

# WESTERN RECORDER

Faith, Hope and Love, these three.

76th YEAR.

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## WESTERN RECORDER.

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Papa Leo issued a message to the Twentieth Century. In it he said one good and true thing which needed to be said: "The world has heard enough of the so-called rights of man. Let it hear some things of the rights of God."

HAECKEL, the German scientist, has adopted monism, and says in regard to it, "Our monistic view marks the highest intellectual progress" because it rules out the "dogmas of God and immortality" along with other dogmas.

DUNN-FERRIS reminded an audience in New York of a truth the strenuous ones seem to have forgotten. And that is, China belongs to the Chinese, they have a right to choose their own civilization and no one has any right, human or divine, to thrust any Western civilization on them. The religion of God must go everywhere, but that religion proves itself divine by its ability to flourish under any civilization.

It makes one wonder what is coming next to read such words as these from Prof. Shaler, and to be told by the New York *Christian Advocate* that he is a Professor at Harvard: "Slavery was the best relation which could have existed between such cultured and uncultured people." Old Southerners will agree with him, but what change has come over the spirit of Massachusetts?"

One of the most telling pleas we have read for money for missions is a brief editorial in the *Standard* on "Full Dinner Pail and Empty Treasury." It says the prospect is that the debt of the Missionary Union of \$110,000 will be increased. Let us hope and pray that the pastors and churches will turn over a new leaf and pay the debt entirely. They could if they would.

Arms so much that might almost be called hysterical on the subject, these sensible words of the *Journal and Messenger* are refreshing: "We have no great sympathy with the cry so often heard that the present is a 'crisis'; that Christianity is 'in a crisis'; that Christian missions are 'in a crisis'; that our country is 'in a religious crisis'; as though the whole question must be decided in the course of a year, or even in the course of a few months. We do not believe there are any such crises upon us just now. We have been hearing of them so much that we are not moved by the cry."

## Christian Signals to the New Century.

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

The new-born century inherits from its departed predecessor certain great advantages for which we cannot be too thankful. It also inherits certain difficulties and what may be called spiritual diseases that threaten the advance of vital Christianity most seriously. To shut our eyes to the signs of disease and to shut them to the clearly displayed signals to duty, would be equally a treason to our divine Master. Above all things let us not gratify Satan by yielding to the paralysis of discouragement; for the signal that shines out most clearly in the upper sky is: "Speak to my people that they go forward!"

The nineteenth century brought to the church of Christ many great boons and benefits. It brought an open door for the Gospel in every habitable land on the globe (with the possible exception of two countries in Asia); and it brought wonderful facilities for spreading that Gospel.

Steam, telegraphs and power presses belong to Christ as well as mammon. This last century gave us foreign missions. It was in 1803 that the five students in Williams College met beside the historic "hay-stack" and consecrated themselves to the work of preaching Jesus to the heathen; four years afterward the "American Board" was born; soon every evangelical denomination had its missionary organization; and the closing year of the century saw the magnificent Ecumenical Conference in Carnegie Hall. Planting new stations over the world has been the first work; but already there have been about two millions of conversions in the territories of false religions. Scores of benevolent and charitable societies and institutions have sprung into existence during the departed century; certainly there has been as much new machinery constructed as there has been spiritual steam to propel. One of the best symptoms is that the growth of interdenominational comity has about put an end to the wretched sectarian controversies in which so much time and temper were wasted a generation or two ago.

Over against all these advantages and advances, and others that I have no space to enumerate, must be set certain dangers and diseases that are sapping the strength of the Christian church. We go into this new century handicapped by a sadly lowered observance of God's Sabbath. Robbing him of his day means a robbery of attendance on public worship and a robbery of salvation to multitudes of souls. The unclean deluge of godless newspapers is not only a cause, it is the result of a lowered reverence for God's commandment; and too many church members have a share in this sin! Another bad symptom is the growing neglect of wholesome, faithful, religious instruction in families; for this no Sunday-school teaching can be a substitute. God made mothers before men made Sunday-schools. The "church in the house" is the best feeder of the church in the sanctuary. This is an age of unparalleled romance-reading, as the phenomenal sale of novels testifies. Can the modern Hannahs train their Samuels, and the Essies bring up their Timothys and "handmaids of the Lord" on novels and *novels* *novels*?

No one who observed carefully the spiritual symptoms of the last decade of the departed century could fail to detect a sadly diminished faith in the supreme infallibility and the supernatural authority of God's word. When a minister has been hamstrung by "destructive criticism"—when he lowers his pulpit to a

lecture platform, and draws his material from Emerson and Browning and other mere human cisterns of thought—how can Jehovah's sovereign Word be otherwise than belittled? Can a sinner be brought down to repentance or a Christian life be built up into a strong and vigorous life by anything short of a message of overpowering truth and soul-melting love direct from the everlasting throne? I confess that it gives me a painful surprise when, in the course of my "ministry-at-large," people say to me: "It sounds good to hear the old-fashioned Gospel again." And I am tempted to reply: "Is the Gospel, then, out of fashion among you?"

A famine of Christ's own Gospel, with its solemn threatenings and its loving offers, its rewards and its retributions, cannot but produce a famine of conversions. It is a fact that stares us in the face as we swing out of the old century into the new that the spiritual census of the churches is alarming! One of the leading denominations suffered such a shortage for five or six years that its bishops felt impelled to issue a most pathetic and powerful address to all their churches. The last published year-book of another evangelical denomination records that while some millions of dollars have been spent in "running" its churches, there are 1,500 fewer members than there were the year before! The catalogues of the universities and the colleges exhibit a vast increase of students; all the theological seminaries show a falling off of candidates for the Gospel ministry. I sometimes think that some of the faculties of our literary institutions are more intensely interested in a game of football with some rival institution than they are in the religious welfare of their students.

But enough of these sad facts of spiritual famines and of failures. What is to be done? What are the signals to be displayed in full view of all the pulpits and the churches at the opening of this new-born century? In my humble judgment one of these signals is—Back to Calvary! There are many philanthropic people who are ready to say, "Back to Christ!" and yet would emphasize only the humanitarian teachings and example of our Lord by providing food for the hungry and medicine for the sick and cleaner homes for the poor. The Gospel enjoins all these, but it goes infinitely deeper and it reaches into eternity. Its mightiest apostle said: "I know nothing among you but Jesus Christ and him crucified." The cross on Calvary reveals human sin; and unless a man is convicted of sin and feels his guilt, he is not likely to come to Jesus. Deep convictions produce deep conversions. The cross means atoning blood, and without that there is no salvation. All the mighty soul-winners from Paul on down to Spurgeon and Moody have planted themselves on Calvary.

Another signal which, if obeyed, would turn the church's disaster into victory is: "Back to Pentecost!" The reason why a dozen plain men shook Jerusalem and won three thousand converts in a day was that they were baptized with a "power on high." The most encouraging symptom I now observe is the awakened disposition for united and fervent prayer for the outpouring of the Holy Spirit. Instead of going to any Egypt for help, if every church and pastor will kindle their own fire by the Spirit's flame, there will be a widespread revival after the pentecostal pattern. The spirit in each individual Christian's soul will win individual souls to Christ. Saving grace never comes "by wholesale;" into the gates of heaven and of hell, people go one by one. Personal responsibility—

personal prayer—personal effort—will bring a new Pentecost. Try it and see.

That power from on high will put the church of Jesus Christ where it ought to be—in the lead. It has been too apologetic and on the defensive. It has been throwing up redoubts and "holding forts" after the fashion of a certain general who was greater with the shovel than with the sword. On every moral question the place of Christ's church is at the front. For example, as temperance is a Bible grace, the church has no right to relegate it to the domain of politics, where there is endless discussion over licensing or suppressing the sale of intoxicants; whereas every pulpit, every Sunday-school, every Christian parent should go deeper and try to stop all use of intoxicants. In every social question that has a right side and a wrong side, cowardly silence is Peter's sin over again. And if the church, redeemed with precious atoning blood, obeys God's signals, and marches into the opening century clothed with heaven-sent power, her ministers will not preach God's glorious Word with stammering tongues; they will not cap Sinai or hide hell or conceal Calvary's cross from a world that is perishing for want of Jesus Christ. The Twentieth Century will then lift this old, six-smiten world Godward.

## Knowing Whom We Have Believed.

That absolute confidence which we have in certain people is one of the most important factors in any human life. We feel it in regard to some because we have proved them by trial. They never have failed us, even in the severest tests, and we know that, humanly speaking, we can depend upon them. We feel it in regard to others with less apparent justification, but with no less positiveness, as if by instinct. We may have had no opportunity of testing them, but somehow we know that it is safe to believe in them. A look into their eyes reveals to us the sterling honesty of their natures.

It is in both these ways that the Christian believer confides in Jesus Christ. He has put the promises and the declarations of the Gospel to the proof, and they have justified themselves. He has a solid confidence in them based upon experience. But he also trusts his Lord, in what, after all, is a higher way, with a more intimate and precious confidence. It is that based upon the personality of Jesus, rather than upon what He has done for humanity. It is the love which prompted His self-sacrificing career, even more than that wonderful, pathetic record of service and suffering itself, which has won his heart. He knows Him whom he has believed, and if it actually had been possible to look into His eyes and to see in their shining depths the infinite assurance of trustworthiness.

And it is because he has this knowledge, and in each of its forms, that the Christian goes forth day by day equipped with power—power to hold steadily on amid the buffetings of circumstance and the allurements of sin, power to represent in some degree to man the active grace and beauty of the divine character, power to appeal, persuade, warn, comfort, enlighten, or inspire, as may be needed. The source and secret of his invincibility is in the simplicity and absolute trustfulness of his trust in the Lord.—The Congregationalist.

There is a blessing in hardness. Enduring it with courage and persistence makes us strong.—J. K. Miller.

Expansion of Apostolic Church.

BY F. C. OSWANT, LL.D.

Now there were two ways in which such a body as the church might develop. 1. It might develop by divergence from the teaching and practice of the primitive ideal.

That was the line along which the existing Greek and Roman churches were developed—the line of divergence.

This divergence began very early in the period succeeding the Apostolic age. It began with the adoption of false ideas regarding the doctrines and ordinances of the Gospel. For example, it began to be believed that baptism was not simply a symbolic act, but a saving ordinance; and so it came about that baptism was administered to unconscious infants and to dying men as the effectual means of their salvation. It began to be believed that partaking of the bread and wine at the holy supper was in itself a means of grace, and this false notion speedily ripened into the dogma of transubstantiation and the awful idolatry of the mass. And, gradually, as the years went by, all the monstrous perversions and travesties and false doctrines of the Greek and Roman and Armenian churches were evolved, and for dark centuries ruled the mind and thought of Christendom. That was development along the line—the perilous line—of divergence.

2. The development might be along lines in harmony with the original model—the only safe development.

I have been more and more impressed with the conviction, as I have thought upon the matter, that we Baptists and other Protestant bodies have been too circumscribed in our church life, that we have laid too great stress upon the intellectual, and too little on the practical side of Christianity. God forbid that I should depreciate, in the slightest degree, the value of preaching, of the prayer-meeting service, of the devotional side of the religious life. Preaching, teaching, are the means ordained of God for making known his truth to the world. They can never be safely laid aside so long as there are lost sinners to be saved, and saved men to be instructed in the knowledge of God. The devotional services of the church are the living flame at which we kindle anew the fires of love for God and man, dulled by our daily contact with the business and social engagements of the world. These are necessary to keep alive in us the power to will and the purpose to do whatever service our Lord requires of us. But of what use is knowledge, if it ends with the acquisition? The reservoir may be never so deep and wide, but if the stored-up water turns no factory wheel, supplies no household, irrigates no land, of what use is it? Quickened devotion that simply

"Sits and sings herself away  
To everlasting bliss."

fulfills no law of Christ. For what is that law? "Bear ye one another's burdens."

Now, I repeat there has been a tendency among us to cultivate the side of devotion, of worship, of feeling, and giving too little heed to the practical side. But it was on that practical side, as the appropriate and essential expression of the spiritual side, that our Lord constantly insisted in his teaching. The parable of the Good Samaritan is an illustration in point.

From these considerations, therefore, I draw this conclusion: that, so long as the church of Jesus Christ adheres to the divine idea of the church as a company of baptized believers, observing the ordinances as Christ ordained them, and walking together in Christian love, the limit of her expansion as to methods of labor can be measured only by the opportunities opened before her. No man has the right to say to such a church, "Thus far shalt thou go, and no farther."

The truth is, our complex and many-sided civilization calls, not for a new Gospel, but for new agencies for commending the Gospel to the world. In this intensely practical age men ask, and rightly ask, "What can you do? What does your Christianity do?" If you answer, "I can preach," the retort may be, "But does your preaching lead you to

help needy, suffering, helpless, discouraged men and women?" It is a legitimate question, and the church that can and does, is not at all as word, answering, is a true church of Jesus, renewing and fulfilling his life on the earth.

Some years ago it was my privilege to spend several days with my dear friend, the Rev. Everett D. Barr, then the pastor of the well-known Reggies-street church of Boston. I found it a church organized for work, and work of the most practical character. In one of the poorest, and morally, perhaps, the worst part of the city, with a plain wooden meeting-house and inadequate facilities, it was, and is, carrying on a great number of beneficent enterprises, all designed to fulfill the Master's word, "The dependent poor ye have always with you, and when ye will ye may do them good." I need not enlarge, in this place, upon the kind of work done there; you are doing it here, on a similarly large and effective scale. I have mentioned the Reggies-street church only to call attention to one fact, which struck me very forcibly at the time, and which seems to me of vital significance. The work is not organized as a congeries of independent and unrelated "institutions," but each branch is as much a part of the church as the Sunday-school or the prayer-meeting. I was interested in a conversation I overheard during three men, at the afternoon meeting on Sunday evening. They were plain working men. Two of them were, not reformed only, but regenerated drunkards, and they were trying to persuade their companion to come to their temperance meeting. "Have ye a club or a society that ye join?" he asked. "Oh, no," said one of the men, "we join the church, and then we have our meeting by ourselves." I asked Mr. Barr about it. "Yes," he answered, "we make the church the centre of all our efforts, and all these branches are simply different forms of doing the Master's work of saving and helping men."

No man shall go beyond me in insisting upon the spiritual character of the New Testament church, the "body of Christ." No man shall exceed me in affirming the paramount need of preaching the Gospel of salvation to a rained world. To no man will I yield in contending for the necessity of a regenerated—not merely a morally reformed—church membership. But—when you have preached your Gospel, when you have won men to the truth, when you have your spiritual body—what then? To me it seems plain that the teaching and example of our Lord, the instruction and practice of inspired Apostles, and the experience of the churches in all ages, and especially in these our own times, admonish us that the regenerated, spiritual church is doing her legitimate work—and only then doing it—when she is touching humanity at every possible point in the effort to bless, comfort, sustain and help every needy man, woman and child within the reach of her influence.

