

# WESTERN RECORDER

Faith, Hope and Love, these three.

76th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, FEBRUARY 14, 1901.

NUMBER 11.

## WESTERN RECORDER.

PUBLISHED WEEKLY BY

THE BAPTIST BOOK CONCERN.

(INCORPORATED.)

OFFICE

342 Fourth Ave., Opposite the New Postoffice.

One copy one year (in advance) ..... \$2.00  
After three months ..... 1.50  
After six months ..... 1.00

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The motive with which men seek the Lord is all important. Judas and his band sought him with great diligence.

The *Herald and Presbyter* says truly: "The less one believes, the more determined he is to show no quarter to those who believe something." Especially those who belong to the same denomination as himself, and do heartily believe the articles of faith of that denomination.

Being asked the chief danger which confronts the new century, President Hadley, of Yale, said: "Legislation based on the self-interest of individuals or classes instead of on sentiment and public spirit." That such a man could make such a reply is a great evil facing the century. Legislation should be based solely on justice and not in the least upon public sentiment.

DR. JOHN HARRIS says of covetousness: "The lax opinions of the Church on the sin of covetousness may delude one with the hope that cupidity alone shall not exclude him from the divine presence. But the decree has gone forth against every covetous man, whatever his standing in the church. When he passes into eternity, though he be sought for diligently before the throne of God, he shall not be found, for 'he shall not inherit the kingdom of God.'"

MR. LIVINGSTON bears this tribute to the preachers he heard in boyhood: "The preachers I remember in my boyhood seemed really sent of the great God to warn an impenitent world and prepare his people for vindication on that awful day of wrath. The unconverted went out of the church service in an uncomfortable frame of mind. How could it be otherwise when they truly esteemed those preachers as messengers of Almighty God, and these preachers had preached to them as dying men to dying men?"

DR. JOHN CLIFFORD addressed the young men of his church upon the past year. He said while "viewed superficially, 1900 is the year of England's decadence, but seen in its inmost soul and inevitable issues, it is the year of her great awakening." "The book of the South African war, like the mystic book in the Apocalypse, seemed to some men fifteen months ago, sweet as honey in the month, but I think there are not many of us now to whom it is not bitter as wormwood and gall."

## Shall We Have More Revivals?

BY REV. E. T. HISCOX, D. D.

Shall we have more revivals? That depends. Revivals are conditioned. Genuine revivals are always and everywhere the work of the Holy Spirit, and not of man's device. And he works where, and when, and how he will, according to his own sovereign good pleasure, though he uses men for the accomplishment of his purposes—provided they be fitted for his purpose. And that is what the great majority, even of Christian men, are not. Therefore, they are not used to the extent that might otherwise more largely promote revivals. If the people of God are in a fit condition for the Master's use, then the Spirit can be invoked with hope of success, and revivals will result. For an individual or a church to expect the conversion of sinners, or the reclamation of backsliders, by their means, while they themselves are living carnal lives, loving the world, living in and for the world, is like looking for lilies and roses to bloom amidst the snows of Siberia.

We may note that a revival, strictly speaking, is a revival of what already exists, but has declined or decayed. The term strictly applies to Christians, who largely live in a state of habitual decline. They are the proper subjects for a revival. The conversion of sinners is not a revival, but a creation. When Christians are really revived, and come into their proper spiritual attitude as members of Christ's body with his Spirit and his life, then the unaved will see their danger, feel their need, and fly for refuge to the smitten rock. Careless Christians encourage sinners to be careless. But for Christians to be revived, means something more than to stand still and see the glory of God. It means great searchings of heart on their part, sincere repentance for their carnal living before the world, and especially before their own families. It means great humiliation before God, and perhaps before men, because they have not honored—possibly have dishonored—their profession. It means confession for misdeeds; confession as bitter as wormwood and gall; confession to the church, whose covenant has been violated; confession to those who have been wronged; confession to the unconverted who have not been warned to flee from the wrath to come, but rather encouraged by their example to live on in sin.

It has been very sagely predicted by not a few, that we are not to expect revivals as we had them forty or fifty years ago. As the conditions of society have changed, so they think the type of religious experience will change. And so also the wise prophets foretell, that the evidences of conversion will change, as will the processes through which souls pass in coming from darkness into light and from the power of Satan unto God. Vain prophets, whose wild guesses present imaginary pictures and call them "the church of the future." Converts will come into the churches, they say, by a natural and easy process, with no deep and humbling sense of sin, with no painful struggles of repentance, with no heart anguish at the long neglect and abuse of divine love, and with no exultation at sins forgiven and a Saviour found. Alas! there are multitudes of just that kind of converts coming into the churches of the "present," and already in them, it is lamentable to say! The church of the "future" is being anticipated. That is one thing that makes our churches so weak, having so little power either with God or man.

Revivals which revive nobody, and in which nobody is converted, seem to be

increasing. They are called revivals because somebody, several, perhaps, "unite with the church." The current reports of revivals state that so many "were baptized," or so many "united with the church." Little is said about evidence of repentance and faith; still less as to the evidence of regeneration and the change that takes place and that shows itself. The fact is, a large and increasing proportion of those who unite with the churches—not all—are colorless conversions. About all the evidence the world has, in fact, about all the evidence the church has, of their conversion, is that they are willing to be baptized. They slide readily into the church, the pastor making it easy for them to answer any question, if some old-fashioned deacon or antiquated brother should chance to ask any question as to their exercise of mind, sense of sin, or joy of salvation, as evidence of a change. It is melancholy to contemplate that so many so-called converts give little or no evidence to either the world or the church that any radical, moral or spiritual change had transpired in them; indeed, they themselves seem not to be conscious of any such change within themselves; or, if there be a noticeable change, it is one which necessity imposes rather than one which a new spiritual taste develops and makes manifest.

We need not greatly lament the absence of such revivals; nor will the church or the world suffer much if they be long delayed. If there be a dearth of revivals—genuine revivals—it is because the people of God do not prepare the way of the Lord for his coming. The Holy Spirit is the administrator of the affairs of the kingdom of heaven among men. He will honor no methods which overlook or dishonor him. When the churches come out from the world and become separate, casting off the tinsel show and emerging from the rubbish of the world, when they betake themselves to humiliation, fasting and prayer, making confession of and reparation for their misdeeds, then the Spirit will honor their honesty and fulfill his promise, giving revivals that shall edify the saints and save souls; revivals that shall move communities and make transgressors tremble in view of a coming judgment; revivals that shall not pass by leaving every sink of iniquity, every pulvis of vice undisturbed and even untouched; revivals that shall manifest the power of God among men; revivals which shall not only win Sunday-school children into the churches by loving gentleness, but shall subdue bold transgressors by the warnings of a righteous law and the threatened penalties of persistent sin, to hearty confession and loving submission to Christ the Lord. If such revivals are no more witnessed, it will be because the conditions in the churches do not invite them, indeed will not permit them. And a great and oppressive responsibility rests on the pastors in this matter.

A minister said: "You can't run churches now as you used to do; new conditions of society require new methods, and conversion develops new features." Oant and nonsense! There is a great deal too much of this running of churches by the pastor or the deacons or the trustees, or by some "leading brother." It indicates the penetration of secular ideas and methods into the order of the household of faith. Not a few of them are run to their ruin; run on the plans and by the methods of secular life until vital godliness is reduced to a shadow or a memory of the past, and there is little or no room left for the Spirit, whose methods are overlooked, and whose ministry is dishonored, and whose person is grieved by the

blindness or stupidity of those whom he had begotten as children of the covenant. When at length all methods fail, and the case becomes desperate the various churches unite their forces, form a religious synodicate, send for an expert to superintend the movement, then organize, with committees and sub-committees, with experienced singers, and possibly players on instruments, and machinery so much that it requires the combined energies of the united pastors to operate it. In it all the Spirit is not put in his proper place, and his ministry is discounted in favor of methods and machinery which has but small place in the kingdom of God. Whatever may be the results, they are disappointing, and the sage conclusion is, since spiritual syndicates fail, revivals have had their day, and a new order of things opens with the twentieth century. Mount Vernon, N. Y.

## It Is Worth Trying.

It is worth trying to save souls. This may seem a difficult task, and yet it will not be accomplished unless the effort be made. But how has the effort been made? In what spirit have we gone about it? Have we been as earnest as we have been to win men to some political party, or induce them to take an interest in some business project? It might be said to the shame of many Christian workers, that in the matter of soul-saving they have not been as earnest as in worldly matters. It is true there are many discouragements, but no reason for despair. Suppose you work with a hundred men, and talk to them about the pleasant and peaceful path of religion, and but two or even one of them turn to Christ, has your labor been in vain? We do not know what we can accomplish in this direction until we have made the effort. If Paul had said there is no use trying to convert these Gentiles, they are so steeped in sin that the very effort to bring them to Christ would be foolish, he would not have been the instrument of so much good. But he did not reason in that way. There were souls in danger of death, and the one purpose he had in view was to do what he could to save them; and what countless numbers shall be in his crown of rejoicing in the Kingdom above! Wherever and whenever the effort is made in the name of Christ, good is done. It is only the man who has been baptized with a sense of man's sinful condition who will be truly successful, because he sees the need of salvation, and knows that an effort must be made if they are to be brought to Christ. We sometimes hear the expression, "He is beyond salvation." But by the side of it is we put the expression, "He is able to save to the uttermost." It is worth while trying to save the drunkard, the thief, the wayward son or daughter. By word and deed, by consistent Christian lives, let us show men the beauty of the religion of Christ, and with loving earnestness let us urge them to accept it.—REV. K. HARRUCK, D. D., in *Christian Work*

REGARD suffering as a vocation, having its special duties and offering its special grace. Say secretly of it, "Here for the present lies thy allotted task; O my soul; consider how much may be made of this period; it is the post to which thou art appointed; seek to occupy it faithfully and bravely; and more good shall accrue to thee from it than what thou didst propose to thyself as the line of service of thine own choosing."—E. M. Goulburn.

