, assisted by Bro. J. W. Gill, which resulted in sixteen additions to the church. The church is now self-supporting, with about forty-six members.

I was asked by the church and the board of Gasper River Association last September to take a church organized by the board at Forest Grove, Muhlenberg Co. It was organized with sixteen members. We have 9,000 feet of lumber and \$80 to begin a house.

Last, I was called to old Sandy Creek church in August, 1899, in Gasper River Association in Butler county. The church was organized in 1805. They also had no house in which to worship. They have now a nice new house complete (except the painting) and are out of debt. I just closed a revival meeting the 6th of January, 1901, resulting in twenty-nine additions to the church. I have baptized forty-five members into the fellowship of three of these churches last pastoral year and received sixty-six members.

The three first mentioned are in destitute points. I have forty miles of horseback travel every week and my salary is very small. I do not write this boastfully. I am only a sinner saved by grace, but that some brother who thinks he has a hard time may take courage.

J. H. NEWMAN.
Greenville, Ky., Jan. 17, 1901.

DEAR RECORDER.—On the first day of the new century we moved into our new house, which is the gift of many friends and relatives. The enterprise was begun by Mrs. Mollie Murphy, whose energy and faithfulness succeeded in getting the house built, and who is now endeavoring to raise more for the building of necessary out-houses. An acre of land was deeded by Mrs. Sarah Mills to my wife and I our lifetime.

Our house is situated on the Hustonville and Bradfordville turnpike, about ten miles from Hustonville. It has four very comfortable rooms, and is very convenient in every way. I wish to extend, through your columns, my heart-felt thanks to these good friends and say, May they be blessed of him who said, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

A. MOSLEY.
Powers, Ky.

No ONE of us can so live, guard he himself never so well, but what temptation will reach him. But our guarding might be more strict than it is sometimes. It is a sad mistake to think that we have done enough if we keep from wrong in word or deed, the mind ought also to be right. Jesus has a right to reign there undisturbed by the presence of the evil which is no less real because unseen by the world. It is a refined kind of hypocrisy but a dangerous part to play and one that will end in disaster. So Dean Farrar gives solemn and kindly warning when he says: "Do you suffer your thoughts to tamper with evil and to dally with wrong doing? If so, you are not sincere. God will regard your thoughts, for thoughts are heard in heaven."

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PROGRAMME OF STATE BOARD INSTITUTE.

To Be Held at Broadway Baptist Church, Louisville, January 29, 30, 31 and Feb. 1.

FIRST DAY—TUESDAY, JAN. 29.

Afternoon Session.

J. M. Weaver, Presiding.

- 2:30 to 3—Devotional exercises. Topic—Distinguishing characteristics of the Gospel of John—A. T. Robertson.
- 3 to 3:30—Lecture: The Word made flesh (John 1:14)—E. Y. Mallins.
- 3:30 to 4—Lecture: Regeneration by the Holy Spirit (John 3:3-7).
- 4 to 4:30—Discussion of two preceding lectures.

Night Session.

- 7:30 to 8—Devotional exercises. Topic: Witnesses of the Baptist concerning Jesus (John 1:29-37)—J. M. McFarland.
- 8 to 8:30—Lecture: Conversion of the woman of Samaria (John 4:4-42)—J. R. Sampsey.
- 8:30 to 9—Lecture: Eating the flesh and drinking the blood of Jesus (John 6:51-59)—W. O. Carver.
- 9 to 9:30—Discussion of last two lectures.

SECOND DAY—WEDNESDAY, JAN. 30.

Afternoon Session.

J. H. Boyet, Presiding.

- 2:30 to 3—Devotional exercises. Topic: All judgment committed to the Son of Man (John 5:19-29)—W. E. Foster.
- 3 to 3:30—Lecture: Opening the eyes of the man born blind (John 9th chap.)—H. E. Tralls.
- 3:30 to 4—Lecture: The Good Shepherd (John 10:1-18; 27-30)—J. P. Jenkins.
- 4 to 4:30—Discussion of last two lectures.

Night Session.

J. B. Marvin, Presiding.

- 7:30 to 8:30—Devotional exercises. Topic: Made free indeed (John 8:31-36)—Carter Helm Jones.
- 8 to 8:30—Lecture: Jesus at the grave of Lazarus (John 11:1-44)—W. H. Whitsett.
- 8:30 to 9—Lecture: Prayer in the name of Jesus (John 14:18, 14; 15:16; 16:26, 24, 26, 27)—G. B. Eager.
- 9 to 9:30—Discussion of the two lectures.

THIRD DAY—THURSDAY, JAN 31

Afternoon Session.

J. S. Felix, Presiding.

- 2:30 to 3—Devotional exercises. Topic: The works of Jesus surpassed (John 14:7-13)—G. W. Hill.
- 3 to 3:30—Lecture: The new commandment (John 13:34, 35)—J. H. Boyet.
- 3:30 to 4—Lecture: The vine and the branches (John 15:1-8)—J. M. Weaver.
- 4 to 4:30—Discussion of last two lectures.

Night Session.

- 7:30 to 8—Devotional exercises. Topic: Jesus and his friends (John 15:9-15)—D. F. Montgomery.
- 8 to 8:30—Lecture: The spirit of truth (John 14:17; 15:26; 16:13, 14)—T. T. Eaton.
- 8:30 to 9—Lecture: Conviction by the Spirit (John 16:8, 9, 10)—E. A. Dawes.
- 9 to 9:30—Discussion of last two lectures.