And let me say here that our Baptist polity, laid down for us, as we believe, by our Lord himself and by inspired Apostles, involving, as it does, the independence of the individual churches, is peculiarly adapted to this varied ministry. Each local church, free from the restrictions of a general, controlling ecclesiastical authority, can adapt itself to its environment. The plans of work suited to a village church in the midst of a thrifty rural community cannot meet the requirements of a densely populated city district. So long as we adhere to the New Testament ideal of a regenerated church-membership, we can use our liberty of expansion in Christian effort in any direction which the exigencies of the situation may demand.

From my office windows, looking across the City Hall square, I can see a number of those sky-scraping office buildings which disfigure lower Broadway. On these short winter days, before I leave for home, from thousands of windows flash out lights whose radiance fills the air, and transforms the uncomely daylight picture into a scene of transcendent beauty. "Ye are the light of the world," said our Saviour, and every one of these souls, kindled at the great central Luminary, the Lord Jesus Christ, how-

ever feebly some of them may shine, are become themselves bright centres in the surrounding darkness, giving light to all that are about them. It is a great thing to lead one soul out of darkness into God's marvelous light. What joy, what happiness unspeakable, must surge through the heart of your pastor as he recalls the host who have been reconciled to God, and become sons of the light, and heirs of eternal glory, through the divine blessing of his ministry here. May the remaining years of his ministry—and may God spare him long!—be crowned with yet richer tokens of the divine favor.

The Pain Killer.

I was riding with an eminent physician, when we passed a billboard, on which was an advertisement, headed, "Pain Killer." The doctor stopped, shook his head at it, and said: "The fellow who makes and sells that patent nostrum ought to be hung."

"Why so?" I asked. "Because pain is a blessing. It is the warning bell which God has put into all our bodies. It rings when anything is wrong, and the louder it rings the more dangerous the malady. Now, for a man to come and just stop the alarm bell, and let the fire burn on, would be cruel, would it not? And yet that is just what those quacks, with their compounds of opium, cocaine, etc., are doing. When I go to a patient, and he cries, 'Oh, doctor, do stop this pain—I can not bear it!' I try to find out what causes it, and work at the cause, and not at the effect."

"Well, doctor, don't you think that there is something like this relation between pain and disease in our moral nature? When we are troubled and unhappy, is it not an indication that we are overlooking evil thoughts, and what we need is not diversion, but repentance and reformation? The conscience is the alarm bell in our hearts, and whenever it rings we should send at once for the Great Physician who administers the balm of Gilead. And now, pardon me, doctor, but I heard you complaining of your pastor the other day that he preaches too much about sin and does not try to comfort his people as he should. But is not sin the fatal disease in our fallen nature, and is he not sent to ring the alarm bell to arouse the conscience? If he prophesied smooth things like his Unitarian neighbor, would he not be one of the pain killers?"

And the doctor did not know what to say.—SMITH SMITH, in the Herald and Presbyter.

Be yourself. Religion asks of you no absurd pose, no fantastic attitude, no unnatural grimace. You are to surrender nothing of what is yours. Your own reason, your own inclination, your own habit of mind—these are sacred things in God's sight. They must be kept at all hazards. You shall speak your own language, and you shall liberate your own will, and you shall laugh your own laughter, and suffer them to undergo his strange transfiguration. Dominated by his supreme presence lodged within your being, the transfiguration will work, and you will be changed. Even before you taste of death, you will have suffered the change to begin at the kingdom of heaven. You will be startled to find how much the Lord Christ can make of a character that seemed so unremarkable and indistinct.—OASIS H. S. HOLLAND.

Worry kills more people than work. Jesus knew the canker of care that sapped the joy out of the lives of God's children. He cured it with his wondrous message of God's care for his children. By prayer he bids us say "Our Father." By practice he bids us trust "Our Father." His message, drawn from nature and life, we do well to heed in these busy heart-breaking days of anxious care. Birds do not worry—but are fed. Grasses and lilies do not worry, but are clothed with beauty. Does not God think more of his children than of birds and grasses and flowers? He does. So do not worry.

The True Strength of a Church.

Wherein consists the strength of an individual church? It is not in the number of its members. Names added to a church roll do not certainly bring strength to a church. There have been large accessions to churches when there was no increase of power. They have gathered in and added to their numbers and yet made no greater impression on the world than before. There is great deception in the idea that it must be a flourishing church that is constantly receiving new communicants. It is greatly encouraging to pastor and people when they come flocking in, seeking a name and place among God's people, but it does not certainly prove the progress of religion. There is more than mere numbers to be sought for.

Church strength does not lie in the wealth of the people. There are expenses to be met, and for this money is needed. Large sums are required to meet local expenses, as well as to bear a share of the general benevolence. It is a great temptation to seek members for the church from those who have some wealth and will use it for good purposes, for if none but the poor are gathered in, who will build churches and support them? There is a danger that the poor may be passed by in the effort to seek the wealthy, who are so much needed. But strength is not in money. A church that has nothing but money power is of little permanent use either to God or man. It may purchase elegant equipments and have all that wealth can buy, but the gift of God cannot be bought with money.

Nor does the strength of a church lie even in the activity of the people. It would seem as if great activity should carry everything before it, and that if all are really energetic, success is assured. But this does not follow. But a wise old minister once remarked, "There is such a thing as a session being too active." There is a greater force to be used than the show of much serving, in the work of the Lord. We must not be led by mistaken notions about activity. A horse that is running away is more active than one that is quietly doing his work, but he often carries disaster with him. The activity of a locomotive is only desirable when it is on the open track and has the right of way. Otherwise it is an engine of destruction.

What then is the real strength of any congregation? Wherein does it lie? In the character of the pastor, officers and people. Everything depends on this. Numbers, wealth and activity have value in a church, only when behind them all is a high Christian character.

Still more does strength lie in the holy living of the people. Let those who are anxious to report large accessions to their communion remember that ten good members bring more power to a church than a hundred half-hearted ones. The quality of the members received is always of more importance than the number. A single person soundly converted and admitted to a church has sometimes brought into it such a blessing that all hearts were filled with joy, and the effect was felt for years to come. A keen and observant man said, "I am not a member of any church and am sorry to say I do not often attend. But I am a friend of churches and pay pew rent for my wife, who is a member, and I have this to say, that if I were a minister, I would not care how small my church was, nor how poor, if the members were all good people, and were really what they professed to be, we would make our influence felt." That discerning man, standing without the church, clearly saw how powerful the holy and consistent lives of Christians are. If he were a pastor, he would want none but good people in the membership. So should every pastor feel, and the entrance to church-membership should be so closely guarded that few would enter unworthily. Unconverted members are a dead weight to any church and a continual source of weakness. The more of them that are gathered in, the worse for that congregation. But the real strength lies in the truly converted, who live under constraining love of Christ and are daily changing into his likeness.—The Presbyterian.

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**This LEADING BAPTIST PAPER of the South.**

had so far endorsed as to allow him to hold a meeting for them. Therefore, unless the candidates themselves had willfully and knowingly shared in a wrong, it would be best for the church to accept their baptism.

That the candidates were entirely innocent of any intention to insult the church and pastor is so probable as to amount almost to a certainty. The evangelist had held the meeting in which they were baptized, and that made them love and trust him. That he made his own appointment to preach without the invitation of the church, and that he called on them to be baptized without the authority of the church and the knowledge of the pastor, would not occur to them. They acted in good faith.

I think it might be well for the pastor and the deacons to write to the evangelist asking for an explanation of his conduct. If it was due to thoughtlessness, and he regrets and apologizes, it would be well to let the matter drop. If there is a high and mighty attitude, and seems to think it his prerogative to march over God's heritage, it would be well to publish a brief account of the incident that sister churches may know what to expect if he comes among them.

"Would the acceptance of alien immersion be sufficient grounds for not recommending a pastor to a pastorless church by another pastor?" That would depend very much on the man and the church. Some churches accept alien immersion. But in the letter of recommendation the pastor should not fail to tell them honestly and honorably that the brother did believe in alien immersion. That much is a matter of fact, and it is necessary to the faithfulness to the Lord and to the church. With this limitation of entire frankness, I think it would be right to tell the church the good points in the brother who wishes recommendation. But I, personally, would not use any influence to get a church to call the brother. For to do so might be an element of discord in a church which does not accept alien immersion. And in the case of a church which did, I should decidedly prefer their calling a brother who would teach them the way of the Lord more perfectly.

"Would you recommend as a pastor to a church, a man who is a premillennarian?" Yes, and I would not think it was necessary to mention his views on the subject. I am a post-millennarian myself, but would never think of even asking a brother's views on the subject were I a member of a church who were about to call him as a pastor. Nor in serving on a presbytery to examine a candidate. If a nation would I ever think to inquire into his views about the millennium. Both sides of this question are held by godly, orthodox men.

However, there are a few who hold the pre-millennial view who make a hobby of it. It fills entirely too large a portion of their mental horizon. They dwell on it in season and out of season, and use it as a sermon text without allusions to it. I would not recommend a man who preached his views out of all proportion to their importance. But my objection would be solely to his making a hobby of it. I have never noticed a tendency to fanaticism on that point, in any post-millennarian. More than that, because it would take a man on that side to make me weary of the subject than on the other side.

DR. GEORGE HEYWOODS, in one of his illuminating New York Herald sermons, brings out very clearly the follies of sick people, whether it be physical or spiritual illness. He says, when you are ill, if you are at odds with your physician, reject his sympathy and doubt his skill, you increase the agony of your disease and block the way to recovery. But if you know him to be your friend and peacefully rely on his perfect knowledge of your case, you help him to effect a cure. You and he must work together, and your attitude is as helpful many times as is his prescription. It is the same with spiritual concerns. God is an element in human life. He cannot help us except through the agency of our faith in Him. If we rebel against Him, repel his approach, are at odds with Him, shut our eyes and our hearts, we simply devour ourselves, and are an easy prey to our own doubts.

YEARS ago a poor seamstress persuaded a boy to go to Sunday-school. The boy, Amos Sutton, was converted. He became a minister and a missionary to India. It was by his influence that the Baptist mission among the Telugus was begun, and now there are connected with this mission over 80,000 converts. That poor seamstress went to her reward without knowing of the wonderful things for God to which her simple faithfulness led.

The great things in the world are, as a rule, not done by the worldly great and powerful. It was not a king on his throne, but a shoemaker on his bench, who began the great modern missionary movement. The Saviour of mankind was born, not in a palace, but in a stable.—Kind Words.

Of course, sins are weights, but all weights are not sins. A sin necessarily impairs or destroys all communion with God and all spiritual life, but a weight is something which is not done by the worldly great and powerful. The author of Hebrews says, "Be not deceived, for a false weight is set before us, let us not only lay aside the sin which makes all heavy running impossible, but let us lay aside every weight which prevents all rapid racing.—A. T. Fierce.

**LITERARY.**

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

**MAGAZINES.**

Among the many good things in the *Ladies Home Journal* for February we mention a few which we found of greatest interest. Ferrine Jones, author of "Women of the French Revolution," tells us the story of the beautiful women of America, this time giving a sketch of Theodosia Burr; Elizabeth Stuart Phelps continues her domestic Successors of Mary the First; and Josiah Allen's Wife finishes her visit with an account of two weddings on successive days.

If one wishes to know all the good things in the *Homiletic Review* for February, he must send for a copy of the magazine. Among the writers we find Joseph Parker, George Washburn, President of Roberts College in Constantinople, W. W. Everett, F. B. Meyer, Ian MacLaren, G. Campbell Morgan, Canon Gore, David James Burrell and many others. Published by Funk & Wagnalls, 80 Lafayette Place, New York City.

The venerable Julia Ward Howe opens the February number of *Good Housekeeping* with a sensible and very readable article on Good Housekeeping for People of Moderate Means. Pan sketches are given of scenes in Mrs. Howe's home in Boston. The prevailing tendency to strip the home of the old pictures and decorations to make way for more artistic things, is debated in this issue, under the caption, "The New Decoration versus Old Friends." An artist, James Hall, advocates the "New Decoration," and a favorite story-writer, Miss Marion Dickinson, pleads the cause of the lovers of the "old things." There are two vivacious little stories—Three Baking Days, which tells just how to make bread, and Aunt Sarah Visits a Harlem Flat. There is also a bright poem by Ellen Manly, entitled "A Problem."

The February Atlantic contains a brilliant group of papers on political and social subjects, opening with ex-Secretary Herbert's masterly paper on The Conditions of the Reconstruction Problem. Brooks Adams treats the world-wide New Industrial Revolution; H. K. Mulford makes a plea for New York; Gerald Stoney Lee discusses Making the Crowd Beautiful, and Charles Johnston analyzes The Essence of American Humor. Among literary topics, John Fiske gives his Reminiscences of Huxley, and Goldwin Smith reviews Lord Roseberry's Napoleon. The Confessions of a Minister's Wife are lively and suggestive. Miss Jewett's and Mrs. Wiggin's Serials continue; bright short stories, fresh book reviews, good poetry, and a brilliant Contributors' Club complete the number.

This February issue of *Ladies' Monthly* is full of entertaining features, and while the number has a decidedly individual character, it appeals by its variety to the most diverse tastes. For those who love the water, there is an article on the "Fiebersm of the Great Lakes," a race track, one of the most fascinating of trades. "For the lover of art there is a pleasant paper of reminiscences of Ridgeway Knight, filled with beautiful illustrations. For those who prefer adventure, the "Sand Hog of Calson Sinking" will prove absorbing, and all who care for the study of human nature will read with interest the history of "The Last of the Fighting Editors," a class which has given to the journalism of the West and South its piquant flavor. The United States is abundantly recognized. The best historian of our Navy, Mr. John H. Speare, contributes a paper upon the "Mystery on the Downes," that extraordinary occasion when it preserves the dignity of the American Navy, a son of the United States Secretary of War was hung at the yard arm. And we wish to call attention to a charming romance of history: "Grandair's Charge," which takes for its text the dramatic situation depicted upon the cover of the magazine, the "Barrender of General Burgoyne."

The Midwinter Fiction Number of the *Century* (February) contains with many other stories, the prize story in the *Century's* third annual globe competition. It is a romantic tale of Macedonia called "An Old-World Wooing," and the author is Adeline M. Jeny, B.A., of the University of Wisconsin. So many anecdotes are related by Richard D. Webb, the author of "The Saga of the Gull-Boat," that one is tempted to include the article among the month's fiction; and there are good stories also in the Novelist Bosant's paper on "The Helping Hand in East London"—the last of the East London series. Prof. Robert H. Thurston, of Cornell University, writes "The Steam Industry of America," which he regards as the barometer of the nation's trade. "A Remarkable American" is the title appropriately bestowed on Professor F. N. Thompson's biographical sketch of the late Dr. William Pepper, of Philadelphia—one of the

most remarkable Americans of the nineteenth century. "The People at the Top of the World," is the first instalment of an account, by himself, of Jonas Steadling's search for Andrew and his balloons. Mrs. Amelia Gore Mason, author of "Women of the French Revolution," asks—and answers—the question, "Is Sentimental Declining?" and Mrs. Rebecca Harding Davis writes of "An English Passion Play." As usual, the magazine is profusely illustrated, the special art features being a triptych engraving by "Timothy Cole," a reproduction of Frederic P. Vinton's "Alonzo W. Beard," and four full-page mid-winter scenes in New York, reproduced from recent pastel drawings by Everett Shinn.