The Ethics of Controversy.

BY W. J. MOGLOTHLIN, D.D.

On account of its importance, I cheerfully comply with the request of the editor of the Recorder to give my views on the above subject.

As long as men are subject to the limitations and imperfections of this present life, controversy is inevitable. The powers of man are limited and his judgment is swayed by passion and prejudice; while the domain of truth is limitless as God himself. The views of the individual are, therefore, inadequate and imperfect, determined by his ability and education, his temperament and his opportunities for acquaintance with knowledge. Since these are never exactly the same in any two persons, perfect agreement on all subjects is impossible and controversy naturally follows. Controversy is, therefore, inevitable; in a sense, it is also desirable. Its entire cessation could result only from the suppression of free speech or from a total loss of interest in the truth or falsity of alleged facts and opinions. Moreover, there is much to be gained by fair and brotherly discussion. Truth comes out into fuller and clearer proportions. A man is often unconscious of the imperfections of his own views and statements until they are pointed out by an opponent. Frequently they are ambiguities of language, illogicalities and inaccuracies of statement that can be revealed and removed only in the crucible of controversy. It seems as if refined fire to burn away the dross of error from the precious metal of truth. All the great creeds of Christendom which have commanded the intellectual assent of pious men through the centuries, were wrought out under the hammer of controversy.

But I need not enlarge upon the importance and desirability of controversy. There is now no apparent disposition to neglect it, and it is likely to be employed to the full extent of its usefulness for many years to come. There is need, however, that the ethical principles that ought to control in discussion should be restated. There is no more painful chapter in Christian history than the spirit and methods of Christian controversy. Unfairness, misrepresentation and slander have often marked its course. Has not the world made progress enough for Christian men and especially Christian ministers, the class that has been most guilty, to cease these methods? Has not the time come for respectful debate, even in religious controversies? Can we not now distinguish between light and heat even in religious matters? Shall we not at least aim at improvement in this direction?

The following suggestions are offered in the belief that they are sound ethical principles and that their observance would tend toward the improvement of our controversial manners.

1. The opponents' character should be kept sacred. Let there be no slander by direct assertion or by insinuation. The private lives of almost all Christian ministers of to-day are above reproach and can not come under discussion in controversy without slanderous intent. More over the truth under consideration, in most cases, is a thing wholly apart from the character of the opponents and can not be in the least illuminated by mutual aspersions of character. And yet it is not uncommon to see the charge of mean and sordid motives, or some other defect of character, advanced as an argument against an opponent's view. It is so easy to deal thus with a question, it so catches the crowd and so accords with the inner wishes and feelings of the heated debater that the temptation, judged by the number of lapses, is well nigh irresistible. But surely such methods are unworthy of the man whom we name *gentleman*; what shall we say then of the Christian minister who descends to such base and unchristian practice? No, give to your opponent the credit of a good character and an honorable purpose.

2. It should be granted that your opponent has a sincere belief in the truth and importance of the views he advocates. You claim this consideration for yourself. Claim nothing for yourself which you can not grant to him. It may

be difficult to see how he can believe as he alleges, but you have no right to doubt the sincerity of his assertions without convincing evidence. If men were willing and able to accord to each other perfect sincerity in their views, debate would be more respectful and temperate. The purpose of controversy is the vindication of truth, the refutation of error and especially the reclamation of the erring. A thorough understanding of and sympathy with their sentiments is the best preparation for that task. Until the motive for debate rises from the low desire for a personal triumph to the high and holy purpose of winning men and saving the truth, it serves no good purpose. Believe your opponent to be in earnest, and it will not be difficult for you to respect him.

3. The third principle which I wish to mention is the obligation to absolute truthfulness on your own part. Absolute falsehood is not often found in our controversies, but half-truths, evasions and manipulation of facts are not infrequent. This obligation demands that the disputants should not claim or assume information and knowledge which they do not possess. The judicious will often discover a man's ignorance in the air of certainty and omniscience which he assumes. Better informed and more honest men would be more modest. But with the crowd absolute assurance on every point of every subject is very popular and hence very tempting. It is to be feared that religious debaters sometimes fail here and walk with certainty where wiser men would hesitate and admit some doubts or even ignorance. I have no disposition to glorify doubt or to discourage certainty in knowledge, but only wish that our claims of knowledge should not go beyond reality.

Another element of truthfulness demands that there be no manipulation or use of facts for the purpose of making a wrong impression. By suppressing certain facts in a series and stating the others in certain ways it is possible to tell the exact truth in words and at the same time make a wholly wrong impression. Sentences may be made ambiguous on purpose, designed to make one impression on one class of readers or hearers and a wholly different impression on the minds of another party. It is needless to say that such juggling with words is incompatible with truth and unworthy of serious Christian debaters. It is impossible to emphasize too much the care that ought to be exercised to tell the exact truth, no more, no less, in all our discussions. In the heat of controversy, the virtue of truthfulness is often sorely tried, but no stress must be allowed to turn us from the truth. Let our controversies be less by the epithet and catch-penny methods. When controversy arises, as it must arise sometimes, let it be conducted on sound ethical principles.

The Psalms bid us "Look up." The Gospel says, "Trust Jesus." "Look up" and "Trust Jesus" will rid your heart and mind of worry. That is a short answer but a sufficient one. Most of our sorrow comes from looking ahead. We forecast the future and it is nearly always overcast. Jesus knew the heart of man and also the secret of its care when He said, "Take therefore no thought of the morrow." Daily trust is the source of daily peace. God is always saying, "To-day, we are always thinking 'To-morrow.'" When we get to living in God's "To-day" we will cease worrying over "our to-morrow." "As thy day so shall thy strength be," is the assurance. Let the prayer be "Give us this day our daily bread," and promise and prayer will put worry far from our lives.—Selected.

Mr. Whistler once painted the portrait of a distinguished novelist. When the portrait was finished, the sitter did not appear satisfied. "You don't seem to like it," Whistler said. The sitter said, in self-justification, "You must admit that it is a bad work of art." "Yes," Whistler replied; "but I think you must admit that you are a bad work of nature."—Ex.

When to Keep Still.

BY REV. THEODORE L. CYLLER, D.D.

"I was dumb; I opened not my mouth because thou didst it." So spake Psalmist David in what Ewald styles the most beautiful elegy in the whole Psalter. If we render the Hebrew very closely, it would read: "I was silenced; I will not open my mouth because thou hast done it." Why was the most melodious singer of those days silent? Was it because his heart was so utterly crushed that he could not speak? There are, indeed, many cases in which overwhelming grief has made the sufferer speechless. It is the most hopeless form commonly which grief can take. But in David's case the silence was from a totally different cause; he is kept silent by a filial submission to his heavenly Father's chastisements. The same submissive spirit prompted President Woolsey, of Yale College, to inscribe on the monument which covers the forms of all his children, swept from him at one stroke by the scarlet fever: "I opened not my mouth because Thou didst it."

When a true-hearted Christian comes up face to face with the tremendous fact that God is dealing with him, then trial assumes a totally different aspect. When he sees that it is God's hand which is put on his back, he is ready to put his own hand on his mouth, and keep still. Then he is ready to quiet himself as a child that is weaned of its mother. It is a glorious discovery that we make when we discern the hand of God in either the experience of a great joy, or of a great sorrow. An injury inflicted on us by a fellow-creature may arouse our resentment; we may scold him for his carelessness, or rebuke him for his unkindness. But when we recognize the fact that our Heavenly Father has administered the chastening stroke, then our duty is to practice a sweetly submissive silence. Sharp questionings will do us no good, for God keeps his own secrets. Rebellious murmurings will only chafe our already smarting heart. Push as far as we can, and press as hard as we choose, we cannot get beyond this tremendous truth—*God did it!* And when we reach that truth, and open our eyes to it and look at it just rightly, it teaches us why we ought to lock our lips in submissive silence.

1. The first thing we learn is, that an all-wise Father did it, and therefore there could have been no reckless blunder in the stroke. Of course, it is not possible for such a short-sighted creature as I am to know the why and the wherefore. I cannot comprehend the wisdom of God's dealings with me any more than your little boy can comprehend the inner workings of the clock on your wall. He looks at the face of the clock, and reads on it the letters "VIII." He knows that those letters mean eight, and therefore starts for school. The fact is enough for him, and he does not try to go behind the clock-face. God's providential orderings are wrapped in mystery; he is "a God that hideth himself." We have no right to demand explanations, and we would not get them if we did. "Be still, and know that I am God." This is not blind fatalism; it is intelligent trust that knows whom it is trusting. We cannot know this glorious and eternal truth about God unless we are "still"; and, on the other hand, that knowledge will tend to keep us still. No human parent feels bound to explain to his child the reasons for his conduct; and our Heavenly Father has never promised to answer all our questions; he has only promised to supply our wants, and faith most silently accept his word when he says that "all things work together for good to them that love God."

"Behind the dim unknown Standeth God within the shadow, Keeping watch above his own."

2. There is another precious truth wrapped up in the words: "Thou didst it." For it means not only that an all-wise, but a loving Father did it. That is a most blessed discovery; for we can be more willingly bear any trial when we are sure that love prompted the stroke. Love never wrongs us. Love never tortures us with wanton cruelty. Love never lays upon us one needless load;

every burden it ever puts on our backs is intended to make us stronger. The love that spared not his own Son, but delivered him up to die for us, all can be trusted behind the darkest mystery or the heaviest blow. Some Christian who is suffering the stroke of God's hand will probably say: "I cannot understand how a loving Father can treat me as he is now doing." My friend, this is not the world for clearing up mysteries, or receiving explanations from God. Here we see through a glass darkly—or, as the text literally reads, "in an enigma." Heaven is the place for explaining enigmas. There we are assured that "we shall know even as we have been known."