FOURTH DAY—FRIDAY, FEB. 1.

Afternoon Session.

J. G. Bow, Presiding.

- 2:30 to 3—Devotional exercises. Topic: The situation of the cross (John 19:28-30; 19:18-19)—Wm. Pittman.

- 3 to 3:30—Lecture: The Lord's intercessory prayer (John 17th chap.)—W. W. Hamilton.
 - 3:30 to 4—Lecture: Jesus and Pilate (John 18:28 to 19:18)—Carter Helm Jones.
 - 4 to 4:30—Discussion of the two preceding lectures.
- Night Session.*
- 7:30 to 8—Devotional exercises. Topic: The golden text (John 8:16)—J. N. Prestridge.
 - 8 to 8:30—Lecture: The risen Christ and doubting disciples (John 20th chap.)—W. J. McGlothlin.
 - 8:30 to 9—Lecture: Peter recommissioned (John 21:16-19)—E. C. Dargan.
 - 9 to 9:30—Discussion.

TWENTY-THIRD ANNUAL CONVENTION OF THE Y. M. C. A.

To the Members and Friends of the Tennessee Y. M. C. A.

Accepting the invitation of the Memphis Young Men's Christian Association, the twenty-third annual convention of the Association of Tennessee will be held at Memphis, February 14-17, 1901, beginning Thursday at 7:30 P. M., and closing the following Sunday night.

Every delegate must be provided with a credential, properly certified, which should be presented, on arrival, to the Credential Committee, which will be in session at the Association Building.

The hospitable people of Memphis will entertain the convention. The names of the delegates must be sent to Mr. Joseph O. Gilbert, Chairman Entertainment Committee, Memphis Association, on or before February 12 to insure entertainment. Do not fail to attend to this matter without delay. Failure to comply with this request may prevent the securing of entertainment.

Arrangements have been made with the railroads for reduced rates on the following conditions:

1. Each person desiring to avail himself of the reduced rate must purchase a first class ticket (either limited or unlimited) to the place of meeting, at the regular tariff rate, and at the same time procure from the ticket agent a certificate of the standard form. If a through ticket cannot be procured at the starting point, the person should purchase ticket to the most convenient point at which such tickets can be obtained, and there repurchase through to the place of meeting, procuring a standard certificate from each agent from whom a ticket is purchased.

2. It is absolutely necessary that certificates be procured, indicating that full fare has been paid for going passage and the route for which ticket or tickets for the return journey should be sold. No refund of fare can be expected because of the failure to secure such certificates.

3. Tickets for the return journey will be sold at one-third the first-class tariff fare only to persons holding certificates of the standard form, which will be signed by Mr. W. T. C. Berlin, Chairman Credential Committee and railroad representative at the convention.

S. WATERS MCGILL,
State Secretary.

Reduced Rates to Pacific Coast.
On February 12th and each Tuesday thereafter during February, March and April the Union Pacific Railroad will make special rates to San Francisco, Portland, Seattle and other points in Oregon, Washington and California. For rates, see Circulars of the U. P. Agent, General Agent, St. Louis, Mo.

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MEXICO, MO.

The Lord is still saving the people here and adding them to the church. During the winter so far we have had 140 additions, and still they are coming almost at every meeting. The pastor has been preaching a series of sermons on the "Origin, History, Doctrine and Practice of Baptist Churches." During these discourses there have been conversions at most all the meetings. We have baptized about fifteen who were members of other churches. They came for Scriptural baptism and New Testament church membership. It has been clearly shown that the strong doctrine of the Inspired Word is not out of harmony with the Spirit of God in the salvation of sinners. There are several heads of families who are now ready to come into our church on confession of faith and baptism. The Baptists here are the lead in Mexico. Our schools are in a prosperous state.

There are quite a number of our leading churches now pastorless. But they will soon be supplied. A good church is not long without a leader, and so a

good pastor is not long without a pastorate.

Missouri is a great state. Perhaps you did not know it, but, nevertheless, I tell you so. We take in all the Baptists of America. In our General Association we have a platform for the Southern Baptist Convention, for the Missionary Union, for the Home Mission Society, for the American Baptist Publication Society and for the Sunday-school Board of the Southern Baptist Convention. We have in this state a Home and Foreign Mission Board which represents the work of missions both North and South. This board has all of the local machinery necessary to such boards. The expenses of the local board in collecting the money for Home and Foreign Missions were about \$4,000. Add 10 per cent. to this amount, which is necessary for the expenses of the general board, and you see that quite a little sum is consumed of the money churches give to missions by middle men who direct it. Just why so many boards and secretaries that double up the expenses of handling the mission money I do not understand. At

least three-fifths of the churches in Missouri collect their own money for missions, and the boards need not be put to a cent of expense in getting it into their hands. It is not right for the money that churches give to missions to be scaled at least 25 per cent. for the expenses of the middle men. What is meant by middle men is all the machinery located between the churches and the mission fields. Now, this note is not for the sake of kicking, but for the sake of correcting.

J. J. PORTER.
[We are sure Dr. Porter is mistaken as to any of our board's scaling the mission money "at least 25 per cent." We never heard of such a thing.—Ed.]

And so let us give thanks to God. Nature is beautiful and fellowmen are dear and duty is close beside us, and he is over us and in us. What more do we want, except to be more thankful and more faithful, less complaining of our trials and our times and more worthy of the tasks and privileges he has given us.—Phillips Brooks.

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