**Baptist Weakness in England.**

BY REV. J. J. HALL, D.D.

The Baptists of England have lost and are losing ground because of their failure to hold and teach their distinctive principles. No gain can come to them thereby, and, unless they stand together for the necessity of immersion to church membership and the privileges belonging to the church, they will utterly fail to occupy the place of an excited denominational distinction, which otherwise might easily be theirs. Their union churches are a source of much weakness; so much so that Baptist churches are dying out. Their pulpits are manned with Pedobaptists and immersion is relegated as a non-essential.

I went, recently, to Bedford to visit Ban-yan's meeting-house. Dr. Brown, the pastor, is a charming gentleman, a scholar, an eloquent preacher; but he is not a Baptist. I suppose the church itself has not received a single member by immersion during the past twenty years; and yet the building is thronged with worshippers every Lord's day, and the church occupies a high place in that historic and beautiful town.

As another place I attended the installation of a young man to the pastoral care of a Baptist church. Not one word was uttered by any speaker—and there were several—to denote that immersion had any place in the teachings of the New Testament. On the other hand, I was informed that it is the chairman of the meeting, while holding membership in a Baptist church where he resided, had not attended that nor any other Baptist church regularly for years, but was a regular attendant at and an active worker in the church of another denomination in that place. Giving such a person so prominent a position upon such an occasion, the Baptists in that place do fear to honor their distinctive doctrine.

The Baptist Sunday School Publishing House in London has almost to apologize for its existence.

The Baptist ministry in England is blessed with some great preachers; but several of these have withdrawn from the field, and are sustained by Baptists and Pedobaptists. But few of the strict Baptist churches remain. In the days of Wells, Jones, Foreman, Anderson and Ward, they had strong men of God. It may be the denomination lacked breadth, earnestness, and failed to invite the public and the weary to Jesus Christ; but with their departure has come to the Baptists a liberalism that is their greatest cause of weakness to-day.

It is true that the Nonconformists of England have to stand together politically and socially to get any recognition that is worth the snap of your finger; and this ought not to frame on distinctive Baptist principles. We felt this in Spurgeon's day; and while his great name was a tower of strength, yet the so-called "down-grade theology" of some caused him to turn his back upon not a few eminent Baptists and to welcome and help to support those who along other lines were with him. But that bitter controversy is, or should be, forever closed, and the Baptists of England should come together under their own banner and press the battle for immersion. They may have to join other regiments for political and social ends. The Church of England is so polite, narrow, bigoted, and selfish as ever in the past, and Dissenters must make an unbroken front against the arrogant demands of her clergy and devotees. And yet Baptist principles are worthy the ablest advocacy of tongue and pen in the mother country to-day. There can be no boy of the flag in England so long as mixed membership is tolerated in any of their churches.

In the seventeenth century, able ministers in the Church of England were opposing the introduction of peering and sprinkling into the State church, contending with much learning that immersion on all must continue to be practiced therein. I would that now in dear old England the MacLarens, Cliffords, Browns, Briscoes, Ganays, and men of like faith and power, would lead a great movement there to deliver the churches from mixed membership, and in the Master's name to hold aloft the Baptist flag, and all who know it is the banner of the Lord.—Religious Herald.

"I PARTICULARLY expect you," said Felix New when dying, "not to neglect my feet." These meetings where only one speaks and the rest hear. He who hastens to the public assembly when there is some stranger or some eloquent preacher, and who is absent when there are some but simple and plain Christians there is not a spiritual man."

**Questions Answered.**

BY SENEX.

"Should church members who have no confidence whatever in the pastor or to hear him preach?" I suppose what is meant is that they have no confidence in his morality. If they doubt his regeneration, while yet he is upright in life and sound in doctrine, they ought to go to hear him preach, of course. Their judgment in regard to conversion is a fallible one. The thing to do, he is self-deceived, is to pray earnestly to God to open his eyes and show him his lost estate, or to open theirs and let them see they have misjudged him, and that he is indeed a child of God.

But if they have no confidence in his moral character, then they will not go to hear him preach, if they feel as I would in such circumstances. But they must be very sure of his guilt. As I have said before, the rule in judging is to believe nothing against a person which you would not be willing all men should believe against you under the same proof, and in the same circumstances. Of course, one's knowledge of the character of the person as previously shown is one of the circumstances.

If they have undoubted proof of his guilt—I do not mean legal proof necessarily, but proof that is convincing—his first duty is to arraign him before the church. This may be unpleasant, no doubt will be so, but they must allow no cowardice, moral or physical, to prevent them from doing their duty in this thing. It is an evil and a shameful thing that churches have allowed to pass since from their pastors to other churches without any warning to the others. Such churches injure the cause of religion as no infidel can do.

In the note which accompanies the question the writer speaks as though there were only ladies who knew of the pastor's guilt, and they are afraid to say anything because they are not he has on the majority of the church. Are there no male members in the church? The discipline of the church is in the hands of the brethren. Do all the male members have faith in the pastor's integrity? If so, I think the probability is the good sisters have been deceived by some cunning enemy of the pastor. I urge them to lay the proofs which they think convincing before the best of the brethren, and let them make inquiries into the matter. If the proof is so weak that it will not convince a solitary brother, then let the ladies give the pastor a public notice, and continue to go to hear him preach. Surely there is some brother in the church in whose wisdom and fearlessness and love of God they can have confidence; who will sift evidence and set in the fear of God and without fear of man.

I send a statement in a letter: "An evangelist aided a pastor in a meeting which closed with the reception of several for baptism. For sufficient reasons the church decided to postpone the baptisms till their next regular meeting, when the pastor would baptize them. This was done, and the town, made an appointment to preach at the church, preached and baptized the candidates, without any invitation from the church to preach, or any authorization from the church to baptize for them." The question is, "Were these candidates legitimate baptisms?" I think the church would have the right to ignore the evangelist's action altogether, and to have the pastor baptize the candidates at the next regular meeting, if the brethren thought best. Of the innocence or careless presumption of the baptizer, there can be no question. Let us not hastily suppose he did not think how an error would be committed in the church. That did not justify his action in the least, of course, but makes his behavior less blameless than if he had purposely insulted the church, and feignly ignored the authority of the pastor.

While the church would have a right to do so, my counsel would be to them to waive their right. It is not their duty to insist on having those candidates baptized by the pastor. They had been duly received by the church for baptism, and had been baptized by an ordained Baptist minister, whom the church

**SUNDAY-SCHOOL LESSON.**

SUNDAY, FEB. 17.

THE LORD'S SUPPER.

Matthew 26:17-30.

MORRIS TRAY—"This do in remembrance of me."—Luke 22:19.

"Now the first day of the feast of unleavened bread."—The passover feast. The feast began on the 15th of the month Nisan, but as leaven (Ex. 12:18) was to be removed from their houses on the 14th, the latter was sometimes called the first day. Men have no encouragement under the New Dispensation to keep any "days" except the sabbaths. For it is impossible to say beyond cavil on what day the event occurred. "Where wilt thou that we prepare for thee to eat the passover?"—They had to take a lamb to the temple to be killed and roast it with bitter herbs.

"Go into the city to such a man."—Mark and Luke tell how they were to find him. They would meet a man carrying a pitcher of water, and must follow him home and speak to the master of the house in which he went. "The Master saith, My time is at hand; I will keep the passover at thy house with my disciples." This unknown man was a disciple who acknowledged the Master. Our Lord meant the time of his death was at hand, but whether the unknown man understood the meaning is doubtful. It was enough for him that his Lord desired to use his house. He himself showed the apostles a large upper room already prepared.

"Now, when the even was come, he sat down with the twelve."—The evening of the fifteenth of Nisan was the day for eating the paschal lamb. It seems, from John, that our Lord ate it a day in advance. Of one thing we may be sure. There is no contradiction, and can be none between the inspired writers. It was evidently not intended that the exact day should be known, thus, as I said, removing all pretext for observing Palm Sunday, Easter, &c., &c.

"And as they did eat, he said, Verily I say unto you, that one of you shall betray me."—A startling announcement to the little group of twelve who had followed him so long. They might well be exceedingly sorrowful, first, that their Lord should be betrayed, and betrayed by the treachery of one of their little band.

"And began, every one of them, to say unto him, Lord, is it I?"—It shows their humility, and their consciousness of their own frailty that they did not say, "Lord, I will not, whoever may." Judas was forced to speak or to be convicted by his silence when all the others were speaking.

"He that dipped his hand with me in the dish, the same shall betray me."—He would be betrayed by one who had been an intimate friend. It is probable this is not the same remark which John has recorded which was spoken to John alone. When Judas went out the disciples still did not understand, but supposed he had gone to make necessary purchases.

"The Son of Man goeth as it is written of him."—According to

the prophecies. "But was unto that man by whom the Son of Man is betrayed; it had been good for that man if he had not been born"—God had decreed that the Lord should die for the sins of men, but that did not make the guilt of Judas and Caiaphas any less. The moral quality of action is in the motive, and Judas did not betray his Lord because he wished the will of God obeyed. The closing words show the eternity of punishment. If Judas ever was saved it would be better for him to have been born.

The couches on which they reclined at meals held three persons. John was lying in front of his Master, which position was called lying in his bosom, though he did not touch him. From our Lord's answer to John, and from the fact that the others did not seemingly understand the answer to Judas, "Thou hast said," it is inferred that Judas was the other one upon that couch. "Thou hast said" was an affirmative answer. This was Judas' chance for repentance. His Lord had warned him of the fearful punishment of the betrayer, and let him see his meditated sin was known. But the guilty man went out to his deed of darkness to feel remorse when it was too late for repentance. His name for all time shall be a synonym for infamy. He is an awful warning as to the length to which the love of money can carry a man. He is an illustration of the truth that the best possible surroundings and teaching cannot make a man good whom the Holy Spirit does not regenerate.

"And as they were eating, Jesus took bread, and blessed it, and brake it."—It was a flat cake of unleavened bread such as the Jews used in their passovers, and do to this day. "Take, eat; this is my body."—The word "this" is neuter, while bread is masculine in Greek, which shows the bread was a symbol of his body. This was self-evident, for his body was there in their sight whole, and not yet broken for their sins. The transubstantiation of the Catholics is the silliest of all heresies, and it is a mystery that persons of intelligence can believe it.

Almost as silly is the view that spiritual grace is given in the communion. If that were the case a man ought to commune every hour or every minute so as to receive as much spiritual blessing as possible. By this means he could grow in grace, till, in a short time, he would surpass Paul even. God blesses all acts of obedience. But no external act, whether baptism or eating the Lord's Supper, confers grace on the soul. The Lord's Supper is a memorial to show forth our faith in his blood till he come.

"And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it."—The Greek shows that the command is that all the disciples should drink, not that they must drink all the wine. "For this is my blood of the New Testament."—Of the new covenant. "Which is shed for many for the remission of sins."—As in the case of the bread, it is evident the wine was only a symbol of his blood.

"Present tense expresses what is near and certain, on the point of taking place."—Bread: While the statement is sufficient for all, and most probably sufficient to save a dozen races like ours, it is efficient only for God's people. Because Christ died God remits the sins of those who trust in him for salvation.

"But I say unto you, I will not drink henceforth of this fruit

of the vine, until that day, when I drink it new with you in my Father's kingdom."—Wine was called the fruit of the vine in one of the hymns which were sung at the passover, Lightfoot tells us. What is meant by drinking it new in the kingdom has always been a mystery. It is most probable our Lord refers to the marriage supper of the Lamb of which we are told in Revelation.

DEAR RECORDER—In response to a telegram, I went last Friday and preached a sermon on the occasion of the death of Mrs. Corda Snyder at the Baptist church in Uniontown. From the church I went to the residence of Mr. Randolph and preached another funeral sermon the next hour on the occasion of the death of Mrs. Mary Ann Drury. Both of these excellent women were members of Uniontown church, and were faithful in their attendance at the services of the church. That they now enjoy the bliss of heavenly rest there is no doubt.

From Uniontown I went, next day, to Caseyville, where I have been engaged by a number of the citizens to preach once a month for an indefinite time. We have no organization in Caseyville, but the few Baptists there accepted the invitation extended by the Cumberland Presbyterian brethren for me to occupy their pulpit, for a time at least.

I was greeted by quite a large congregation of as orderly and attentive people as it was ever my privilege to address. This, coupled with the fact that I was solicited to visit them regularly, gives me hope that the Lord is moving upon the hearts of the people, and that much good may come of the movement in the end. Let prayer be offered for such results by all who read these lines.  
T. E. RICHBY.  
Pridcoston, Ky.

**FOOD IN MEXICO.**

A gentleman from the City of Mexico, Paul T. Gadsden, writes that himself and some other members of his family could not live comfortably on the ordinary food in Mexico, and after using the native food for some months, finally got into a run down and exhausted condition.

He says: "An American feels most acutely the need in mind and body of some of the invigorating food he has been raised on in the States. Several months ago when I was particularly feeling the need of some change in food, I noticed Grape-Nuts in the window of one of the large grocery stores here, and remembering how, in the States, some little nieces and nephews had grown fat and healthy on it, almost exclusively, I bought two packages, to see if it succeeded as well with grown up people.

"From that day to this it has never been absent from our table. With us, the exhaustion and enervation caused by this climate and the miserable diet, has entirely disappeared, and we are all in most excellent health, vigor, and spirits."

CAPTAIN STOKES, obliged to make a speech, compared himself to an old sailor, who was reluctantly persuaded to attend an afternoon tea. When he got back to his ship, his master said, "Brown, did you get to the tea?" "I did." "How did you feel there?" "I felt like a sperm whale doing crochet work."

**THE PEACE OF GOD.**

The world is wanting in many things, but perhaps in nothing more than peace. War and strife have characterized the history of the race from the beginning. War is an awful thing. The spectacle is too dark for the imagination. Many have tried to represent the horrors of war on canvas, in poetry, and in speech, but no picture was ever dark enough to do justice to the subject.

The peace of God is a great peace. It passeth all understanding. It flows, not like a shallow rill, but "like a river." It is the same peace that dwells in the bosom of God Himself. He is not agitated by the storms of earth. The heathen may rage and the people imagine a vain thing, but God is not alarmed. He witnesses the efforts of men to overthrow His kingdom. He hears the din of earthly strife against righteousness, but He is not agitated. He knows what will be the outcome of it all. "He that sitteth in the heavens shall laugh.

It is a marvelous thing that this peace can be communicated to mortals. There must be an intimate relation between God and man, for he is able to pour into the soul of man the same spirit that dwells in Himself. The love of God, the truth of God, the righteousness of God, the peace of God are given to men. These are the fruits of the Spirit. "The love of God is shed abroad in the heart by the Holy Ghost, which is given unto us." The peace of God is given in the same way. It is not a peace which we can manufacture for ourselves by our philosophy. Men have made strenuous efforts to drive away the unrest of the soul and create contentment and tranquility by certain doctrines. But these expedients have not met with encouraging success. The peace produced in this way is not perfect peace. It is not satisfactory peace. It is not sweet peace.