3. In this world the great purpose of our divine Teacher is the development of character. This is the school life. You and I are little scholars. If we had our own way we would not work out any problems except in addition and in multiplication. But our all-wise and loving Teacher sometimes sees us at awfully hard sums in division and subtraction, and they cut deep into our incomes, into our families, or into our cherished plans. When such a teacher as our Lord and Savior is speaking, his child should keep still. When he appoints us hard lessons, we should learn them. When he uses the rod of chastisement, we should submit. The hardest lesson to be learned is to let him have his way. Our brains are not big enough to comprehend the mysteries of Providence; but our hearts may trust God enough to say: "I am dumb; I will not open my mouth, because thou didst it."

This grace of silence under trial is one of the most rare and difficult graces; but it is one of the most pleasing to God, and most conducive to strength and beauty of Christian character. None of us loves to suffer, and we all shudder at the sight of the probe or the amputating knife. But when the infinite Love is engaged in cutting out a selfish lust or cutting off a diseased limb, our duty is to submit. "Keep still, my friend," says the surgeon to the patient in the hospital; "for restlessness may produce far more serious and aggravating processes." If the brave fellow is wise, he will say: "Doctor, go as deep as you choose; only be sure to fetch out the bullet." Ah, the battle-field often requires less courage than the hospital. The onset of service, with drums beating and bugles sounding, does not so test the mettle of our graces as to be thrown down wounded, or be commanded to lie still and suffer. To shout a bit of glory at the mouth of the cannon is easier than to put our hands on our mouths and be silent because "God did it." If he is silent as to explanations of trying providences, let us be silent in our filial submission. God knows what is best for us; that is enough.—Independent.

The late Archbishop Tait, of Canterbury, once made an effective use of a sermon. Driving down Hatfield Hill, after church, he was confronted by a runaway horse with a heavy drag, making straight for his carriage. He immediately threw a sermon in its face. The horse was so bewildered by the fluttering leaves that it swerved and passed; the driver regained control, the sermon was picked up, and the divine calmly proceeded on his way. "I don't know," he said to his companion, the Archbishop of York, "what my sermon did any good to the congregation to-day, but it was of considerable service to myself."

A QUIET hour spent with God at the beginning of the day is the best beginning for the toils and cares of active business. A brief season of prayer looking above for wisdom and grace and strength, and seeking for an outpouring of the Holy Spirit, helps us to carry our religion into the business of the day. It brings joy and peace within the heart. And as we place all our concerns in the care and keeping of the Lord, faithfully striving to do his will, we have a joyful trust that, however dark or discouraging events may appear, our Father's hand is guiding everything and will give the wisest direction to all our toils.—Methodist.



**SUNDAY-SCHOOL LESSON.**

SUNDAY, FEB. 14.

THE LORD IN GETHSEMANE.

Matthew 26:36-46.

MORRIS TEXT—"Not my will, but thine be done."—Luke 22:42.

"Then cometh Jesus with them unto a place called Gethsemane."—It was the night of his arrest, and the time was midnight or after. Leaving the upper room where the Lord's Supper was instituted, he and the eleven apostles went across the brook Kedron to a garden on the slope of Mt. Olivet, called Gethsemane, which means oil press. An enclosure is shown at Jerusalem to this day as the garden. This contains some very old olive trees, but they must belong to later date than the night of agony, because the Romans in the siege destroyed every tree in the neighborhood.

"Sit ye here while I go and pray yonder."—This he said to eight of the disciples who were left near the entrance of the enclosure. "And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy."—James and John and Peter were those among the apostles who came nearest the Lord. They were with him in the Mount of Transfiguration, and near him in the garden of sorrow. His hour was beginning, and the awful weight of his people's sins were pressing upon him. "My soul is exceeding sorrowful even unto death."—For he must tread the wine press of the wrath of God, and suffer to the uttermost all the penalty which a just and holy law would have inflicted upon the sinners in whose stead he stood. His agony was so great that his physical frame was being crushed by it, and an angel came and strengthened his body up to the need of endurance.

It is blasphemy to think that our Lord's agony was his shrinking from the physical death on the cross. His martyrs have gone to crucifixion with a smile on their lips—tied to the stake they have shown no faltering among the flames. And none of his creatures were ever so brave and strong as he. He was bearing them, and saw before him in darkening gloom the wrath of God—the punishment of the lost. And from that awful punishment, God as he was, he shrank. Nothing else could put before us so vividly the awful horrors of hell. How can men go on in careless indifference? "Tarry ye here and watch with me."—He went, Luke tells us, a stone's throw, or about 150 feet into the most secluded part of the garden. He first kneeled, and then fell on his face as he prayed.

"O, my Father, if it be possible, let this cup pass from me."—Was there no other way by which man could be saved? Must he drink the cup of God's wrath to the last drop, even that bitterest portion, the being forsaken by the Father? Ah, if that could have been spared him, all the other agony would have been easy in comparison!

He does not falter in his purpose to save men. But was there no other way than for him to suffer all a lost soul most suffer?

**"A Miss is As Good as a Mile."**

If you are not entirely well, you are ill. Illness does not mean death's door. It is a sense of weariness, a "tired feeling," a life filled with nameless pains and sufferings. In 90% of cases the blood is to blame. Hood's Sarsaparilla is Nature's corrective for disorders of the blood. Remember



Had any other thing known to Omnipotence have suffered to enable God to be just and yet the justifier of the sinner, the Father would not have suffered the great sacrifice to go on. Abraham might offer the ram—the Almighty could find no substitute for his Son.

"Nevertheless, not as I will, but as thou wilt."—Our Lord's prayer was not rejected. He only asked if man could be saved in any other way. There was no other, therefore he went a willing sacrifice. He lay down his life of himself.

"What, could ye not watch with me one hour?"—There is tender reproach in these words to Peter. Peter had boasted so little time ago that he was ready to die for his Lord, and behold! he had failed to watch with him one hour! Alas for the weakness of human nature. We all think we would do great things, and then fall ignobly in little ones.

"Watch and pray lest ye enter into temptation."—For temptation is always with us, and only by being on our guard and having the help of God can we guard against it. "The spirit indeed is willing, but the flesh is weak." By spirit and flesh are meant what Paul calls the new and the old Adam. The regenerated heart wishes to obey God's will, but the old nature remains to be guarded against. "He went away again the second time, and prayed, saying, If this cup may not pass away from me except I drink it, thy will be done."—A second and third time he prayed, the burden of his petition being a desire that men might be saved in some other way. But there was no other. Yet men think that God who spared not his own Son, will save them in some other way than by faith in that Son's atoning blood. Let those who hope some how or some way for mercy outside of the atonement, heed the lesson in this thrice-repeated prayer of the Beloved Son.

Three times he went, and at every return he found his disciples sleeping. Luke says their sorrow caused them to sleep, but their love should have caused them to watch. Had they watched and prayed instead of sleeping at their post, would they have forsaken him and fled as they did?

"Sleep on now and take your rest."—His agony was over for the present—he did not need them to watch lest he be interrupted, and he could watch while they slept. How long it was that he sat by while they slept we do not know, but it seems natural to assume that a few moments passed before he spoke again. "Behold the hour is at hand and the Son of Man is betrayed into the hands of sinners."

"I would think he spoke those words to the three, and that they went together to the place where the eight were sleeping, and the next words were spoken to them. He would go outside the enclosure of the garden to meet the traitor, but while yet he spoke Judas and his band were upon them.

**PROGRAMME.**

The following is the programme of missionary work at the Madison-avenue Baptist church, Orange-on, Ky., Feb. 18-22, 1901:

MONDAY 18, 7:30 P. M.

Devotional exercises opening every meeting. Opening hymn—All hail the power of Jesus' name. Address—The attitude of young people to church work—Rev. M. B. Adams.

TUESDAY 19, 7:30 P. M.

Address—Foreign Missions—Rev. E. E. Bomar, D.D., Assistant Secretary Foreign Mission Board.

WEDNESDAY 20, 7:30 P. M.

Address—A bird's eye view of missions—Rev. W. P. Harvey, D.D.

THURSDAY 21, 7:30 P. M.

Address—Baptists and missions—Rev. J. G. Bow, D.D.

FRIDAY 22, 10 A. M.

Meeting of the Executive Board North Bend Association. 2:30 P. M.—Address—the relation of District Missions to our other great missions—Rev. J. A. Kirtley, D.D.

7:30 P. M.—Address—Home Missions—Rev. Henry McDonald, D.D.

The public is cordially invited to all these meetings. Let our people get much good from these discussions.

B. F. SWINDLER, Pastor.

E. A. BURNS, S. S. Supt.

W. T. BROWN,

G. A. MCCracken,

Board members.

**COFFEE KNOCKED HIM.**

Don't drink coffee 4 hrs. after drinking 2 cups.

When coffee drinking affects a man's health so badly that he has to be put to bed for 4 hours after drinking 2 cups at dinner, it is high time he quit.

That was the experience of Mr. Hood, in Geneva, Mich. His wife writes: "I consider that Postum saved the life of my husband. For 2 years he had been troubled with his heart, and kept getting worse. I finally induced him to make the experiment of leaving off coffee and taking Postum Food Coffee, and he improved rapidly, but one day he drank two cups of strong coffee for dinner and had to lie on the bed four hours before he could move, since that time no coffee is used, but Postum altogether. He has entirely recovered his health, has no more trouble with his heart, and says he likes Postum better than he ever did like the old-fashioned coffee.

A number of our neighbors use Postum altogether to the exclusion of ordinary coffee. Once in a while I find a person who has tried Postum and does not like it, but always find, upon inquiry, that they tried to make it by boiling it 5 or 10 minutes, which absolutely will not do. It must be boiled 15 or 20 minutes after the boiling begins. Put in a little piece of butter to prevent it from boiling over, and you will have a delicious, palatable, and nourishing beverage." Ada Hood, Geneva, Mich.

Make yourselves nests of pleasant thoughts. None of us yet know, for none of us have been taught in early youth, what fairy tales we may build of beautiful thoughts, proof against all adversity—bright fancies, satisfied memories, noble histories, faithful sayings—treasure houses of restful and pleasant thoughts, which care cannot disturb nor pain make gloomy—houses built without hands for our souls to live in.—Ruskin.

**BURPEE'S FARM ANNUAL FOR 1901**

"QUARTER-CENTURY EDITION"  
Grand New Book of two hundred and twenty pages. Entirely rewritten at our famous PORTLAND, OREGON, FAIR—the largest Trial Grounds in America. New Directions for Culture, New Leaflets, New Necessities of unusual merit in both Vegetables and Flowers, Elegant New Colored Plates, The Quarter-Century Record of Progress, New Cash Prizes, and other New Features. The largest, most complete, and BEST SEED CATALOGUE ever published. Mailed for ten cents, which is less than cost per copy. Name this paper, send ten cents (silver or stamps) and with this great catalogue we shall send a 1-cent packet of either Burbank's Unique Floral Novelty or Burpee's wonderful, new dwarf, meaty, bright-red, earliest Tomato, "Quarter-Century."  
Should you object to paying ten cents for a good catalogue (even though it is worth a dollar), then write a postal card for Burpee's "SEED-SENSE" for 1901, a strictly business catalogue of ninety pages. W. ATLEE BURPEE & CO., PHILADELPHIA, PA.

**COLLEGES LITTLE AND BIG.**

We have heard so much of late years as to the tremendous importance of the "great university" that it occurred to us to look into the catalogues of some of these institutions endowed with five, ten, or fifteen millions apiece, and we may confess to having gotten no little amusement from our researches. The total enrollment in these new schools is something amazing, running up to 2,000, 3,000, 4,000 perhaps; but when we note that ever boy who is willing to take mandolin lessons for twelve weeks is counted somewhere to swell the total, and that in at least one institution over 1,000 were present but a single term out of the whole four which constitute the year, the amount of intellectual uplift gotten by the community from such an institution appeared a doubtful quantity. In one "university," endowed with more millions than the trustees seem willing to make known, out of 1,200 students there are only eleven undergraduates in the Greek course; and in another, notwithstanding sixteen departments into which the roll is divided, there appear between 600 and 700 students "unclassified." Out of less than 1,800 students in another university, whose endowments are said to be worth more than the whole invested wealth of Oxford, nearly 1,000 are put down as "in the English course." And these are the great educational syndicates to which all the old, established colleges of the country, which have educated our statesmen and trained our orators and equipped our diplomats, are to play second fiddle and to serve as mere "feeders." We have seen a good deal of wild-cat speculation, a good deal of real estate inflation, a good deal of "promoted" schemes from which the investors were promised uncounted fortunes; but we know no "boomer" so visionary and ridiculous as the one who wears a cap and gown and who thinks by simply multiplying the plant to build up "a great university" in a decade. In one of these new ready-made Sorbounes there is a theological department with 127 lectures courses; but as most of them are upon Arabic, Coptic and Assyrian literature, and only about one-half the divinity students have had even "a little Latin and less Greek," it is to be presumed the instructors have plenty of time for "original research." The course, for example, upon "The Egyptian Heathen Element in early Christianity" probably saves the faith of a great many persons, as the boy said in his composition "pins saved thousands of people's lives," "by not swallowing of 'em." The course is certainly a "very advanced" one; but it does not appear whether anybody is taking it; and it is quite certain that the young divinity students there who sign themselves "Sasio" and "Carrie" and "Clarisia" and "Maud" do not. The "eminent instructors," to sit at whose feet

is esteemed such a privilege, appear from the catalogues to have mostly graduated west of the Mississippi and to have received their honorary degrees from institutions west of the Missouri.—Interior.

**THINGS NEW AND OLD.**

Such is "The Trend of The Ages." It is new to the schools, but as old as the Bible and as time. No one can read this little book without feeling that he is up against something which claims his attention and that is fastening itself upon him; and, yet, he wonders why, if it is true, the truth should have been so long unknown. The idea that one unknown to fame should suddenly rise up, and, as Dr. Eaton expresses it, "cut the gordian knot which theologians have striven for centuries to untie," fairly takes one's breath away. Still, if Dr. Boyet had done no more than this he would be a benefactor. If, as one says, it removes some stumbling-blocks of long standing it is a lasting service to mankind. Theologians are slow to give up their stumbling-blocks, and the schools are slow to abandon their intellectual gymnastics. But here is a real contribution to religious literature. It is a simple historical interpretation of God's manifold and multiform plan in the spiritual trend of the ages and presents the harmony of contrast in the gradual recession from arbitrary miracle and predestination to an age of free grace and the freedom of life in man. In its bold, but simple statement of the truth weary minds find a resting place where the heart rests in the Word of God. Hundreds of passages which presented insurmountable difficulties become simple and luminous. The bride of the Christ stands complete in the inspired church at Jerusalem, and the Spirit joins in the invitation to all. The church upon the rock appears beyond the reach of denominational strife, and the certain coming of a golden age inspires the reader with a new belief and a new feeling of gladness.

Many are writing to the author and saying, "Your interpretations were so new to me, I am reading it the second time." Some say, "I now see clearly what I had vaguely thought of before." Others say, "I see, read and understand the Bible as never before." In six weeks since the book came from the press it has found its way to all parts of the country, and orders have come from other countries. The prophecy of the *WARRIOR REFORMER* and the *BAPTIST AND REFLECTOR*, that it would be widely read, is already fulfilled. "The Trend of The Ages" is not a commentary, but a bold statement of truth concerning the kingdom of heaven which outlines the great body of Bible teaching, and provokes thought and study. Send fifty cents to John H. Boyet, D.D., 2118 Third Avenue, Louisville, Ky., and get one of the most unique productions which has appeared for many a day.

### Why Millionaires Can't Stop Making Money

Several articles by well known millionaires, showing the responsibilities carried by capitalists; the difficulties of keeping investments on a sound basis; and the impossibility of retiring without sacrifice. In this week's (February 16) number of

### THE SATURDAY EVENING POST OF PHILADELPHIA

Sent to Any Address Three Months (10 issues) on Trial on Receipt of Only 25 Cts.



We will also send, without charge, a copy of each of the two books, "The Young Man and the World" and "The Making of a Merchant." These books are reprints of the best of the famous series of articles for young men which appeared in the Post, written by such well known men as ex-President Cleveland, Senator Beveridge, former Senator John J. Marshall, Field & Co., Robert C. Ogden, of Waukegan, and others.

The Curtis Publishing Company, Philadelphia, Pa.

### CANADIAN LETTER.

Now is the time when many of our churches engage in evangelistic work, and usually the best results of the year are reaped during these periods. The feeling, however, seems to be growing in favor of steady, forward work all the year round, rather than spasmodic efforts at one season. Special efforts have been made with satisfactory results on many fields, neighboring pastors helping each other in some cases, an arrangement which always tells for good.

The denomination has lately sustained a severe loss in the death of Rev. Joshua Denovan, LL.D., an aged brother of sterling work. He was in theology a strong Calvinist, a bold, fearless and most effective preacher; he held most important pastorates, and always left his mark on the congregation he served. A committee has been appointed to get out a memorial volume of his life, which it is quite certain many of his admirers will desire to have.

A great wave of sorrow has swept over the Dominion in the death of our beloved Queen. The whole country has gone in mourning, and in every church a memorial service has been held or special reference to the sad event. In the large centers united services have been held in the most spacious edifices, and in most cases many hundreds could not get in. Canadians are intensely loyal, and were justly proud of their noble and exemplary ruler, and while they sorrow deeply her great loss, they thank God for her long and useful reign, and most devoutly pray that her son may worthily follow in her honored footsteps. From the depths of our hearts we say, "God save the King, and long may he reign."

It has been found for some time past that the work of visiting the churches in the interests of Home Missions was too much for Supt. McKwen. The Board has, therefore, appointed Rev. O. J. Cameron as assistant superintendent of Home Missions, and

he is now engaged in canvassing the churches in that interest, and meeting with a hearty reception everywhere. This branch of our work has always had a warm place in the hearts of the denomination; it has been wonderfully successful in the past, and it is confidently hoped that the new century will witness a greater advance than ever along these important lines.

Supt. Vining is also busy among the churches of the East on behalf of Northwest Missions; and S. C. Brown is in the Owen Sound district to push the interest of Foreign Missions; while Grand Ligne is calling loudly for extra help to build a much needed extension to the Feller Institute; so our church members will need to put their hands deep down into their pockets to meet all the demands.

Our latest missionary to India, Dr. A. W. Woodburne, with his wife, has arrived, and gives us in this week's Baptist his first impressions of the scene of his future labor. The things that strike him most deeply are the immensity of the population and their deep and awful depravity. He thinks the churches at home need to send out missionaries by the thousand, instead of by the two, to meet the fearful need there so manifest.

Rev. W. H. Cline, B.D., of Paris, Ont., who has for some years conducted the expository portion of the Sunday school lesson in the Canadian Baptist, has been placed on the editorial staff. He is eminently fitted for the position, and his influence is sure to be seen in the increased efficiency of our neat and useful little denominational organ.

The work in our new college of the West, at Brandon, is making praiseworthy progress under the enthusiastic leadership of Principal McDermaid; 110 students are registered, and enlargement is looked for right along. Their new building is to be finished in the fall, and with that the college is sure to enter on an era of increased prosperity.

Few changes in the ministry have taken place lately. Rev. Geo. T. Weble has moved from Brampton to Parkdale, Toronto;

### \$600 FOR \$1.00

A Profitable Investment.