But the peace of God, the peace which God gives, the same peace which dwells in Him, is perfect peace. All professing Christians do not experience it nor manifest it. Many fret and worry night and day. It is often difficult to distinguish between a Christian and one who knows nothing about God by this mark. Too many church members are discontented and unhappy. Their burden of care and doubt and fear is as heavy as that of other men. But these things ought not so to be. It is because they are Christians in name only, and not in heart. Jesus said, "Let not your heart be troubled." It is written, "thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." "Great peace have they that love Thy law, and nothing shall offend them." "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."—The Christian Advocate.

**BRO. BOYET'S SUPPLEMENT.**

DEAR RECORDER: Your kindly notice of Dr. Boyet's book on "The Trend of The Ages," with a demurer to his exception as to election, has in it a suggestion for me. I am quite familiar with that peculiar view of the good Doctor, as he once exploited it through The Baptist

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Recorder, which I then had the honor of directing. I remember reading it three times over, as I usually did all articles that passed through its columns, to wit: in the copy, in the proof and in the paper. Like yourself, I quite failed to agree with the exceptional view presented, though I did not fail to admire the fair and cogent reasoning of the amiable writer. The fact is, I have long known Boyet, even when he was careering with the "broad horos" on the Texas prairies, and that, too, to think well of his talent and admire his manly and Christian spirit. I am glad to see that he is so gratifyingly prospering in his Louisville pastorate, and sincerely hope his good fortune may long continue. But I am constrained to lodge an objection to the Doctor's condition to the doctrine of election. And, as I am not writing for controversy, but for truth, I will put my objection in the form of a question or two.

Bro. Boyet maintains that "in addition to, and outside of the elect, salvation is offered to the non elect, who will be saved or lost, according as they accept or reject the Gospel." Now the questions I would ask are these:

1. Is it not a fixed Gospel principle that the "elect" themselves will "be saved or lost" according as they accept or reject the Gospel?
2. Is it not a fixed Gospel principle that the "elect," when saved, are sinners "saved by grace through faith," and that even they cannot come to Christ through faith "except the Father who sent him draw them?"
3. If the election of any persons to salvation was according to the foreknowledge of God, how could God foreknow the inevitable trend or course of those persons unless it had been fixed and certain? And who could have rendered that trend or course fixed and certain but God himself?
4. If the salvation of the elect was rendered fixed and certain by God's choice and sovereign act, then was not all the means operative both subjective and objective in their salvation rendered by him equally fixed and certain?

5. And, finally, if none of these things can be affirmed of the non-elect, and of God's purpose concerning them, is it not reasoning from a mere hypothesis to argue that they may be saved at all? Most kindly your brother,  
J. A. HACKETT.

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Hessford's Acid Phosphate.  
Dr. E. L. WILLIAMS, Chemist, Iowa, says: "I have used it to great effect in cases where a general tonic was needed. For a very minute I think it the best I have ever used."



HONORABLE THOMAS B. REED

Has a most interesting article in this week's (Feb. 9) number of

THE SATURDAY EVENING POST OF PHILADELPHIA

In which he treats of the declining influence of certain forms of public speaking, and its greater influence in other directions. Political, pulpit and after-dinner speaking are ably discussed.

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The Curtis Publishing Company, Philadelphia, Pa.

ADDRESS BY PROF. JOHN L. WINN

At the Louisville Hotel.

LADIES AND GENTLEMEN—At the solicitation of the noble Daughters of the Confederacy I undertake the arduous task of writing a sketch of the life and character of one of the noblest and greatest men that our country has ever produced, Gen. Robert E. Lee.

He was born in Westmoreland county, Va., the mother of states and of statesmen, on January 19, 1807, and died in Lexington, Va., October 12, 1870, nearly sixty-four years of age.

It matters not what immediate spot may have given him birth whose fame is eternity and whose residence is creation, a boon of Providence to the human race to bless and adorn the human character.

To set forth in glowing colors that matchless divinity within us, rough how them as we may—to stir up in the heart its sweetest affections—to ennoble and dignify the mind in its sublime mission, to reform and ameliorate the condition of the sin-sicken world—and he possessed in an eminent degree that quality which most highly adorns a lady—unaffected modesty—the sweetest charm of female excellence, the richest gem in the diadem of her honor. To sum up in a few words his character. No man possessed in a higher degree the qualities we most love and admire; his heart was simple and ingenuous as that of a child, yet brimming full of kind sentiments, generous impulses, high aspirations and noble resolves; his head was worthy of his heart—it was the abode of genius, the temple of wit, the chosen home of a family of brilliant, sparkling and varied talents.

It was a work of supererogation to attempt to enumerate the many triumphs of his genius; they are enthroned in hearts of his countrymen; they are enshrined upon the annals of his country's history, will live in the recorded pages of all time, grow greener and greener, and brighter and brighter into the

perfect day, and the immortal glory that he shed upon the American name will never fade till the sun is quenched in the heavens, and the great Legate from the skies shall proclaim that time shall be no more.

Would that I had the powers of a Homer, or a Virgil, a Shakespeare, or a Milton, or a Burke, to depict in all the glowing language of their elquence his virtues and his deeds. Would that I had genius to do justice to this grand and lofty theme; suffice to say, in peerless majesty he stands alone, like Pompey's pillar at Alexandria, towering alone in classic dignity.

"The work is done. Peace be to his memory and his ashes! Green be the graves where sleep our warriors, patriots and sages! Calm be the resting place of all the brave and true! Forgotten be the animosities, the bickerings and heart-burnings of the strife! Sacred be trusts committed to our care, and bright be the visions of all succeeding ages!"

THOUGHTS OF COMFORT.

BY GEORGE E. F. HALLOCK, D. D.

God's people cannot always understand his dealings with them, but this we know, that they are all love-prompted and love-wrought; for "God is love." His love is strong like a father's: "Like as a father pitieth his children, so the Lord pitieth them that fear Him." His love is very tender, like a mother's: "As one whom his mother comforteth, so will I comfort thee."

God's love goes out toward us continually; but just as a father or a mother shows special tenderness and heed to a sick or suffering child, so does God deal with us when we are in trouble.

What blessed results would come if everywhere the world over, we could get people to realize this one supreme, glad fact that God is love! How it would soften the hearts of all the sinning, cause all to yield who are resisting, and how it would bring cheer to the lonely, comfort to the sorrowing, strength to the weak, and fill us with joy and peace in believing! Besides, this love of God is absolutely unvarying, so that we can rely upon it under all possible circumstances. It is related that a certain man placed on one of his buildings a weather-vane, upon which were inscribed the words, "God is love." Some one criticized him, saying, "You have placed an immutable truth on a very changeable thing."

"No; it is all right," he replied, "it means that God is love, whichever way the wind blows." Yes, it is a glad fact that His is a love that can be depended upon, and meets us in every condition and circumstance of life.

Growing out of this love comes also God's sympathy. The human heart craves sympathy. In time of trouble how grateful it is to us to have friends who come and sympathize with us. But let us be sure of this, that God sympathizes with us in our every distress. When we are sick we send for a physician; but we find difficulty in making real to him the mere fact of our pain. But our Divine Physician so fully enters with us into our troubles that he is "wounded with a feeling of our infirmities." "In all our afflictions he is afflicted." He feels deeply for us and with us. As Jesus wept with Mary and Martha so he weeps with us, enters with us, into our troubles and is full of the most tender sympathy. If we prize the sympathy of earthly friends, how

much more should we prize God's sympathy.

Add to thoughts of God's sympathy and love another, that of his infinite wisdom, and how much added comfort we get. His dealings are not alone love-prompted, but his love is guided by unerring wisdom. We are often like little children in our ignorance, crying for what would harm us. God is like an all-loving and wise parent who withholds the thing that would destroy. A sea-captain allayed the fears of his ten-year-old daughter, on her first voyage with him, by assuring her that he would be at the helm all night long. So Christ is our all-skilled Pilot, and will wisely guide. It is not for us who are passengers to meddle with helm, or chart or compass. We should let our all-wise Pilot alone with his work and trust. One so loving, so thoughtful of us, so wise, how well we can afford to trust him!

But there is another quality in God which crowns all these we have mentioned. He is not alone loving and sympathetic and wise. One might be all these and yet be unable to deliver. A friend might be loving, sympathetic, willing to help us, wise enough to know just what ought to be done, and yet be absolutely unable, lacking in the power to help us. Note also with God. Nothing is too hard for him. He is infinitely strong. He can put underneath us his everlasting arms and bear us up. He is able to make all grace abound toward us. He is able to fulfill his promise to make all things work together

PUFFED UP.

But the hat does it.

It sometimes takes nerve to quit a habit even after it is plain that the habit is ruining the health.

A little woman who was sick from coffee poisoning (and there are thousands like her) writes, "I had become almost a coffee fiend, drinking it at each meal, then afterward I was so nervous and weak that I would drink more coffee. I was a great sufferer with stomach and heart trouble.

Everything I ate distressed me. There would be great puffs beneath my eyes and my hands and feet were terribly swollen. I was reduced to 106 pounds and was really slowly dying.

A gentleman talked seriously to husband and myself about my giving up coffee and using Postum Food Coffee. He convinced me, from his own and others' experiences, that probably coffee was the cause of my trouble, so we tried Postum, but at first it seemed so flat and tasteless that I was almost discouraged. However, I looked at the directions on the package and found I had not been boiling it long enough, so I followed the directions exactly and had a clear, rich beverage, with a strong ring of good coffee, and very delicious taste.

I began to sleep better and was not quite so nervous, my stomach and heart trouble slowly disappeared, and, of course, as I was getting well I stuck to Postum, and that was easy, because it tasted so good. Now after a year's using I can truly say I never felt better in my life, have no trouble whatever with my stomach, sleep well, eat well, and weigh 127 1/2 pounds. My nervous headaches have all disappeared. I feel like telling everybody that is ill to try leaving off coffee and use Postum Food Coffee, for it will surely work a cure." Mrs. Ella Kitching, Salinas, Calif.

for our good.

How wonderfully too, God does uphold his people in time of trouble. Multitudes of Christians, looking ahead, have seen troubles approaching that they have felt that they never would be able to pass through, but when the time came sustaining grace was given. They were privileged both to rest their heads on God's great, beating heart of love, and to feel that underneath were the Everlasting Arms.

A minister on his death-bed was being tended by his daughter. She was very solicitous for his comfort, and spoke of placing additional pillows under him. He said, "No, I have three pillows under me now. One is God's love, another is God's wisdom and the other is God's power." These are the pillows on which every weary, troubled or pain-tossed Christian may rest and find truest comfort and sweetest consolation—American Messenger.

DEAR RECORDER—I am moved to thank you for a copy of the Recorder containing a sermon by Rev. E. P. Calder on the "Great Commission." Its reading was a benediction. It was along the line of my own thinking, and belief—a belief formulated from careful prayerful study of the Word. What a state of things exist throughout Christendom because the ministry and church, to an alarming extent, have forsaken the old paths as to sin, grace, divine sovereignty, and a personal experience of saving grace.

How refreshing is a sermon containing a statement of the precious doctrines of grace. The finest type of Christian life and character the world has ever seen was that type produced by a belief in those precious old doctrines of grace. And, in my opinion, the ideal Christian state of the future will be characterized by the ministry and church, preaching and believing apostolic doctrine, or the doctrines of grace so called. There is no other way to solve the great problems—religious, political, social and business life—before the church but through a type of piety that shall bring the church in its right relations with the plan of God as relating to his plan and purpose in Christ Jesus, and that must be, in the future as in the past, through a hearty acceptance and belief of the fundamental doctrines of revelation. Apostolic success must be attributed to the doctrine they preached, and to their living faith and personal experience as related to this doctrine and faith. While I would receive all truth thankfully, I would ever be on my guard and firmly resist every doctrine or view that would weaken my faith in the Bible, or that would give the lie to my personal experience of sin and salvation which I experienced in June, 1854. Fraternally,

A. O. EDWARDS

P. S.—I should be glad to read your paper regularly, but now I am unable to preach, and impecunious is the word.

Moore's Hill, Ind. A. O. E.

DEAR RECORDER—The opening of our school was very good, beginning, as we did, in the middle of the year. Our enrollment is now 180. From all accounts all our mountain schools are prospering. May God make them a special means of helpfulness and grace to our state.

Yours truly, EDGAR L. MORGAN, London, Ky.

IS IT AN EPIDEMIC?

Vital Statistics Show an Alarming Increase in an Already Prevailing Disease—Are any Exempt?

At no time in the history of disease has there been such an alarming increase in the number of cases of any particular malady as in that of kidney and bladder troubles now preying upon the people of this country.

To-day we see a relative, a friend or an acquaintance apparently well, and in a few days we may be grieved to learn of their serious illness or sudden death, caused by that fatal type of kidney trouble—Bright's disease.

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

While scientists are puzzling their brains to find out the cause, each individual can, by a little precaution, avoid the chances of contracting treaded and dangerous kidney trouble, or eradicate it completely from their system if already afflicted. Many precious lives might have been, and many more can yet be saved, by paying attention to the kidneys.

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

FROM LEXINGTON, KY.

We are looking forward with a great deal of interest and expectation to the coming of the Rev. Henry O. Risner, of Alabama, to assist in a meeting beginning the second Sunday in February.

Bro. Blake is serving the First church admirably, and his people are serving him generously.

Bro. Hughson closes his work with the Fifth-street church with April. He has done a great work at this church. He is expected to remain in Lexington, and would be glad to serve town or country churches in reach of the city. This is a rare opportunity for some of our country churches in reach of Lexington.

I am glad a President has been elected for Georgetown College, and trust Dr. Gray will accept. I believe he will make a splendid President, and I am sure the Kentucky ministry will support him heartily.

WM. D. NOWLIN.

All Competitions Distanced. The fast trains of the Union Pacific reach San Francisco fifteen hours ahead of all competitors. If you are in no hurry take a slow train by one of the detour routes, but if you want to get there without suffering any of the inconveniences of winter travel, take the only direct route, the Union Pacific.

An Extract From the Letter. "If you could only be here this winter morning and see for yourself this wonder no longer doubt me. Roses are blooming in our front yard and all nature is so far advanced in this lovely American summer as it will be in your cold eastern home by July."

"We made the journey from Omaha to the Golden Gate on the Union Pacific to avoid the circuitous route—the shortest item in the winter. A trip to California is made delightful by service and luxurious accommodation of The Overland Limited, which is perhaps the most finely equipped train in the world. Detailed information on application. J. F. ANKER, Gen. Agent, St. Louis, Mo.

SCHOOL DAYS.

MALZBIN D. BARBOCK, D.D.

Lord, let me make this role; To think of life as school, And try my best To mind each test, And do my work, And nothing shirk.

Should some one else obtain This dillard head of mine, Should I be sad? I will be glad To do my best Is Thy best.

These lessons Thou dost give To teach me how to live, To do, to bear, To get and share, To work and pray And trust alway.

What thought I may not ask To choose my daily task? Then hast decreed To meet my need. What places Thes, That shall please me.

Some day the bell will sound, Some day my heart will bound. As with a shout That school is out And lessons done, I homeward run. -Christian Endeavor World.

OUR PULPIT.

WHAT PASSES AND WHAT ABIDES.