Jno. Blakely of W. Lebanon, Pa., reports that he got more value from \$1.00 worth of Grape-Nuts food than from \$600 spent in noted hospitals, trying to get well from stomach trouble. He says: "After all my experience, I had to come home thinking there was no cure for me. I was so weak and nervous I could hardly walk, and for three years I hadn't a good night's sleep. I was run down until I only weighed 120 pounds."

"I commenced using Grape-Nuts about a year ago and now I weigh 183 pounds and can do as good a day's work as any one. When I go to bed I sleep all night peacefully and am refreshed in the morning. I use Grape-Nuts food every day and know it is the greatest blessing that ever was sent to suffering humanity. I believe if it had not been for this food I would have been under the sod before this." There is a reason. No food in existence contains, in a concentrated form, the elements that will rebuild the nerve centers and the brain, as Grape-Nuts, and the beauty of the food is that it is perfectly cooked at the factory and by the process of manufacture is predigested in a natural way, therefore requires but trifling power of the stomach to digest it.

Rev. A. O. Baker, from Sawyerville, Quebec, to Wallaceburg, Ontario; Rev. S. J. Farmer, from Petrolia to the First church, Brantford; and Rev. D. Hutchinson, after a pastorate of over fifteen years, is moving from Park church, Brantford, Ont., to Monckton, N. S. There are a few churches vacant, but plenty of men to fill them.

THOS. W. CHARLESWORTH, London, Ont.

DR. A. C. CAPERTON.

On account of my intimate relations with him during the last few years of his life, I feel that I want to come with uncovered head among those who weep and speak and pay a small tribute of respect to my dead friend.

While at Leitchfield I was his pastor. He often came to see me, advise, and counseled with me. He always seemed cheerful and hopeful, and yet sometimes he unburdened his great old heart and gave me a glimpse of his grand inner-life, with its necessary burdens and cares. At such times I was impressed with his greatness. He was truly a great man in many respects. As another has truly said, he was a man of great energy. He was never idle. He always did with all his might what his hands found to do. He was a man of great mind. He had a strong and clear conception of the truth. He was a man of great faith. In all of his adversity his faith in God never wavered. He was a man of great heart. He loved God and his fellow-men. I think it might be truly said that his life was one great battle. He had no easy places. Even in his greatest seeming prosperity God placed him in the front of the battle. Yet his life was a succession of victories from the beginning to the end, and I believe the closing years was, in the purpose of God, a fitting end to a great life, and a fitting test of his hope, faith and love.

Perhaps some will think that in his later years he did not do much worthy of notice or commendation, but he did. It was in these later years that he showed his true greatness. It was then he met his greatest foe, fought his greatest battles, won his greatest victories. This period of his life was his Gethsemane, his Isle of Patmos, yet he was faithful. We can but highly commend his example in early and middle life when with great strength and courage he stood at the head of the column. We likewise should emulate his example in his old age when he graced the ordinary walks of life with humble, cheerful submission to the will of God. Let us accord him the place that he should have in the history of our denomination, for we of the South who live after him, though we may be unconscious of the fact, will, in some way, be benefited by his life. I am proud of the fact that I was his pastor. I am glad that he was my friend. His words commending my humble effort to preach the Gospel will ever echo in my heart, for "He being dead yet speaketh."

J. W. VALLANDIGHAM, Shelbyville, Ky.

### MARRIED.

At the residence of the bride's father, Deacon Geo. B. Martin, Corydon, Ky., Thursday afternoon, February 7, 1901, in the presence of a large assembly of relatives and friends, Miss Charlie Allen Martin was married to Mr. And G. Sigler, of Jonesboro, Ark. The ceremony was performed by the writer, a service

# WOMAN'S KIDNEYS.

## Women as Well as Men Suffer and Are Made Miserable by Kidney and Bladder Troubles.

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

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

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

Mrs. H. N. Wheeler, of 117 High Rock St., Lynn, Mass., writes on Nov. 1, 1900: "About 18 months ago I had a very severe spell of sickness. I was extremely sick for three weeks, and when I finally was able to leave my bed I was left with excruciating pains in my back. My water at times looked very like coffee. I could pass but little at a time, and then only after suffering great pain. My physical condition was such that I had no strength and was all run down. The doctor told my kidneys were not affected, and wrote:



Did Not Know I Had Kidney Trouble. I somehow felt certain that my kidneys were the cause of my trouble. My doctor, Mrs. C. E. Littlefield, then advised me to give Dr. Kilmer's Swamp-Root a trial. I procured a bottle and took of three days continued to get better. I followed up that bottle with another, and at the completion of this one my kidneys were completely cured. My strength returned and to-day I am as well as ever. My business is that of a confectioner. I am one of the few who get the time, and have to use much energy in getting around. My cure is therefore all the more remarkable, and is exceedingly gratifying to me."

Mrs. H. N. WHEELER.

### How to Find Out If You Need Swamp-Root.

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

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

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

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

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

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

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

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

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

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

that was cheerfully rendered, especially as he had rendered a similar service for three other members of the same family years ago, when pastor of the Corydon Baptist church, of which the entire family are members. IVAN M. WISS, Pres. Ohio Valley College.

### WANTED.

WANTED—Girl to cook and do general household work. Good home. Address John Morrison, in care WESTERN RECORDER.

WANTED—A nice opening for a Baptist jeweler of moral worth, in a Kentucky town of 1,500 inhabitants. Address this office.

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HE KNOWS.

Just why I suffer loss I cannot know. I only know my Father Will's it so. He leads in paths I cannot understand. But all the way I know is wisely planned. My life is only mine That I may use. The gifts He lendeth me As He may choose. And if in love some boon He doth recall, I know that unto Him belongeth all. I am His child, and I Can safely trust; He loves me and I know That He is just; Within His love I can securely rest, Assured that what He does for me is best. -Presbyterian Journal.

OUR PULPIT.

LOVE'S COMMENDATION.

BY O. H. SPURGEON.

But God commendeth his love to us, in that, while we were yet sinners, Christ died for us.—Romans 5:8.

1. First, it is the highest commendation of love, that it was Christ who died for us. When a sinful man erred from his Maker it was necessary that God should punish his sin. He had sworn by himself, "Thou shalt die; and God with reverence to his all-holy name be it spoken—could not swerve from what he had said. He had declared on Sinai that he would by no means clear the guilty; but inasmuch as he desired to pardon the offending, it was necessary that some one should bear the sufferings which the guilty ought to have endured, that so by the various substitution of another, God might be "just, and yet the justifier of the ungodly." Now, the question might have arisen, "Who is he that shall bear the escape of his man's offense? Who is he that shall bear his transgressions and take away his sin?" Had it been an archangel who had died for us, it would have been a theme for gratitude; had it been merely a good and holy man who had shed his blood, we might have kissed his feet and loved him forever; but seeing that he who groined upon the tree was none other than the Almighty God, and that he who sweated in the garden while he was man, was still none other than one person of the all-glorious Trinity, it is indeed love's highest commendation that Christ should die. Roll that thought over in your mind; ponder it in your meditations; weigh it in your hearts. If you have right ideas of God-head, if you would know what Christ is, if you can conceive him who is the everlasting God, and yet the man—if you can picture a him, the pure, holy, perfect creature, and yet the everlasting Creator—if you can conceive of him as the man who was wounded, and yet as the God who was exalted forever—if you can picture him as the Maker of all worlds, as the Lord of providence, by whom all things exist and consist—if you can conceive of him now as robed in splendor, surrounded with the choral symphonies of myriads of angels, then, perhaps, you may guess how deep was that stride of condescension, when he stepped

from heaven to earth, from earth to the grave, from the grave down, it is said, into the lowest "sheol," that he might make his condescension perfect and complete. "He hath commended his love" to you, my brethren, in that it was Christ, the Son of God, who died for us.

2. The second part of the first commendation lieth here, that Christ died for us. It was much love when Christ became man for us, when he stripped himself of the glories of his Godhead for awhile, to become an infant of a span long, slumbering in the manger of Bethlehem. It was no little condescension when he divested himself of all his glories, hung his mantle on the sky, gave up his diadem and the pleasures of his throne and stooped to become flesh. It was, moreover, no small love, when he lived a holy and a suffering life for us; it was love amazing, when God with feet of flesh did tread the earth, and teach his own creatures how to live, all the while bearing their scoffs and jests with cool, unangered endurance. It was a little favor of him that he should condescend to give us a perfect example by his spotless life; but the commendation of love lieth here—not that Christ lived for us, but that Christ died for us. All that death could mean Christ endured; he yielded up the ghost, he resigned his breath; he became a lifeless corpse, and his body was interred, even like the bodies of the rest that died. "Christ died for us." Consider the circumstances which attended his death; it was a death of ignominy, for he was put to death by a legal slaughter; it was a death of unutterable pain, for he was crucified; and what more painful fate than to die nailed to a cross? It was a long, protracted death, for he hung for hours, with only his hands and his feet pierced—parts which are far away from the seat of life, but in which are situated the most tender nerves, full of sensibility. He suffered a death which for its circumstances still remains unparalleled. It was no speedy blow which crushed the life out of the body, and ended it; but it was a lingering, long and doleful death, attended with no comforts and no sympathy, but surrounded with scorn and contempt. Picture him. They have hurled him on his back; they have driven nails through his hands and his feet; they have lifted him up. See! They have dashed the cross into its place. It is fixed. And now behold him! Mark his eyes all full of tears; behold his head hanging on his breast. Ah! mark him, while suffering, with her black wings, fans his cheek with flame. Behold him while he seems all silently to say, "I am poured out like water; all my bones are out of joint; I am brought into the dust of death." Hear him when he groans, "I thirst." Above all, listen to him, while he cries, "Eloi, Eloi, lama sabachani?" My words cannot picture him; my thoughts fail to express it. No painter ever accomplished, nor shall any speaker be able to perform it. Yet I beseech you regard the royal sufferer. See him, with the eye of your faith, hanging on the bloody tree. Hear him cry, before he dies, "It is finished." See, from his head, his hands, his feet, and love flow mingling down; Did or such love and sorrow meet, Or thence compose so rich a crown? Bethink you that if you are saved it is something to you, for the blood which trickles from

his hands distills for you. That frame which writhes in torture writhes for you; those knees, so weak with pain, are weak for you; those eyes, dripping with showers of tears do drop for you. Ah! think of him, then, ye who have faith in him; look to him, and as many of you as have not yet believed, I will pray for you, that you may now behold him as the expiation of your guilt, as the key which opens heaven to all believers.

Our second point was this: "God commendeth his love toward us," not only because Christ died for us, but that Christ died for us while we were yet sinners.

Let us for a moment consider what sort of sinners many of us have been, and then we shall see it was marvelous grace that Christ should die for men—not as penitents, but as sinners. Consider how many of us have been continual sinners. We have not sinned once, nor twice, but ten thousand times. Our life, however upright and moral it has been, is stained by a succession of sins. If we have not revolted against God in the outward acts which proclaim the prodigal to be a great sinner, yet the thoughts of our heart and the words of our lips are swift witnesses against us that we have continually transgressed. And O! my brethren, who is there among us who will not likewise confess to sins of act? Who among us has not broken the Sabbath day? Who among us has not taken God's name in vain? Who of us shall dare to say that we have loved the Lord our God with all our heart, with all our soul, and with all our strength? Have we never, by any act whatsoever, showed that we have coveted our neighbor's goods? Verily I know we have; we have broken his commands, and it is well for us to join in that general confession—"We have done those things which we ought not to have done; we have left undone those things which we ought to have done, and there is no health in us." Now, the sweet thought is, that Christ died for us, while he knew that he should be continual transgressors. Men, brethren and fathers, he did not die for you as those who have committed but one fault, but as those who were emphatically "sinners" of years' standing, some of you sinners who have persevered in a constant course of iniquity. As sinners we are redeemed, and by it we become saints. Does not this commend Christ's love to us, that he should die for sinners, who have dyed themselves with sin as with crimson and with scarlet, great and continual sinners.

Note again, he has died for us although our sins were aggravated. O! there are some of us here who are great sinners—not so much in the acts we have performed, as in the aggravation of our guilt. I reckon that when I sin, I sin worse than many of you, because I sin against better training than many of my hearers received in their youth. Many of you, when you sin, sin against faithful ministers and against the most earnest warnings. It has been your wont to sit under truthful pastors; you have often been told of your sins. Remember, sire, when you sin against the convictions of your conscience, against the warnings of your friends, against the enlightenment of the times and against the solemn monitions of your pastor, you sin more grossly than others do. The Hottentot sinnerth not as the Briton doth. He who has been brought up in this land may be openly more right-

eous, but he may be inwardly more wicked, for he sins against more knowledge. But even for such Christ died—for men who have sinned against the woeings of his love, against the strivings of their conscience, against the invitations of his Word, against the warnings of his providence—even for such Christ died. And therein he commendeth his love toward us, that he died for sinners. My hearer, if thou hast sinned, do not therefore despair, it may be he will yet make thee rejoice in his redemption.

Reflect again. When we were sinners we were sinners against the very person who died for us. 'Tis strange, 'tis passing strange, 'tis wonderful," that the very Christ against whom we have sinned died for us. If a man should be injured in the street, if a punishment should be demanded of the person who attacked him, it would be passing strange if the injured man should for love's sake bear the penalty that the other might go free; but it was even so with Christ. He had been injured, yet he suffers for the very injury that others did to him. He dies for his enemies—dies for the men that hate and scorn him. There is an old tradition, that the very man who pierced Christ's side was converted; and I sometimes think that peradventure in heaven we shall meet with those very men who drove the nails into his hands and pierced his side. Love is a mighty thing; it can forgive great transgressors. I know my Master said, "Begin at Jerusalem," and I think he said that because there lived the men who had crucified him, and he wanted them to be saved. My hearer, hast thou ever blasphemed Christ? Hast thou ever mocked him and scoffed at his people? Hast thou done all thou couldst to emulate the example of those who spat in his holy face? Dost thou repent of it? Dost thou feel thou needest a Saviour? Then I tell thee, in Christ's name, he is thy Saviour; yes, thy Saviour, though thou hast insulted him—thy Saviour, though thou hast trampled on him—thy Saviour, though thou hast spoken evil of his people, his day, his word, and his Gospel.

Once more, let us remember that many of us as sinners have been persons who for a long time have heard this good news, and yet have despised it. Perhaps there is nothing more wonderful in the depravity of man than that it is able to forget the love of Christ. If we were not so sinful as we are, there is not one of us here this morning who would not weep at the thought of the Saviour's love, and I believe there is not a solitary man, woman or child here who would not say, "I love thee, O my God! because thou hast done so much for me." It is the highest proof of our depravity that we do not at once love the Christ who died for us.

Further, to illustrate my text, let me remark again that inasmuch as Christ died for sinners, it is a special recommendation of his love—the following reasons: 'Tis quite certain that God did not consider man's merit when he died; in fact, no merit could have deserved the death of Jesus. Though we had been holy as Adam, we could never have deserved a sacrifice like that of Jesus for us. But inasmuch as it says, "He died for sinners," we are thereby taught that God considered our sin and not our righteousness. When Christ died, he died for men as black, as wicked, as abominable, not as good and ex-



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### A Preacher's Discovery.

A Prominent Minister of Atlanta, Ga., Has Discovered a Wonderful Cure for All Catarrhal Diseases.

Rev. J. W. Blosser, M. D., of Atlanta, Ga., is the discoverer of a successful remedy for the cure of Catarrh, Deafness, Bronchitis and Asthma. It consists of a combination of medical herbs, roots and leaves, which are smoked in a common clean pipe—the fumes being inhaled into the throat and lungs and exhaled through the nose. While the manner of its use is simple, yet, no other means can reach and cure the disease in all its forms. Dr. Blosser offers to mail three days' sample to any sufferer who will write to him for it. If your case is a stubborn one and you desire special advice he makes no extra charge. This remedy has met with wonderful success curing cases of 15, 20 and 25 years standing. If you wish a box containing 8 months' treatment, send \$1.00, and it will be forwarded, postage paid. Address Dr. J. W. Blosser, 116 Broad St., Atlanta, Ga.

## AMONG THE CHURCHES

### LOUISVILLE.

Walnut-st.—Pastor Eaton preached on "Missions," and on "The second coming of Christ." Two joined by letter.

Broadway—Pastor Jones preached on "A message to the church," and "A message to the press." Five received for baptism and baptised since last report.

Chestnut-street—Pastor Weaver preached on "The communicant's hope," and on "The superior friend." One joined by letter.

East—Pastor Felix preached on "Seeking and finding God." At night there was a testimony meeting. Protracted meeting in April, in which Bro. Whitcomb Brougier, of Chattanooga, will aid.

McFerran Memorial—Pastor Hamilton preached on "Joyous distress," and on "First steps toward ruin." Three joined by letter. Dr. Dixon unable to come. The meeting will begin, however, first Sunday in March.

Twenty-second and Walnut—Pastor Dement preached on "One thing I do," and on "One thing I know." Three received by letter, four for baptism and two baptised.

Chilton—Pastor Foster preached on "Types," and on "Christ seeking the lost."

East Mead—Pastor Cooper preached on "The excellent name," and on "The resurrection."

Franklin-street.—Pastor Jenkins preached on "The uplifting of Christ, the object and the means." Meeting to be held in April.

Highland.—Bro. J. W. Warder preached on "Christ's being with us," and on "The prudent steward." Last week we should have said that Bro. Dawes entered on his 7th year, and he had seen all other city churches charge pastors except Chestnut-street and Walnut-street.

Logan-street.—Pastor Montgomery preached on "The Christian's hope," and on "Hall." Congregations better than ever. Meetings nightly for five weeks past and continued.

Parkland.—Bro. C. T. Willingham preached on "The only Saviour," and Bro. Dargau preached on "Troubled hearts comforted."

Portland-avenue.—Pastor Traile preached on "Walking with God," and on "Missions."

Southgate-st.—Bro. Bruce preached on "Bringing in tithes," and Bro. Gates on "The way of the transgressor is hard." Pastor McFarland was indisposed.

Third-ave.—Brother E. Y. Mullins preached on "Service," and Bro. Jno. B. Becker was ordained deacon. Pastor Boyer preached at night on "Giving." Pastor Boyer has recovered from the grip.

Twenty-sixth and Market—Pastor Thompson preached on "Prayer for increase of faith," and on "Tithing." One restored.

Highland Park—Pastor McOlen-don preached on "Forgiveness," and on "The Heavly Home." One received by letter.

Oakdale—Pastor Hill preached on "Having the mind of Christ," and on "The faithful saying."

The Point.—Pastor E. B. Farrar preached on "A regenerated church," and on "Man's duty to God."

Hope Mission—Pastor Bruce reported 19 professions during the week. Bro. C. M. Thompson presented an interesting paper on the greatest evils of the city and how we as Baptists should act in regard to them: Intemperance, Sabbath desecration and gambling were the three evils specially dwelt upon. The paper was followed by discussion.

Dr. E. E. Bonar, of the Foreign Mission Board addressed the Pastors' Conference on the work. Already the Board has passed the limit of 100 missionaries beside native helpers. We have had a larger gathering in foreign fields than any other denomination. There is a deepening feeling of interest in foreign missions. Our missionaries in China are returning, their fields in advance of the establishment of peace. The Board needs \$200,000 for the current year.