BY ALEXANDER MACLAREN, D.D.

One generation passeth away, and another generation cometh; but the earth abideth forever. -Eccles. 1:4. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever. -1 John 2:17.

A great river may run through more than one kingdom, and bear more than one name, but its flow is unbroken. The river of time runs continuously, taking no heed of dates and calendars. The importance that we attach to the beginnings or endings of years and centuries is a sentimental illusion, but even an illusion that arouses us to a consciousness of the stealthily gliding of the river may do us good, and we need all the help we can find to wise retrospect and sober anticipation. So we must let the season color our thoughts this morning, even whilst we feel that in yielding to that impulse we are imagining what has no reality in the passing from the last day of one century to the first day of another.

I do not mean to discuss, this morning, either the old century or the new in their wider social and other aspects. That has been done abundantly. We shall best do our parts in making the days, and the years, and the century what they should be, if we let the truths that come from these combined texts sink into and influence our individual lives. I have put them together, because they are so strikingly antithetical, both true, and yet looking at the same facts from opposite points of view. But the antithesis is not really so complete as it sounds at first hearing, because what the preacher means by "the earth" that "abideth forever" is not quite the same as what the Apostle means by the "world" that "passes," and the "generations" that come and go are not the same exactly as the men that "abide forever." But still the antithesis is real and impressive. The bitter melancholy of the preacher saw but the surface; the joyous faith of the Apostle went a great deal deeper,

and putting the two sets of thoughts and ways of looking at man and his dwelling place together, we get lessons that may well shape our individual lives.

So let me ask you to look, in the first place, at—

I.—THE FAD AND SUPERFICIAL TEACHING OF THE PREACHER.

Now, in reading this book of Ecclesiastes—which I am afraid a great many people do not read at all—we have always to remember that the wild things and the bitter things which the preacher is saying so abundantly through its course do not represent his ultimate convictions, but thoughts that he took up in his progress from error to truth. His first word is, "All is vanity." That conviction had been set vibrating in his heart, as it is set vibrating in the heart of every man who does as he did, viz., seeks for solid good away from God. That is his starting point. It is not true. All is not vanity, except to some blasphemic, made cynical by the failure of his voluptuousness, and to whom all things here are out of joint, and everything looks yellow because his own billiard system is out of order. That is the beginning of the book, and there are hosts of other things in the course of it, as one-sided, as cynically bitter, and therefore superficial. But the end of it is, "Let us hear the conclusion of the whole matter; fear God, and keep his commandments; for this is the whole duty of man." In his journey from the one point to the other my text is the first step. "One generation goeth, and another cometh; the earth abideth forever."

He looks out upon humanity and sees that in one aspect the world is full of births, and in another full of deaths. Coffins and cradles seem the main furniture, and he hears the tramp! tramp! tramp! of the generations passing over a soil honey-combed with tombs, and, therefore, ringing hollow to their tread. All depends on the point of view. This strange history of humanity is like a piece of shot silk; hold it at one angle and you see the dark purple; hold it at another and you see the bright golden tint. Look from one point of view and it seems a long history of vanishing generations. Look to the rear of the procession, and it seems a buoyant spectacle of eager young faces pressing forward on the march, and of strong feet treading the new road. But yet the total effect of that endless procession is to impress on the observer the transiency of humanity. And that wholesome thought is made more poignant still by the comparison which the writer here draws between the fleeting generations and the abiding earth. Man is the lord of earth, and can mould it to his purpose, but it remains and he passes. He is but a lodger in an old house that has had generations of tenants, each of whom has said for a while, "It is mine," and then they all have drifted away, and the house stands. The Alps, over which Hannibal stormed, over which the Goths poured down on the fertile plains of Lombardy, through whose passes mediæval emperors led their forces, over whose summits Napoleon brought his men, through whose bowels this generation has borrowed its tunnels, stand the same, and smile amid their snows at the transient creatures that have crawled across them. The primrose on the rock blooms in the same place year after year, and nature and it are faithful to their covenant. But the poet's eyes that fell upon them are

sealed with dust; generations have gone, the transient flower remains. "One generation cometh and another goeth," and the tragedy is made more tragical because the stage stands unaltered, and the earth abides forever. That is what sense has to say—"the foolish senses"—and that is all that sense has to say. Is it all that can be said? If it is, then the preacher's bitter conclusion is true, and "all is vanity," and chasing after wind.

He immediately proceeds to draw from this undeniable, but, as I maintain, partial fact, the broad conclusion which cannot be rebutted, if you accept what he has said in my text as being the sufficient and complete account of man and his dwelling place. If, says he, it is true that one generation comes and another goes, and the earth abides forever, and if that is all that has to be said, then all things are full of labor. There is immense activity, and there is no progress; it is all rotary motion round and round and round, and the same objects come round duly and punctually, as the wheel revolves, and life is futile. Yes; so it is unless there is something more to be said. And the life that is thus futile is also, as it seems to me, inexplicable if you believe in a God at all. If man, being what he is, is wholly subject to that law of mutation and decay, then not only is he made "a little lower than the angels for the suffering and death," but he is also inferior to that persistent old mother-earth from whose bosom he has come. If all that you have to say of him is, "dust thou art, and unto dust shalt thou return," then life is futile, and God is not vindicated for having produced it.

And there is another consequence that follows, if this is all that we have got to say. If the cynical wisdom of Ecclesiastes is the ultimate word, then I do not assert that you destroy morality, because right and wrong are not dependent either upon the belief in a God, or the belief in immortality. But I do say that to declare that the fleeting transient life of earth in all is to strike a staggering blow at all noble ethics, to paralyze a great deal of the highest forms of human activity, and that, as has historically been the case, so on the large scale, and, speaking generally, will be the case, and man whose creed is only "to-morrow we die" will very speedily draw the conclusion "let us eat and drink," and sensuous delights and the lower side of his nature will become dominant.

So then the preacher had not got to the bottom of all things in his initial conviction either that all was vanity, or in that which he laid down as the first step towards establishing that, that man passes and the earth abides. There is more to be said; the sad, superficial teaching of the preacher needs to be supplemented.

Now, turn for a moment to what does supplement it.

II.—THE JOYOUS AND PROFOUNDED TEACHING OF THE APOSTLE.

The cynic never sees the depths; that is reserved for the mystical eye of the lover, so John says: "No, no; that is not all. Here is the true state of affairs: The word passeth away, and the lust thereof, but he that doeth the will of God abideth forever." The doctrine of the passing generations and the abiding earth is fronted squarely in my second text by the not-contradictory, but complementary, doctrine of the passing world and the abiding man. I do not suppose that

John had this verse of Ecclesiastes in his mind, for the word "abide" is one of his favorite expressions, and is always cropping up. But even though he had not, we find in his utterance the necessary correction to the first text. As I have said, and now need not do more than repeat in a sentence, the antithesis is not so complete as it seems. John's "world" is not the preacher's "earth," but he means thereby, as we all know, the aggregate of created things, including men, considered apart from, and in so far as it includes voluntary agents set in opposition to God and the will of God. He means the earth rent away from God, and turned to be what it was not meant to be, a minister of evil, and he means men, in so far as they have parted themselves from God and make up an alien, if not a positively antagonistic company.

Perhaps he was referring, in the words of our text, to the break-up of the existing order of things which he discerned as impending and already begun to take effect in consequence of the coming of Jesus Christ, the shining of the true light. For you may remember in a previous part of the Epistle he uses precisely the same expression, with a significant variation. Here, in our text, he says, "The world passeth away;" there he says, "The darkness has passed and the true light now shineth." He sees a process installed, and going on, in which the whole solid-seeming fabric of a godless society is being dissolved and melted away. And, says he, in the midst of all this change there is one that stands unchanged, the man that does God's will.

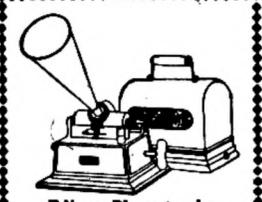
But just for a moment we may take the lower point of view, and see here a flat contradiction of the preacher. He said, "Men go, and the world abides." "No," says John, "your own Palmists might have taught you better: 'As a venture shalt thou change them, and they shall be changed.'" The world, the earth, which seems so solid and permanent, is all the while in perpetual flux, as our later science has taught us, in a style of which neither preacher nor apostle could dream. For just as from the beginning forces were at work which out of the fire-mist shaped sun and planets, so the same forces, continuing in operation, are tending towards the end of the system which they began; and a contracting sun and a diminished light and a lowered temperature and the narrower orbits in which the planets shall revolve, prophesy that "the elements shall melt with fervent heat," and that all things which have been made must one day cease to be. Nature is the true Penelope's web, ever being woven and ever being unraveled, and in the most purely physical and scientific sense the world is passing away. But then, because you and I belong in a segment of our being, to that which thus is passing away, we come under the same laws, and all that has been born must die. So the generations come, and in their very coming bear the prophesy of their going. But, on the other hand, there is an inner nucleus of our being, of which the material is but the transient envelope and periphery, which holds out of the material but of the spiritual, and that abides forever.

But let us lift the thought rather into the region of the true antithesis which John was contemplating, which is not so much the crumbling away of the material, and the endurance of the spiritual, as the essential tran-

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Advertisement for a sewing machine, labeled 'S18' and 'LATEST IMPROVED'. It features an illustration of a sewing machine and text describing its features and availability.

Table with columns for routes and fares, including 'GERMAN BANK' and 'ST. LOUIS TO LOUISVILLE & BART.' It lists various travel options and prices.

slency of everything that is antagonism to the will of God, and the essential eternity of everything which is in conformity with that will. And so, says he, "the world is passing, and the last thereof." The desires that grasp it perish with it, or perhaps more truly still, the object of the desire perishes, and with it the possibility of their gratification ceases, but the desire itself remains. And what of the man whose life has been devoted to the things seen and temporal, when he finds himself in a condition of Being where none of these have accompanied him? Nothing to slake his lusts, if he be a sensualist! No money, bags, ledgers, or cheque-books if he be a plutocrat or a capitalist or a miser! No books or dictionaries if he be a merestudent. Nothing of his vocations if he lived for "the world!" And yet the appetite is abiding; will that not be a thirst that cannot be asked?

The world is passing, and the last thereof, and all that is antagonism to God, or separated from him, is essentially as a vapor that appeareth for a little time and then vanishes away. whereas the man who does the will of God abideth forever in that he is steadfast in the midst of change.

His hand the good man fastens on the skies  
And lets earth roll, nor heeds its idle whirl.

He shall "abide forever," in the sense that his work is perpetual. In one very deep and solemn sense, nothing human ever dies, but in another all that is not running in the same direction as, and borne along by the impulse of, the will of God, is destined to be neutralized and brought to nothing at last. There may be a row of figures as long as to reach from here to the fixed stars, but if there is not in front of them the significant digit, which comes from obedience to the will of God, all is but a string of cyphers, and their net result is nothing. And he "abideth forever," in the most blessed and profound sense in that through his faith, which has kindled his love, and his love which has set in motion his practical obedience, he becomes participant of the very eternity of the living God. "This is eternal life," not merely "to know," but to do the will of our Father. Nothing else will last, and nothing else will prosper any more than a bit of drift-wood can stem Niagara. Unite yourself with the will of God and you abide.

And now let me, as briefly as I can, throw together—

III.—THE PLAIN, PRACTICAL LESSONS THAT COME FROM BOTH THESE TEXTS.

May I say, without seeming to be morbid or unpractical, one lesson is that we should cultivate a sense of the transiency of this outward life? One of our old authors says somewhere, that it is wholesome to smell at a piece of turf from a churchyard. I know that much harm has been done by representing Christianity as mainly a scheme which is to secure man a peaceful death, and that many morbid forms of piety have given far too large a place to the contemplation of skulls and cross-bones. But for all that, the remembrance of death present in our lives will often lay a cool hand upon a throbbing brow, and, like a bit of ice used by skillful physicians, will bring down the temperature and stay the too tumultuous beating of the heart. "So teach us to number our days that we may apply our hearts to wisdom." It

will minister energy, and lead us to say, like our Lord, we "must work the works of Him that sent Me while it is day; the night cometh."

Let me say again, a very plain, practical lesson is to dig deep down for our foundations below the rubbish that has accumulated. If a man wishes to build a house in Rome or in Jerusalem he has to go fifty or sixty feet down, through potshards and broken tiles and triturated marbles, and the dust of ancient palaces and temples. We have to drive a shaft clear down through all the superficial strata, and to lay the first stones on the Rock of Ages. Do not build on that which quivers and shakes beneath you.

And the last lesson is, let us see to it that our wills are in harmony with His, and the work of our hands his work. We can do that will in all the secularities of our daily life. The difference between the work that shrivels up and disappears and the work that abides is not so much in its external character or in the materials on which it is expended, as in the motive from which it comes. So that, if I might so say, if two women are sitting at the same millstone face to face, and turning round the same handle, one of them for one-half the circumference, and the other for the other, and grinding out the same corn, the one's work may be "gold, silver, precious stones," which shall abide the trying fire; and the other's may be "wood, hay, stubble," which shall be burnt up. He that doeth the will of God abideth forever.

So let us set ourselves, dear friends, to our little tasks for this coming year. Never mind about the century, it will take care of itself. Do your little work in your little corner, and be sure of this, that amidst changes you will stand unchanged, amidst tumults you may stand calm, in death you will be entering on a fuller life, and that what to others is the end will be to you the beginning. "If any man's work abide, he shall receive a reward," and he himself shall abide with the abiding God.

The bitter cynic saw half the truth when he said "one generation goeth, and another cometh, but the earth abides." The mystic Apostle saw the truth steadily, and saw it whole, when

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he said. "No! the world passeth away, and the last thereof, but he that doeth the will of God abideth for ever."—Baptist Times and Freeman.

A PROMISE FOR OUR SECRETARIES.

BY REV. J. O. RUST, D.D.

All of us have thought of the hardships endured by pi-us missionaries, but not all of us have considered the sacrifices required of our state and general secretaries. These are mainly two: (1) The weariness of constant travel, which takes them away from their books, and robs them of opportunities for intellectual culture, and often denies them favorable opportunities for their daily, personal devotions.

(2) Absence from home, cutting them off from the sacred influences of their families, and withdrawing them from the discharge of those mighty and solemn duties which they owe their wives and little ones. I am sure that not one of our secretaries has failed to feel unexpressed and in the face of these hardships, which involve others perhaps less conspicuous but not less severe.

I was reminded of all this at the New Year's meeting of our pastors in this city. It was truly a mountain-top service. There was the rapid alternation of prayer and praise, warm, hearty and spontaneous; one of the most simple, spiritual, affectionate communions of the saints I ever experienced. And then our noble state secretary, with tears streaming from his eyes, in all humility of spirit began a beautiful confession of his faults to his brethren; and then he spoke without complaint of the hardships of his life, enumerating the sacrifices set out in the above paragraph.

I left that meeting deeply impressed. I felt as if I must pray daily for these denominational laborers. Then it occurred to me that perhaps our Lord had left a special message of comfort for them, and Mark 10:28-31 came to mind, and I named it "A Promise for our Secretaries."