### SEMINARY NOTES.

Dr. Hawes led the prayer-meeting Thursday night. His remarks on "We would see Jesus" were very fitting and helpful.

Bro. H. B. Folk attended the marriage of his brother, Mr. Beau Folk, in Nashville last week.

Bro. Earle D. Sims lectured Thursday night at Chestnut-street church to a very appreciative audience.

Bro. O. L. Powers has been called to the church at Brownsboro, Ky.

We are glad to see the smiling countenance of our chairman, O. O. Brown, returned from Missouri one day last week.

Bro. J. A. Jenkins and Hal F. Buckner have returned from Lamb Ind., where they have been engaged in a meeting. They report a fine time in every way. Eight were received for baptism.

On account of the absence of Pastor J. C. Taylor of Parkland church, Bro. C. T. Willingham preached in the morning and Dr. E. C. Dargau at night.

We regret to learn that Dr. McGlothlin is sick with la grippe. We trust that he may be with his classes soon.

Bro. E. W. Smith came back Monday from his church at Monterey with a glad heart and happy face. His church there has about completed their new building, and hope to dedicate it in a short time. He reports progress all along the line.

We learned the early part of the week that Bro. L. F. Groves had been quite sick at Elrod, Ind., where he went several weeks ago to hold a meeting. We are glad to tell his friends that he is much better, and able to be out again.

Bro. U. S. Thomas is engaged in a meeting with the pastor of the church at Irvington, Ky.

Supplies for Sunday: S. H. Tabb, Young's Creek, Ky.; J. A. Jenkins, Irvington, Ky.; C. E. Taylor, Owensboro, Ky., and W. J. Peck, Rescue Mission, city.

The services at East church Sunday night were very unique and interesting. Instead of preaching, as is usual, the meeting was turned into an old-fashioned experience meeting, during which many who have been saved through the efforts of our missions in the city related how God graciously blessed their souls. Those who attended from the Seminary said that it was a great spiritual feast.

Bro. Louis Eristow led the missionary meeting Monday night. His subject was "Cuba."

We have been informed that Dr. Thom. Hume, of North Carolina, will preach the baccalaureate sermon this spring. We hail his coming with delight. Wm. W. Hoanex.

### THE STATE.

Bethlehem church, Allen county, has a number of members who are fore lost. We offer our congratulations, and wish the church "many happy returns."

Pastor H. W. Virgin leaves Lagrange to become pastor at Middleboro. We are glad he does not leave the state.

Bro. W. T. Underwood writes from Campbellville: "Have been reading the Beacon for forty-five years, and like it better and better as the years come and go. I begin with the editorial, then news from the churches, then items of interest, then back to the first page and take it as it comes."

Pastor T. H. Coleman writes: "I have resigned at Elrod and accepted work at Perryville. Will now divide my time between that church and Huesonville. Danville is midway between the two churches, and I will locate there."

Bro. E. A. LaRae writes from Levine: "The Baptist preachers of the Green county have organized a monthly conference. They met Feb. 4th in their first session. Their reports show the churches alive in the main, and an encouraging outlook. This is an experiment with us, and our hope is to get in closer touch and co-operation with each other in our work, that the cause may be advanced in our midst."

We are pleased to hear of the success of Bro. W. J. Couch, of Fulton, in protracted meetings. He is a good preacher, and a brother no laborer with strong faith in the promise of God.

Pastor W. H. Ryals, of Richmond, while in Louisville last week called at our office. From him we learned that his churches are doing well. He preaches every Sunday night in Richmond, and the first and third Sunday morning, and preaches the second Sunday morning at Waco, and the fourth Sunday morning at Kingston. Brother Ryals is one of our best preachers and pastors.

Bro. H. Veech writes from Leitchfield: "On February 7th I closed a meeting in Leitchfield, Ohio county. I was alone 7 days, and I contracted a cold, so I was unfit for anything. I wired Elder Joseph Duggins, of this place, who came on Sunday and did all the preaching. I never was surrounded with such as I am here. He called this a rare event."

January, 1901, receiving the call unanimously on the first ballot. The meeting was so what it should have been: church partially revived, one converted. This church is from two to three miles from the city. The situation which is all lifeless in a measure. This church is in the eastern part of the county. It has had

## What Shall We Eat

### To Keep Healthy and Strong?

A healthy appetite and common sense are excellent guides to follow in matters of diet, and a mixed diet of grains, fruits and meats is food for the body. It is the only diet that claims made by vegetarians and food cranks generally.

As compared with grains and vegetables, meat furnishes the most nutriment in a highly concentrated form and digested and assimilated more quickly than vegetables or grains.

Dr. Julius Remuson on this subject says: Nervous persons, people run down in health and of low vitality should eat plenty of meat. If the digestion is too feeble at first it may be easily strengthened by the regular use of Stuart's Dyspepsia Tablets after each meal. Two of these excellent tablets taken after dinner will digest several thousand grains of meat, egg and poultry in three or four hours, while the malt diastase also contained in Stuart's Tablets cause the perfect digestion of starchy foods, like potatoes, bread, etc., and no matter how weak the stomach may be, no trouble will be experienced in their regular practice.

The use of Stuart's Dyspepsia Tablets because they apply the pepsin and diastase so necessary to perfect digestion, and any form of indigestion and stomach trouble except cancer of the stomach will be overcome by their daily use. That large class of people who come under the head of nervous dyspepsia should eat plenty of meat and insure its complete digestion by the systematic use of a safe, harmless gastric medicine like Stuart's Dyspepsia Tablets, composed of the natural digestive principles, pepsin and diastase, which actually perform the work of digestion and give the abused stomach a chance to rest and to furnish the body and brain with the necessary nutrients. Cheap cathartic medicines, macquerading under the name of dyspepsia cures are useless for relief or cure of indigestion because they have absolutely no effect upon the actual digestion of food.

Dyspepsia in all its forms is simply a failure of the stomach to digest food, and the sensible way to solve the riddle and cure the indigestion is to make daily use at meal time of a safe preparation which is endorsed by the medical profession and the Board of Health, and is based on the principles, and all this can truly be said of Stuart's Dyspepsia Tablets. All druggists throughout the United States, Canada and Great Britain sell them at the uniform price of fifty cents for full treatment.

the following pastors: Bro. A. B. Miller, of Little Rock, Ark.; Bro. A. T. Miller, who is now in South Carolina; Bro. W. A. Miller; Bro. J. M. Jarnagin, Hoesville; Bro. T. C. Davis, who is the only one taking the Beacon; Bro. N. Jarnagin, of Beaver Dam; Bro. J. B. Rodgers, who is now at Meack, Ill., was pastor a short time, and gets the credit for the splendid home of worship of which I am proud. Bro. M. M. Hampton, who was their last pastor, departed this life some months ago, since which time the church has been without a shepherd. It belongs to Jasper River Association, but was not represented at the last annual meeting of the Association. There is a great lack of interest in many parts of the State that I have visited in the last nine months."

### OTHER STATES.

Pastor E. D. Solomon writes enthusiastically of his work in Clarksville, Miss.

The Southside church, Birmingham, Ala., of which Bro. H. B. Davidson, who is so warmly loved in this state, is pastor, has paid off its debt. It has done more. It has bought land adjoining the church lot, raising nearly the whole amount of \$5,000 at the first collection. The building will be used for various charitable purposes.

Pastor Henry R. Bohraam writes from Biewart, Ala.: "I am being greatly blessed over here at Biewart. I am beginning on my third church building since I have been over here. At Mr. Hebron, we enjoy one church, also at Moundville, we enjoy reading the old paper. I think that it is the best paper in the South. I am glad that it stands for our doctrine. The Lord bless you."

Bro. Charles D. Lee, clerk Spencer Mountain Baptist church, North Carolina, writes: "Eid. E. L. Smith, our beloved pastor, was compelled to resign the care of our church on account of bad health. The climate of our community did not suit his general health. He has moved to Brooklyn, S. C., and accepted the care of the First Baptist church there. Smith was our pastor for three years. He won the love and esteem of our people. He is a powerful preacher of the true Gospel, and makes no attempt to preach popular sermons to tickle the great number of people who do not like to hear of sin and his square from the shoulder, and the large contributors to the church treasury receive no favors at his hands any more than the humblest. He is not in the habit of painting a rosy picture of the world, but is a man of character, but refers to the sins and the omissions of the people. Bro. Smith is under a good character, and bids fair to do a good work in the Master's cause. He deserves the love, respect and support of all God's children, and especially the Baptist. He is an affliction to our people. We commend him to the Christian fellowship of all our sister churches. May God give him solace for his hire and heaven for his eternal home."

Thirty-three have been added to the fellowship of the Mt. Zion church, La., as the result of a 11-day meeting.

Eid. C. B. Burgess held a meeting in the Red River church, La. which closed with 14 additions to the fellowship of the church.

The church at Perry, Texas, has been practically disbanded for five years. Eid. W. D. Holloway held a meeting there. He found three members of the old church, and 11 others were added.

A 10-days' meeting in the Chilton church, Texas, resulted in 12 professions of religion and 11 additions to the fellowship of the church.

A three-weeks' meeting in the Auliville church, Lafayette county, Mo., resulted in 14 additions to the fellowship of the church. Among those baptized were two who had been Presbyterians.

A meeting in the Fellowship church, Ala., resulted in 33 additions to the fellowship of the church.

Twenty-eight have been added to the fellowship of the Barfield church, Ala.—26 by experience and baptism.

A meeting in the Monroe City church, Mo., resulted in 45 additions to the fellowship of the church.

### MARRIED.

Mr. R. L. Goucher, of Nicholasville, and Miss Lena Slaughter, of Ireland, were married at the home of the bride's parents, January 15, by the writer. The bride is an accomplished young lady, and recently a resident of Georgetown. Mr. Goucher is a very prominent grocer of Nicholasville. W. T. Ellis.