Here it is: "Then Peter began to say unto him, Lo, we have left all, and have followed thee. And Jesus answered and said, Verily, I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel's, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. But many that are first shall be last; and the last first."

I am sure that this promise applies with great particularity to the lives of our secretaries, and that it cannot fail to be a peculiar comfort to them.

There are two thoughts worthy of special mention: (1) Notice the expression, "with persecutions." These brethren need not expect to escape careless and captious criticism; but this is mild, let them remember, in comparison with the persecutions which came to the men to whom our Lord spoke these words. Many times our people are indifferent, ill-informed and impatient, and we say things about these workers which are unjust and painful. We are not aware how it wounds them, or we would be more guarded in our comments. And sometimes our secretaries lay themselves liable to just criti-

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icism. A little further on Mark informs us that two of the Apostles did a very foolish thing. If the Apostles made mistakes, we may expect our workers to-day to make them. This should win to them our sympathy rather than our hostility. Be that as it may, persecution is certainly a mark of their calling, and it may be an evidence that our secretaries are doing their duty well.

(2) But the glorious part of this promise is the hundredfold gift in kind of those things which they sacrifice. How are they to get these multiplied homes and kindred? We for whom they labor are to furnish them. We must receive them with cordial and generous hospitality, and give them sincere and sympathetic personal friendship. We must recompense them for their work with unstinted liberality. All this is in the Lord's words to them, and these words are for his people to do as they were for his apostles to hear. We must avoid all niggardliness, and stinginess, and jealousy, and suspicion. Our Master cannot be pleased when we refuse the fulfillment of his promise to his laborers. If we would make these secretaries glad with our love when they come to us, then they would bring to our homes and to our families the glorious news of the kingdom far and wide. Wherever they go there should be homes for them, and saintly women to be their kindred, and many men to be their brother, and dear children whom they can love as a father. Thus there comes to them and to us a glorious mutual blessing God speed the coming of a day for these things.

Nashville, Tenn.

Reduced Rates to Pacific Coast.  
On February 15th and each Tuesday thereafter during February, March and April the Union Pacific Railroad will make special rates to points in Oregon, Washington and California, including Portland, Seattle, San Francisco, Los Angeles, etc. For further particulars, address J. F. Agler, General Agent, St. Louis, Mo.

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**ST. LOUIS TO SAN FRANCISCO.**  
Pullman Tourist Sleeper leaves St. Louis 8:15 P. M., Thursday, Nov. 15th, and every Thursday thereafter via Iron Mountain Route through Little Rock to Transhanna, Texas as follows: through Dallas and Fort Worth to El Paso, Southern Pacific to Los Angeles and San Francisco without change. The ideal route for winter travel through the "Sunny South," avoiding ice and snow blockades. Special agent in charge of passenger connections made with this excellent service at Little Rock, leaving Memphis (Iron Mountain Route) 8:30 P. M., every Tuesday. Low rates one way and round-trip to California points.

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**A Useful Pair**  
Peloubet's Notes for 1901  
is now ready for mailing. The notes are well read, is for only 5c.  
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EDITORIAL

It is of the greatest importance that we enlarge our Home Mission work. In the face of all that has been done, there are nearly three times as many unsaved souls in the South to-day as there were when our Home Board was organized in 1845.

In the same territory now, Dr. Kerfoot says there are 26,000,000 population, of whom 90,000,000 have reached the age of accountability. Of these, 8,000,000 are professors of religion, leaving 12,000,000 impenitent ones in the South.

While while it is gratifying to note that the proportion of saved to unsaved has increased, the ratio then being less than 1 to 3, and the ratio now being 1 to 14; yet the actual number of impenitent is now nearly three times as great as it was in 1845.

The work of our Home Board in Cuba imperatively calls for great enlargement. Now is the greatest opportunity ever offered in that sunny and fertile land. We have made a fine beginning, and we need only to press forward to see the most glorious results.

It is a great element of strength to us also that the Baptist faith is, more than any other, the opposite of that of the hated Spanish power. So in revolting from the latter the people can the more easily be led to accept the former.

Besides these claims, the large and increasing foreign population in the South demand special attention. In 1845, there was scarcely any of this element among us, but now the number is large and rapidly increasing.

Add to this the condition of the Negroes and their needs. We

need to devote more attention than ever to the blacks of the South. While much has been done, a great deal more must be done; and our Home Board is doing what its means will allow in this direction.

These and other reasons are great and urgent for strengthening the hands and enlarging the work of our Home Mission Board of the Southern Baptist Convention.

The "Commission and Warrant for the condemnation and execution of Edward Wightman, at Littlefield, A. D. 1611, specifies among his 'heretical opinions': 'But that the use of baptism is to be administered in water, only to converts of sufficient age and understanding, converted from infidelity to the faith'—Crosby L., Appendix p. 3.

Here is an order given in England to put a man to death for holding to believers' baptism 'in water,' in the year 1611. Of course, he must have been doing this before that year, though just how long before that year we are not informed.

When in Philadelphia lately the writer found in one of the libraries a book published in London in A. D. 1679. The title is: 'A Confutation of the monstrous and horrible heresies taught by H. N.' &c. On last 47, page 3 of this book the following belief is attributed to the horrible heretic, 'H. N.':

'And that he likewise under the obedience of the love of his father, is gone before us herein, for that we should in like manner, follow after him under the obedience of his love in his death of the cross, to the safe making of us from our sins, become incorporated to him with his death and baptized or washed under the obedience of the belief in his name or safe making, and bury even so through the belief the old man which is destroying, through the lusts of error, to the forgiving and releasing of our sins through his name or safe making, to the end that we might so through Jesus Christ obtain the renewing of our spirit and mind, in an upright life, and the resurrection from the dead with Christ in the appearing of his majesty' for when as we in such sort become incorporated as fellow-members of Christ into the body of Christ, so is Christ then in like manner a savior of his body, or of his people from their sins according to the Scripture. And this is the upright Christian baptism, in the name of the Son, and this is true forgiveness and purging of our sins through Jesus Christ.'

Here, then, is a man advocating immersion in England before A. D. 1679, for that is the year this book was printed. He speaks of baptism's burying the old man, and of the resurrection from the dead with Christ as being 'the upright Christian baptism.' This, too, is an original document.

The Church Standard (Episcopalian) speaks of the unreliability of the published figures in the three rival church almanacs, published to set forth the statistics of the Episcopalians in this country. It says: 'No two out of the three concur in any single instance, in their figures for any item.' After discussing the matter, the Standard concludes that the net gain of the Episcopalians in the United States for the past year was only 6,331, while there was a loss in the number of ordinations as compared with the year before. The Standard says the Episcopalians in this country are barely hold-

ing their own. Some figures have been published, however, which represent them as gaining rapidly. The Standard laments the adoption by so many of its churches of 'institutionalism.'

Too great care cannot be taken in giving figures to have them correct. Unless they are reliable, they are absolutely worthless. Some one has made the following comparison: 'Positive, Lie; Comparative, Liar; Superlative, Statistician.'

THE REV. JOSEPH JONES ON ALIEN IMMERSION.

We announced at the time that the Rev. Joseph Jones (brother of the famous evangelist, the Rev. Sam'l Jones), joined the Baptists in Cartersville, Ga. In reporting to the Christian Index the ordination exercises, the Rev. Alex W. Bealer, pastor of the Baptist church in Cartersville, said that Mr. Jones arrayed himself on the orthodox side of the alien immersion question. We took this to mean that he opposed receiving such immigrants, and so stated. But the Baptist Argus and, following it, one of our city dailies, published that Mr. Jones at his ordination declared himself in favor of receiving alien immigrants. Whereupon we wrote to Pastor Bealer for the facts, and the following letter was received, which settles the matter:

'DEAR BRO. EATON: Your letter of inquiry about the ordination of Rev. Joe Jones would have been answered sooner, but I have been away in Florida for three weeks, and only returned Saturday night. You were correct as to the position Bro. Jones took on alien immersion. He declared himself opposed to receiving any one into a Baptist church on an immersion administered by any but a regularly ordained Baptist minister. Brother Headdon, Brother Thomas Owen and myself examined Bro. Jones privately, and then he was examined in public. Bro. Owen asked him in the private examination about alien immersion, and I was about to object as I knew the great variety of opinion held on that question, and although I am opposed to receiving any one on an alien immersion, I thought it was not a proper question. Before I could object, Bro. Jones had answered the question in a way that was satisfactory to all of us. In the public examination before the church, Brother Owen forgot this question until the examination was about concluded. Then he asked it in this way: 'Brother Jones, suppose that you were in charge of a regular Baptist church as pastor, and a brother or a sister comes to you from a Methodist or a Presbyterian or any other church with a letter, and that letter shows that this brother or sister has been immersed—suppose that letter is presented to you as pastor of that Baptist church, and membership is sought upon it—would you receive that candidate upon that letter?'

'I would not,' was the reply of Bro. Jones. His answers were all clear cut and without any dodging. Hoping that this will be satisfactory. I am truly, &c., ALEX. W. BEALER, Cartersville, Ga., Jan. 25, 1901.

This settles the question of fact in regard to the expressed views of Mr. Jones; but we take occasion to add a word on the general subject. All Baptists recognize that alien immersions are irregular, and, so far as we know, there

are no Baptists who would accept them indiscriminately. For example, Dr. Jeter has often been cited as favoring the reception of such immersions, and yet when the writer was pastor of the First Baptist church in Petersburg, Va., he consulted Dr. Jeter in regard to the case of a man who had been immersed by another denomination, and who proposed to join the First church, the man being present. The good doctor squarely told the gentleman that his baptism was not valid, and that he should be baptized. This was not the special point of the consultation, but it came up incidentally. But some Baptists are willing to admit that although all such immersions are irregular, yet some of them are to be recognized as valid.

The principle on which the matter is to be decided is, of course, the teaching of the Scriptures. As we see it, an alien immersion is not what the Bible tells us is baptism. So a man with an alien immersion has not done what the Scriptures teach a man to do for baptism, and thus the obedience being defective, the immersion is not to be received. We hold exactly as did the late and the great Dr. James P. Boyce on this subject.

It is admitted by those who would accept some alien immersions, that they lie outside the realm of Scripture teaching, there being no mention of any such thing in the New Testament. This is a confession that there is no Scripture authority for alien immersions; for if there were, then they would not be at all irregular. It is certainly safe for our churches not to accept what confessedly lies beyond the realm of Bible teaching and is without Scripture authority. The great Dr. Spencer H. Cone, of New York, said of alien immersions that they were too irregular to be in any case allowed.

'Am you not mistaken in asserting that all knowledge rests upon faith? I do not see how a man can have faith in anything without first having some knowledge of it. Knowledge precedes faith invariably, according to my way of thinking; because without knowledge a man would not know what to have faith in. Respectfully, B. E. MASTERS.'

Our brother confesses ideas and knowledge. A man cannot trust that of which he has no idea, but he can trust without knowledge, and he gets knowledge by trusting. You move into a strange town and get sick. There is a doctor's office around the corner, and you have an idea of that doctor, but you know nothing of his skill. You venture to send for him, and then find by trusting him that he is a skillful physician, and then you know. But you did not know till you trusted; your knowledge rests on faith.

Our intuitions do not rest upon faith, and if these are meant to be included in the term knowledge, then it is not true that all knowledge rests on faith. We have never claimed that our intuitions rested on faith, but we would not include them in the term knowledge. Not only does knowledge rest on faith, but all progress in knowledge is made by faith. Doubt is always and everywhere damaging, both to knowledge and to personal power.

'You cannot quarrel in a side by side path.' So said John Ruskin. A good way to cure a quarrel is to put the quarrelers to working together, pushing forward some good cause.

Editorial Varieties

Women worry less over the money market than they do over the market money.

Faith is the gift that saves mankind; hope is the gift that cheers mankind; and love is the gift that makes man-kind.—Bosman Wort.

'They say, when the truth is all the horrible, stick their heads, stretch like, into what shattering failure is nearest; and wait their posteriors.'—Thomas Carlyle.

Dr. Henry Foster, founder of the sanatorium at Clifton Springs, N. Y., died some two weeks ago and by his will his property, valued at \$70,000, is left to trustees of seven evangelical denominations to be made a free health cure and resting place for evangelistic workers.

Dr. J. A. Hackett writes: 'The Broomfield grows even yet better, old and good as it is. That it may continue to do so far, into the present century—and further—so it has come out of the last century, 'a consummation devoutly to be wished,' and always, as heretofore, to stand for truth and righteousness.'

A correspondent of the Baptist (London) says that Dr. John Robertson is conducting a series of meetings in the East London Tabernacle, and adds: 'Visitors who expect to hear organ recitals, solos, choir music, &c., &c., will be disappointed. The tabernacle people do not engage in these practices.'

Dr. Dorgan, in his lecture in the State Normal Institute last week, said: 'When a man sees himself a dar God's son, he is a great fool if he has any other idea.' Just so. He will be so overwhelmed with a sense of his own sin and unworthiness that he will have no eye for the stars of others.

Dr. David Hoegle writes from Jackson, Tenn.: 'Our college is very full this year, and the Theological Department is still prospering.' Dr. Hoegle is the Dean of that department, and we are glad to learn of his continued success as well as of the continued prosperity of the Southwestern Baptist University.

The success of the Theodore Harris Institute, just started by our State Board at Pineville, has surpassed the most sanguine expectations. Though only a month old, the Institute has 85 students in attendance. This shows that the people of Kentucky are interested in the mountains of Kentucky. We congratulate Dr. Rev. Prof. Fox and the others who have been active in starting this school.

There is little cloudy weather in Southern California, and so at Pasadena they have successfully established a sun-motor. By means of a set of mirrors, kept in position through the day by clockwork, the rays of the sun are concentrated on a boiler, and thus an engine is kept running which pumps for irrigation purposes 5,000 gallons of water an hour. This is an easy and a cheap way to irrigate land, where a water supply is available.

Dr. Philip H. Spear of Osgood University died Jan. 24 at his home in Hamilton, N. Y., nearly 80 years of age. He was the last remaining New Englander of the Hamilton to the north. We regret the infirmities of age have prevented his doing active service, but for a very long term of years he was very active and signally useful. His management of the finances secured the endowment of the University before Mr. Osgood made his princely gift of \$1,000,000.

We were deeply pained to learn of the death of our healthy loved and beloved friend, Col. T. C. Bell, of Harrodsburg. He passed away on Friday last at 5 P. M., after a sharp attack of pneumonia complicated with other troubles. He was one of our leading laymen and he took a deep interest in denominational affairs. As a man, as a husband, as a father, as a citizen, as a church-member and as a Christian, he adorned the doctrine of Christ his Saviour. We extend our sympathy to the bereaved family, church and community.

The Spirit gave a remarkable divorce law, much more sensible than ours. The couple who wish to be divorced go before a judge and state their case. He sends them to their homes just as they were before marriage. They remain apart for six months and then go before the judge again. If they still wish to be divorced, the judge sends them to their homes no better. At the end of another six months, they make their third appearance before the judge, and if they are still of the same mind they are divorced. The law falls far short of Scripture teaching, however.

The second State Board Institute, held in Louisville, was in the Broadway church last week. At its opening, we were taken from the Gospel of John, and Dr. Wadsworth has been commissioned for the education and arrangement of the women. It is desired that this same programme shall be given on other points. The programme was carried out enthusiastically as published in our columns, except that Tamm, Jones, Boyce and Jenkins did not attend. It is desired that some delivering the lectures for which they were appointed, and their presence, had, to be noted. These institutes are becoming more and more popular and more and more needed. Any committee to be constituted should have this in mind.

SUNDAY SCHOOL BOARD

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J. H. PROCT, Corresponding Sec'y.

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Brotherhood...

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Will also address of Inter-... and appreciation.

It was a source of much disap-... pointment to all that Dr. A. O. Dixon...

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By letter, Sister Lucy Handley, came... recommended by a letter from the...

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Deacons Creek church has already... paid in more mission money than...

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Records. I think it would be a... great help to them in many re-

sons. I also wish to say through... your report that we have had a pre-

sentations in his relation to the... and that we have had a copy be-

ing in the Western Recorder, and... that these resolutions

be spread upon our minutes and pub-... lished in the Western Recorder.

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Brotherhood...

On account of...

He is a member...

REV. B. D. GRAY, D.D.

President of Christian College

He is a member...

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

CONCERT.

A little dog barked at the big round moon... The little dog barked like a rubber ball... The moon moved along in a manner delicate and smiled at the dog in disdain.

MYSELF OR ANOTHER.

BY MARION MOBLEY DURHAM.

Two pilgrims met in a desert land... "Tell me the story of your life that I may know how like to mine it may be..." "I know not what strange fate could have been yours. I cannot understand. I loved a flower and sought to win it for myself; the breeze brought me its fragrance."

and blood. I heard those cries of distress, but I heeded them not. I thought only of myself... "Before I go," said the first pilgrim, "take my life, it may come to you some day, for you as it has done for me."

HORRORS OF THE WAR IN SOUTH AFRICA.

The Canadian troops in South Africa, according to recent reports, are evidently not much in sympathy with the harsh measures now being enforced against the Boers by Lord Kitchener.

A DOG'S TEMPTATION.

The authority for the statement that this is a true story, is the Chicago Times Herald... Little Mary Brady lived with her parents on a ranch in Dakota, where the spent most of her time in the open air among her numerous pets.

The Value of Charcoal.

Few People Know How Useful it is in Preserving Health and Beauty... Charcoal is a remedy that the more you take of it the better it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

brother often took him into the woods, and the two would return at sunset with a long string of birds, snappers and dog both happy over the bird's work... "You are thinking of others now," said the first pilgrim, "I will take the life."

The little girl was sick with fright, for she knew they had been hatched from very eager eggs of a particular breed, and that her father would scold her for her carelessness... "Jaak," she cried severely, "what have you done with those chickens?"

STRAW.

"Why didn't you keep that boy?" asked one merchant of another, referring to a boy who had applied for a position in his office... "I tried him, but he wrote all morning with a hair on his pen. I don't want a boy who hasn't sufficient gumption to remove a hair from a pen."

"I didn't keep her because her finger nails would turn her down any where," said one member of a law firm to another in regard to a stenographer and typewriter whom he had on trial... "I'll send him to the hospital," said the doctor, "he has a very bad case of indigestion."



YOUR BODIES ARE TEMPLES

You believe that statement? But you only realize in part the obligations implied by it. Do you keep that temple of the body clean? If not, the defilement attaches to every service of the temple... "I had suffered from indigestion for some time, and had suffered from it ever since I was a child."

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Agents wanted... Distinguished authorship; over 100 magnificent illustrations; one of the most interesting and valuable books ever published... Price \$1.00.

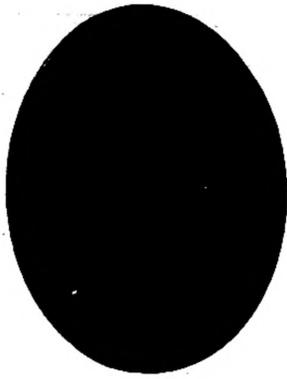
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Children's Corner.



ATTENTION, CHILDREN.

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

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

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

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

THE FARMER AND THE CUCKOO.

BY MYRA HAMILTON.

Many years ago, upon a large estate that was situated in the most fertile quarter of China, there lived two brothers who were orphans. When their father died, leaving acres of farmland for their only heritage, Li-chen and Oi-sart decided that though they would dwell together, it would be wiser to divide their possessions into two equal parts, so that each might use his share as he wished.

Throughout the bright days of early spring Li-chen was most industrious, and labored from sunrise in the morning until far beyond sunset at night to improve his land and prepare it for sowing. But, as he worked, a cloud often overshadowed his good-tempered face, and he would think with regret of his brother Oi-sart, who, unaccustomed to the affliction he was now able to enjoy, insisted upon wasting his days in idleness and sloth.

This lazy fellow would sit for hours watching his brother as he tended his land, and yet he failed to learn any lesson from his diligence; therefore, when the time came to scatter seeds

upon the rich surface of the earth, and to look forward to a plentiful harvest, Oi-sart's ground was unready. But, indeed, that really was not very important, for he had bought no seeds to sow, never having been near the grain market for many months.

In vain, Li-chen expostulated with this idle lad, who, however, merely shrugged his shoulders with a gay laugh, and paid no heed to the words of wisdom he was forced to listen to, while after a time, Li-chen, not desirous of picking a quarrel with his brother, ceased to discuss this subject with him altogether.

But at length, when the crops had ripened and stood waiting to be reaped, then did Oi-sart realize the bitter mistake he had made. He looked at his own plot of land, bare, save for a few weeds that had straggled up unhindered; and then he inspected his brother's fields, covered with golden corn, and as he gazed sadly upon them he groaned aloud.

"Oh, if but the time for ploughing and sowing would come back," he wailed, "how differently would I behave. Next season I, too, will be diligent and hardworking, but, alas, I have lost a year out of my life which nothing can replace. In a little while the winter will be here, and in the cold days I shall be unable to buy food or charcoal to warm myself with; and I have neglected to repair the farmhouse so often that now, I fear, it will keep out neither wind or rain."

As he thus sat thinking over all his mistakes he raised his head and saw, standing before him, a most wonderful person whom he did not remember hearing approach.

Her eyes were as blue as corn flowers in the field, her lips were so red that they resembled poppies, while her beautiful hair, as it waved in the wind, looked like buttercups dancing in the golden rays of the sun.

"Who are you?" gasped Oi-sart, guessing, before he spoke, the answer which he was sure would come.

"I am the Spirit of the Harvest," was the stern reply; "and I am here to demand the toll which I receive yearly from thy brother and thyself.

Then Oi-sart wept and wrung his hands in his distress.

"I can pay no toll, for I have no gold," he sobbed. "Since I came into my property I have been lazy and idle, and neglected my land so much that now, therefore I am without any means at all. Ask my brother, Li-chen, to settle up for us both. He will gladly do so, I am sure; and by next season I shall be in a position to repay him many times over."

But the fairy shook her head and waved her hands contemptuously, as much as to say she did not want to waste her time listening to such foolish excuses.

"That will not do," she replied, "Each one must discharge his own account; it is no good expecting others to do it for you. Hinder me no longer with thy silly talk. I have many farms to visit in this neighborhood. Pay thy debt and let me begone; if thou hast no money, I must proclaim thy punishment."

And Oi-sart realized there was but one thing to be done. So, with a sorrowful sigh, he pulled himself together, and stood patiently waiting to hear what his sentence would be; for, though lazy and worthless, he was no coward; indeed, for many miles around he was considered to be an exceedingly brave man.

"Thou hast neglected to sow thy seeds," said the fairy, "therefore thou must be used as an example to others. From henceforth thou shalt take upon thyself the form of a bird, and thy presence in the land shall act as a warning to every farmer who hears thee cry. Never shalt thou rest or tarry, but as thou fliest hither and thither, thy voice shall encourage all to struggle on."

Although Oi-sart begged and implored forgiveness, and promised to do great things in the future, he could not alter the sentence that had been passed upon him. As he spoke, he felt his body was becoming smaller and smaller, and that funny little feathers commenced to sprout all over him, while, before he had time to close his mouth, it was changed into a little yellow beak which he found was very difficult to manage properly.

And as the Spirit of the Harvest stood listening to his strange attempts at speech, she clapped her hands merrily together and said, "I did not know what to call thee, but since thy quaint chirp sounds like 'Poo-kuo', 'Poo-kuo', we will christen thee 'Cuckoo'; for in the Chinese language 'Poo' means to sow, and 'Kuo' means grain. Therefore, all who hear thy note shall understand and take warning by it."

So the poor little bird flew sadly away, hoping, through his unselfish efforts, to arouse within others the sense of duty, so that, by winning the fairy's approval, he might earn his release from the spell which bound him.

And every evening, when work is over, Li-chen sits at the door of his farm with his pipe in his mouth, and listens to the plaintive cry of his brother, who, however unhappy he feels, always sings cheerily when he is near his home, for it delights him to see the care his brother bestows upon his once neglected land.

And if ever you are in this particular part of China, and have time to wander amid the fields that surround you, I want you to remember this little story, so that when you hear the bird's sad note you will pause in your chatter to wish him well and a speedy return from the charm which now holds him captive.—Little Folks.

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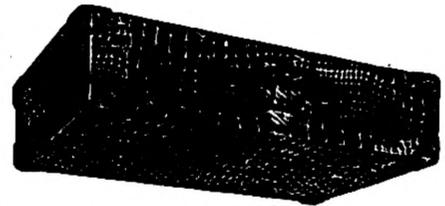
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Arrive Louisville	2:00 p.m.
Arrive New York	3:00 p.m.
Arrive Washington	4:00 p.m.
Arrive Cincinnati	5:00 p.m.
Arrive Louisville	6:00 p.m.
Arrive Lexington	7:00 p.m.
Arrive Ashland	8:00 p.m.
Arrive Paducah	9:00 p.m.
Arrive Louisville	10:00 p.m.
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Arrive Louisville	2:00 p.m.
Arrive New York	3:00 p.m.
Arrive Washington	4:00 p.m.
Arrive Cincinnati	5:00 p.m.
Arrive Louisville	6:00 p.m.
Arrive Lexington	7:00 p.m.
Arrive Ashland	8:00 p.m.
Arrive Paducah	9:00 p.m.
Arrive Louisville	10:00 p.m.

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# THE FARM

KENTUCKY TRADE ITEMS.

The Danville Advocate reports the sale of a combined harness horse for \$210.

L. S. Wade, of Brumfield, bought recently one two-year-old mule for \$75.50.

Robert L. Doty sold to Cal. Burgin a brood sow, Black Bet, for \$50.—Richmond Register.

The Danville Advocate reports the sale of 40,000 pounds of hemp at \$4.50 per hundred.

C. S. Brent & Bro. of Paris, bought of J. Q. Ward about 36,000 pounds of hemp at \$5 per 112 pounds.

In some quarters wheat looks worse than for years and farmers are predicting a very poor crop.

The Georgetown Times reports the sale of a crop of tobacco at 6 1/2c; steers at \$15 to \$16.20 per head, and good horses at \$100 to \$150.

The total sales of leaf tobacco on the Louisville market last week were 5,406 bogsheads, against 4,198 on the corresponding week of last year.

In the past six weeks, Marion Co. traders have shipped South, mostly to Atlanta, Ga., between nine hundred and one thousand mules.

Quite a crowd attended court day at Carlisle, but not much stock on the market. Cattle was dull at from \$ to 4c, with a strong demand for mules.

R. L. Hubble sold to T. R. Vance, cleave of Marion, two jacks at \$350 and \$300. T. C. Rankin sold him one at \$150. Mr. Vance also bought 24 jacks in Lincoln, Boyle and Garrard counties at \$100 to \$300.

W. M. Swope sold his crop of 10,000 pounds of tobacco at 10 cents to Henry Ware. It is the highest price that has been reported at a home sale in Fayette county.—Lexington Democrat.

The horse stock of the United States has increased in value since 1897 \$150,000,000. With something like 4,000,000 horses in the country, this represents an improvement of about \$15 a head.

The 6th of November, O. D. Bourne bought B. Stone's crop of tobacco at 8 cents, paying in cattle, 1,000-pounds weight, at 7 cents. Mr. Stone sold the cattle at \$3 45 per cwt. Mr. Bourne marketed the tobacco in Louisville last week, realizing 8 cts. for his cattle.—Georgetown Times.

Trading was dull at Lancaster court day and only a few of the 100 or so cattle at the pens sold. A few yearlings went at 8 1/2c and a bunch of heifers at 8c. There was some demand for butcher stuff at 2 1/4 to 3 1/2c. A number of mules sold at \$75 to \$120. Horses were dull.

The largest seed distribution ever made at any time by the government began last week, and before the spring planting time is over nearly 13,000,000 little packages of garden seeds will have been received by the farmers of every section of the country. The appropriation for the distribution was increased \$40,000 by Congress at its last session, making a total sum of \$170,000 available for this purpose.

Here is an item that may be of interest to farmers who bale their hay: It is claimed that hay put up in cylindrical bales will keep better than when put up in square bales. The amount of hay in an ordinary square bale if put up into a cylindrical bale with the same pressure would occupy just half the space, and would keep free from mold and would retain its sweetness better.

# A RATIONAL VIEW OF THE BELGIAN HARE.

EDS. COUNTRY GENTLEMAN:—The Belgian hare, at the present time, is enjoying or suffering a tremendous boom. Extravagant prices are asked and received for the animals. Extravagant claims are made for them. Fortunes are quickly realized with them—on paper. Breeders of first-class stock are actually making money out of those who desire such stock, and probably will continue to do so for some time to come, but for just how long no one can definitely predict. But this boom, like all others, will run its course, the bubble will burst, the crazes will die out, and what then? This is the question which confronts us.

But allowing that this shall prove to be true, do the facts warrant paying the present fancy prices for Belgian hares? I do not think so, from a market point of view? Fancy hares, like fancy cats, or fancy anything else, will be worth fancy prices, but the hard-headed, common-sense, utilitarian breeder will be willing to pay only prices which leave him a reasonable profit. Careful tests of the cost of producing Belgian hare meat by the pound, will need to be considered, and if this meat can be produced profitably, then the necessary amount will be produced. From such observations as I have been able to make, I believe that Belgian hares can be reared in a small way profitably for consumption.

Were my advice asked by one about to enter upon breeding Belgian hares, I should advise him to buy strong, healthy stock, when and where it can be bought at very moderate prices, and keep but a few. One buck and three or four does to start with would be enough, and these can be bought for \$2 each, even at the present time, by taking the grayer specimens, bred from unpedigreed domestic stock. These will prove useful for the family larder, even if they don't make a fortune for the owner. And it is, at the present time, as a means of adding variety to the food consumed in the family, rather than as a means of making money, that I believe this animal should be considered. So considered, I think the Belgian hare has a useful field before it. For this purpose I know a number who keep the Belgian hare, and they so far, at least, are enthusiastic over the results.

To sum up, then, what I have attempted to say, I believe a rational view of the Belgian hare will lead to these conclusions:

1. The present boom will burst in a few years.
2. When it bursts the Belgian hare will lose much of its present prominence.
3. Breeders will become divided into two classes, those who breed for fancy and those who breed for meat.
4. Fancy hares will command fancy prices, but there will be comparatively few sales.
5. Utility hares will command simply market prices.
6. Even at market prices there will probably be a small margin of profit on cost of production.
7. The almost total lack of a market at present will probably be replaced by a more or less extended demand—greater than the present, but not so great as many profess to believe it will be.
8. Economical methods of rearing will be resorted to to decrease the cost of production.

9. As a means of adding variety to the home table, a few market Belgians can be safely recommended, and such is perhaps the most promising use of the animal.

In all the above I have attempted to take a rational view of the Belgian hare, neither to over nor under praise its prospects, but to see them just as they ought to be seen. In so doing, I have taken a middle course, avoiding the extremes on either side, and such a course seems to be the safest and will lead the inquirer probably into the truth. People who take up the Belgian hare at boom prices, with the expectation of making a fortune quickly and easily, will doubtless suffer a severe disappointment. When the break comes, as come it must, values must shrink fearfully. But those who breed the hare in small numbers, and furnish their foundation stock at moderate prices, cannot lose much and may make some profit.

A boom is an admirable thing to be in, provided one knows just when to get out; but the getting out at the proper time is the rub. When prices seem to be going up daily, there is a temptation to hold on a little longer. If they begin to drop, the depression is thought to be only temporary, and it is hoped that they will recover. And so, all but the few wise ones, fitted by nature and education for speculation, hold on and on until the prices shrink to their smallest proportions. Unless one belongs to the select few, who know when to dispose of their holdings, he will be wise to shun anything that is on a boom. Don't be carried away with any craze. Take a rational view, and act in accordance therewith. I believe the Belgian hare has real economic merits, but I do not believe it has all the merit claimed for it. I believe it has a useful future, but I do not believe its future is correctly drawn by its enthusiastic admirers. I believe that it will be recognized eventually as a reasonably profitable animal to keep, but I do not believe that its breeding opens up any short cut to fortune.

Nor are these views at all novel. The editorial utterances of this publication, if I have understood them aright, are not antagonized by what has been said. In England and in other European countries, domestic rabbits have been for years recognized as profitable animals to rear in a small way for food. The lop-eared for a long time, because of its size, was a great favorite. The Belgian hare is simply an improved market rabbit on a boom. When the boom has spent its force, it will still be an improved market rabbit, superior in some degree, probably, to most other varieties, but not so superior as many would have the public to believe. Still, a little superiority is worth taking advantage of. If the Belgian hare boom educates the public, as it bids fair to do, to a proper appreciation of the rabbit as a food supply, it will have done some good, and the Belgian will be worthy of much praise.—H. S. BAROOK in Country Gentleman.

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Mailed to all Sufferers from Disorders of the Kidneys and Bladder, Bright's Disease, Rheumatism, Gravel, Pain in the Back Droopy, etc.

Disorders of the Kidneys and Bladder cause Bright's Disease, Rheumatism, Gravel, Pain in the Back, Bladder Disorders, difficult or too frequent passing water, Droopy, etc. For these diseases a Positive Specific Cure is found in a new botanical discovery, the Powerful Kava-Kava Shrub, called by botanists, the piper methystrum, from the Ganges River, West India. It has the extraordinary record of 1,200 hospital cures in 23 days. It acts directly on the Kidneys and cures by draining out of the Blood the poisonous Uric Acid, Urates, Lithates, etc., which cause the disease. Prof. Schmidt, of the Berlin Kava-Kava Institute in the Christian Science that the Kava-Kava Shrub on of him in one month of severe Kidney and Bladder disease of many years' standing. Hon. R. O. Wood of Lowell, Ind., writes that in four weeks he was cured of Rheumatism, Kidney and Bladder disease, after ten years' suffering. His bladder trouble was cured by draining out of his Uric to twelve times during the night. Rev. G. M. Owen, of West Point, Vt., and other five eminent countrymen, many ladies, including Mrs. Lydia Valentine, East Worcester, N. Y.; Mrs. Maria Wall, Ferry, Mich., also testify to the wonderful curative powers in Kidney and other disorders peculiar to womanhood.

That you may judge of the value of this Great Discovery for yourself, we will send you one Large Cure, absolutely free, only asking you to send yourself your full name and address to the person who will recommend it to others. It is a sure Specific and can cure the Chronic Gravel, Kidney Cure (Dure) No. 44 Fourth Ave., New York City.

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1:00 a.m.; 1:30 a.m.; 1:50 p.m.; 2:30 p.m.	Arrive Louisville
1:00 a.m.; 1:30 a.m.; 1:50 p.m.; 2:30 p.m.	Arrive Louisville
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Leave Louisville	
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## Items of Interest.

NEWS THE WORLD OVER.

**General Joseph Gurko, of Russia, has died, aged 73.** He was one of the bravest of soldiers and most brutal of men. As governor of Poland he made an infamous record for merciless brutality. Rev. H. H. Rowland, one of the leading preachers in London, died suddenly on the 25th, having preached twice the day before. **Vicome Henri de Bormier, of France, is dead, aged 74.** He had been famous as a writer of poetry, dramas and romances for many years.

children. But Dr. John Clifford, an Englishman, is kinder to them. He said in an address in London: "There has been a partial awakening to the fact that the Britisher is not a monopolist of passionate devotion to liberty, that he has no exclusive rights in a sturdy independence, and that others can fight, yes, and fight even unto death, for their freedom and self-government."

The Independent shows where the real evil is in the disgraceful revelations which have been made at West Point. It says of the officers in charge: "They ought to have known; they are guilty for not knowing. If such things can go on without their knowledge, it is a title military camp like West Point, where the students are supposed to be all the time under the strictest observation, then the responsible officers ought to be court-martialed."

**DEAFNESS CANNOT BE CURED** by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. The cause of deafness is caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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Sold by Dr. J. C. FENNEY & CO., Toledo, O.  
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**DR. DARGAN VS. MR. JACKSON.**  
A friend sent us the following clipping from the Nashville Christian Advocate with the request that it be answered in the RECORDER. We sent the clipping to Dr. Dargan with the request that he make such reply as he deemed fitting, and we publish, below, what he says. His answer is clear and to the point, and it commands our hearty approval:

"And now why tarriest thou? arise, and be baptized, and wash away thy sins" (Acts 22:16).

"This text needs an exegesis. Up to the present date it has generally and almost universally escaped critical attention. And as a natural and reasonable result it has been sorely misunderstood and most grievously misapplied. It merely designates, orders, and describes a simple spiritual work. A little close, candid, honest criticism will make this matter plain and put it beyond successful contradiction. The words in the original (baptisai kai apolousai), when literally and correctly rendered, read as follows: 'Baptize thou thyself, and wash away thy sins.' This is the only true translation. Both words are in the middle voice, imperative mood, aorist tense, which, as every Greek scholar knows, confines the action expressed by them to their subject. And in this particular case they are inseparably connected. They mutually explain each other. Neither can be fully comprehended without the other. Therefore their vitally dependent relation must remain undisturbed. The same great truth is taught in Revelation 7:14: 'These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.' Also see 1 John 1:7. We wash our hearts by faith in the blood of Jesus from all our sins, and become as pure as if we had never

lost that perfect innocence with which we were born into the world. In no sense whatever is water baptism, ritualistic washing, or physical cleansing alluded to here. Such a construction is altogether out of the question."  
—Christian Advocate.

**DEAR BROTHERS:**—The point with regard to the use of the aorist middle as indicating exclusive action is not well taken. **Baptism** says (New Testament Greek Grammar, page 192), "The remark that the Greeks employ the middle form to designate an action that takes place in some connection with the subject, is performed for his own advantage or disadvantage, in general stands in some close relation to him—in the main applicable to the New Testament also." This general statement is doubtless the common opinion of scholars, and there are numerous instances to show that the use of the middle does not and cannot always mean that the action described by the verb terminates upon the actor himself as the object. To translate baptism in Acts 22:16 by the words "baptize thyself" is not required by the Greek usage. It could be so understood, but the language just as well authorize the other idea; that is, get yourself baptized, have baptism performed upon yourself, or be baptized for your own good.

Of course the middle does direct attention to the subject, but it does not mean always that the subject must also be the object. The context and general use must in such cases determine whether the verb should have a strictly reflexive significance, or the more general one which has been here indicated. In the case of baptism, which is an action performed by one upon another, it is utterly inappropriate to attempt to confine the sense to the reflexive usage. As a general principle, where syntax or other linguistic usage admits of two or more constructions, considerations of context and common sense should decide us as to which one we should use.

Yours very truly,  
**E. G. DARGAN,**  
Louisville, Ky., Jan. 21, 1901.

**CONSUMPTION CURED.**  
An old physician, retired from practice, had placed in his hands by an Hon. Member of the Legislature the formula of a simple vegetable remedy for the cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, and he has cured many cases of Nervous Debility and all Nervous Complaints. Having made up his mind to retire forever in a last moment of calm, and desiring to relieve human suffering, I will send free of charge to all who will send me in German, French or English, with full directions for preparing and using the same. Write to me, enclosing name of this paper, W. A. Brown, 62 Front Street, Rochester, N. Y.

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On February 1st and February 15th until April 30th, the Union Pacific Railroad will make reduced rates to Portland, Ore., Point, from St. Louis to Portland, Ore., Spokane and Seattle, Wash. Ac. St. Paul, Minn. to San Francisco, San Francisco and other California points. For further information, address F. L. Burton, Chief Clerk, Union Pacific R. R., St. Louis, Mo.

**THE devil is but God's smelter fonder, he teach us to handle our weapons.**

**THE MARKETS.**  
LIVE HOGS.  
Report for week ending Feb. 2.

CATTLE.	
Extra good export steers, 1,200 lbs. and up	10 00
Good export steers, 1,200 lbs. and up	9 50
Medium export steers, 1,200 lbs. and up	9 00
Light export steers, 1,200 lbs. and up	8 50
Good export cows, 1,200 lbs. and up	8 00
Medium export cows, 1,200 lbs. and up	7 50
Light export cows, 1,200 lbs. and up	7 00
Good export heifers, 1,200 lbs. and up	6 50
Medium export heifers, 1,200 lbs. and up	6 00
Light export heifers, 1,200 lbs. and up	5 50
Good export calves, 1,200 lbs. and up	5 00
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Very Common	2 00	20
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HOGS.	
Common packing and butchers, 200 to 250 lbs.	6 00
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Chop, 200 to 250 lbs.	8 00
Smother, 200 to 250 lbs.	8 50

SHEEP AND LAMBS.	
Good to extra shipping sheep	4 00
Pair to good	4 50
Common to medium	4 00
Thin, rough	3 50
Wethers and underweight, per head	3 00
Wethers to good	4 00
Pair to good butcher lambs	5 00
Wethers	4 50

LEAF TOBACCO.		
Report for week ending Feb. 2.		
Following were the sales for the week and year to February 2, with comparisons:		
Year 1900	5,017	50,000
Year 1901	4,882	10,000
Year 1902	4,936	21,245
Year 1903	5,443	16,361

SALES.		
1901	1,500	1,000
1902	1,000	1,500
1903	1,500	1,000
1904	1,000	1,500

RECEIPTS.		
1901	1,500	1,000
1902	1,000	1,500
1903	1,500	1,000
1904	1,000	1,500

BURLY—1000 CROP.		
Thin, green or mixed	5 00	4 00
Thin, coarse	4 50	3 50
Common leaf	4 00	3 00
Medium leaf	3 50	2 50
Good leaf	3 00	2 00
Thin leaf	2 50	1 50
Pair and selections	3 00	2 00

BARK—1000 CROP.		
Thin, green mixed	5 00	4 00
Thin, coarse	4 50	3 50

Common eggs	4 50	20
Medium eggs	4 00	20
Small eggs	3 50	20
Pair to good hatching	5 00	20
Pair to medium hatching	4 50	20
Thin, rough shells, poor cover and speckling	3 00	20
Good to extra good	4 00	20
Common to medium extra	3 50	20
Medium	3 00	20
Small	2 50	20
Very Common	2 00	20
Thin, coarse—Chick	1 50	20
Pair to good	2 00	20

BURLY—1000 CROP.		
Thin, green or mixed	5 00	4 00
Thin, coarse	4 50	3 50
Common leaf	4 00	3 00
Medium leaf	3 50	2 50
Good leaf	3 00	2 00
Thin leaf	2 50	1 50
Pair and selections	3 00	2 00

BARK—1000 CROP.		
Thin, green or mixed	5 00	4 00
Thin, coarse	4 50	3 50
Common leaf	4 00	3 00
Medium leaf	3 50	2 50
Good leaf	3 00	2 00
Thin leaf	2 50	1 50
Pair and selections	3 00	2 00

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The English sent to some of their colored troops from India to St. Helena where Cromwell and his men are in prison. Recently these intrepid had ran amuck through the town, cutting and beating men, women and children. This "running amuck" seems to be a species of insanity. They were over-whelmed by means of marine landed from the ships sent to be sent to St. Helena. Hereafter it is to be hoped that white men will be used to guard the Boers.

Queen Victoria's body was placed on the yacht Alberta and carried from Oporto to Portsmouth through lines of battleships which extended the entire distance. British, German and French ships were most numerous, but all nations were there except the United States and Russia. The United States was not represented because they had no battleship within reach, and that was no doubt the reason the Russian flag was not there.

On Saturday the funeral ceremonies were held in London. All places of business were closed in the city and throughout Great Britain. The crowds of black-robed people filled every inch of the route. First came the troops, then the coffin carried on a gun carriage. Behind it rode King Edward with his only living brother, the Duke of Connaught, on one side and his nephew, the Duke of Albany, on the other. Behind them came such a number of royal personages as have never gathered together before.

Dr. Jacobus of Lyon had noticed that cancers were comparatively few in malarial regions. Thinking the fact that much quinine is taken in such regions, he began to make experiments with it in cancer cases. He found that a dose of 100 centigram quinine applied to accessible epitheliomas "ceased the arrest of growth and invasion, retrogressive changes and disappearance of color and pain." He found that quinine given internally by the mouth or hypodermically "brought about similar retrogressive changes." He found that 100 centigram quinine, such as achirotus, sarcothome, serenoa, etc. Jacobus uses quinine hydrochlorate.

The Baptist Times and Freeman of London, in speaking of the atrocities of the allies in China, says: "More than a Lamech revenge of seventy and seven fold has already been taken. For coarse mauling, lust and brutality the so-called Christian armies have surpassed the old Roman soldiers. They have literally repeated the horrors of the brutes of ancient Babylon." And, meanwhile, God is looking on.

An Englishman who was with Jobert's army told this story: When Gen. Buller took command of the British troops, General Jobert made a speech to his men, saying: "We have now to face the bravest and best general in the world, who is accompanied by an army of men who would go through fire and water for him." And old Boer stepped forward and replied that he and the finest and bravest general in the world would fight to the end.

An exchange says the Boers are fighting for revenge. That would not be strange in view of the laying waste of their country and the imprisonment of their wives and children.

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