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### DR. JAS. ALLEN SHUTTLEWORTH.

We mentioned last week the death of our honored and venerable friend, Dr. James Allen Shuttleworth, of Pleasant Hill, near Knoxville, Mo. He was in his 88th year, but his mind was clear and vigorous to the last.

He was a native of Marion county, Ky. Growing to manhood, he settled and married in Campbellville, where he entered upon the practice of medicine, and where he gave his heart to the best and most interesting fellowship of the Baptist church there. It was in 1859 that Mrs. Shuttleworth died, and within a few years since, it was necessary to build a new Baptist home of worship there. Her son, Mr. James A. Shuttleworth, one of the leading business men of Louisville, contributed a handsome sum, and the new building was made a memorial of her.

At the close of the war he came to Louisville, and became joint owner of the WESTERN RECORDER, along with Isaac M. W. Ferrill, who passed to a better land only a few weeks ago. By his energy and tact the paper was greatly built up and its circulation and power increased.

In 1868 he removed to Pleasant Hill, Mo., where he resumed the practice of medicine, which he continued up to five years ago, when the infirmities of age made it necessary for him to retire from professional work.

Dr. Shuttleworth was a devout Christian and a staunch Baptist. He took the liveliest interest in denominational and general religious matters. He had not only the courage of his convictions, but, what is far rarer, he had the courage to have convictions. He felt that a handsome Baptist church edifice was needed in Pleasant Hill, and on mentioning the matter to his son, the latter most dutifully replied: "All right, father; I will give one half for your part. Get your brethren to give the other half. It was not long before the church of Pleasant Hill had a new 75,000 house of worship.

Dr. Shuttleworth was a model church-member. Dr. W. P. Harvey, who was once his pastor, bears emphatic testimony to this. And all his life he would bear similar testimony. There is no finer type of character than a well-educated, well-bred, old Kentucky gentleman, regenerated and consecrated by the Holy Spirit; and such was Dr. Shuttleworth. He had three children, Miss Tommie Ann, who died years ago, Mrs. Nettie Preston, of Pleasant Hill, Mo., and Mr. James A. Shuttleworth, of this city, who most worthily wears his honored father's name.

Such words as these from such a man as Dr. E. E. King do our heart good. He writes: "I enjoy the RECORDER very much. It is strong and manly."

### 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 gets 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 normal condition, your hearing will be destroyed forever, unless cases of long standing are cured by surgery, which is not only a financial condition of the mucous surface. We will give one Hundred Dollars for any case of deafness cured by our medicine. It cannot be cured by Hall's Catarrh Cure. Send for circulars, HENRY C. CO., Toledo, O. Sold by Druggists. The Hall's Family Pills are the best.

# FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

## THE TWENTIETH CENTURY.

So far the brand new century seems greatly like the old. The January days are short, the nights are long and cold. When summer comes the mercury no doubt will soar as high as it did a hundred years ago in August and July. The bill collectors seem around just as they used to do in eighteen-hundred-zero, when the century was new. The debtors make excuses just as debtors used to then. And calmly say: "I'm short to-day; you'll have to call again." The girls are just as beautiful, the men are just as bold. On the face of the new century as they were all through the old. The grocers still sell sugar fifteen ounces to the pound. And now, as then, love is the thing that makes the world go round. The boys and girls are much the same as their elders used to be. They think they know it all—but they don't, as their elders plainly see. In short, in a single sentence the story may be told; This brand-new century that's come is exactly like the old.

—Homer'sville (Mass.) Journal.

## HOW TED WATCHED HIS ARMOR.

BY MARTHA SABIN OHASE.

Ted was hastily finishing his breakfast so that he might join Ralph and Elizabeth and Trudchen in the play-room.

"There is no hurry, my lad, you have all day before you," his mother remarked, smiling at her small son's eager devotion to his oatmeal. "Well, Charles, what is the trouble?" as her husband returned from his study whether he had been summoned by a caller.

"Why, nothing really," Mr. Franklin replied, "but I am a little worried about the new tax on the land. It is only that Marah has taken this day to pay the first five thousand on that Michigan timber land. I must catch the train at the junction in half an hour and cannot possibly get over to the bank to deposit the small sum."

"Why not send Michael?" Mrs. Franklin suggested.

"I thought of that, but we have had him too short a time to be perfectly sure of his trustworthiness, and the sum is large enough to be a great temptation to him."

"Don't let it trouble you, Charles. I have no doubt of its being secure in the study safe."

"Of course it will be. If I were to be here myself I should not give it a second thought. Say nothing to the girls about it. It is just as well to tell me of it."

"No sir, I won't," responded Ted, promptly forgetting all about the entire matter as he ran up the attic stairs to join in the day's amusement.

The Franklin house was a pleasant country place, situated a mile and a half from the town of Bentley. The four children—Ralph and Elizabeth, twins, aged twelve, Ted, ten, and little Trudchen five years old—had no playfellows outside their own family. Mrs. Franklin was an invalid and denied all active pursuits, devoted herself to the instruction of the children. She had early interested them in the poetry and romance of history and much of their playtime was taken up with games of their own invention in which their favorite heroes figured largely.

"Harry up, Ted," shouted Ralph, as his brother toiled up the crooked attic stairs. "We thought you were never coming and I have something very important to say."

"At right what is it?"

"You know, Ted," he began abruptly, "you've never been knighted."

"And 'tisn't fair either. You and Elizabeth both have been, an' I think I might."

"But you know, Ted, a boy always had to serve his master as a page and a squire long before he could be knighted. That was always the way. But I'm going to knight you now."

"Oh, good."

"But first, you must watch your armor."

"What's that?"

"Well I didn't know, till I read 'Men of Iron' but that's what Miles

had to do. You have to stay up all night and watch your armor which you put on next day. You must have a candle burning and you mustn't go to sleep at all."

"Must I stay all alone?" faltered Ted.

"Of course," said Ralph impatiently. "Knights are never afraid. Don't you know they have to be without fear and without reproach like Bayard? If you're afraid to be alone in the dark you can't be knighted."

"I'm not any more afraid than you are, but you an' Elizabeth didn't do it."

"Of course we didn't, for I just read the book, so how could we, goosy?"

"All right, I'll do it," said Ted, bravely.

Elizabeth settled then, and now let's do the Battle of Ivry. See, I found this long feather from White Peter's tail—that'll do for my snow-white plume," said Ralph, springing up eager for action after sitting still fully five minutes.

"Ralph, it's not fair for you always to be King Henry. It's my turn," protested Elizabeth.

"Nonsense, Elizabeth! I must be King Henry 'cause I'm a man. A girl can't be a king. You and Ted must be the 'army of the League' dressed out in long array."

"I'd like to know if it isn't harder to be half an army than just one man. You have all the talking. I think I might be one of the soldiers anyway and shout 'God save our Lord, the King!'"

"But you see, Elizabeth, Trudchen doesn't know anything about a charge—all she can do is to carry the banner and scream. I'll tell you, you take all the soldiers, then you needn't be the army—you can be 'Dark Mayenne' who was 'in their midst' and 'be 'd'Amale'."

"Well," said Elizabeth slowly, believing that her powers were not to be tried to the extent of impersonating half an army. "Those soldiers will do beautifully for the brood of false Lorraine," but I hate always being a rebel and getting beat."

"But you know, Elizabeth, some one has to get beat in a battle, and then you can have the rocking-horse and 'I'll take the saw-horse.'"

"All right!"

"Then the fight began. Trudchen was playing a silk banner, her chief on a broomstick for a standard, both armies agreeing to 'imagine the 'golden lilies,' with which it was supposed to be decorated. King Henry, in a wonderful armor of tin dish-covers, inseparably tied on with red ribbons, and gorgeous helmet on his head, made of a butter-bowl covered with tin-foil in which was fastened a white rooster's feather, hunched uncertainly up and down on his saw-horse reviewing his men.

"Harry up Trudchen, it's time for the deafening shout! Why don't you give it?"

Thus reminded of her duties Trudchen, who was wiping her hot little face on the banner of Navarre, responded shrilly at the utmost capacity of her small lungs. Then "right graciously" smiled Ralph as he bade his men follow his white plume into the moment of the attack.

Then, "hurrah! the foe are moving" and Elizabeth is "pricking fast across St. Andre's plain," upon what is apparently a broken winded steed for her face is red with the exertion of springing the animal on. Ted, with his hair standing on end, and his attention come behind her, while "the brood of false Lorraine" stare woefully as King Henry plows through their ranks.

"Now Elizabeth, you must retreat and Ted must 'cry for quarter!'"

"You haven't caught me yet!" shouted Ted, darting wildly around on his broom-stick.

"But, you've got to!" answered the exasperated King Henry. "Don't you know it is in the poem—'Mayenne bath turned his rein, D'Amale, and getting beat, for quarter, The Flemish count is slain. Hurrah! up quick and do it, for my armor's coming off!'"

Thus adjured, Elizabeth and Ted performed their parts and Trudchen, reminded by Ralph shrieked: "Retreat, retreat, retreat, retreat, which she pronounced 'Hartymum."

Then Ralph drew himself up very tall, unmindful of his drooping plume and shouted: "No Frenchman is my foe. Down, down with every foreigner but let your brethren go."

"You are magnificent. To be sure, had the audience been a critical one the effect of this noble speech might have been marred by the fact that King Henry's armor fell off and clattered around his feet as he spoke. But who minded such a trifle as a separate protest. To his straitened eyes the noble count was a resounding through the hoarse. Every minute he felt that it might lead the burglar to discover and perhaps kill

him. It passed through his agitated little mind that his feelings were not those of a knight without fear. "Wanna I'm scared awfully," he murmured.

He put out the light as he reached the foot of the attic stair and, just then, came another squeak of the door as a very stealthy tread on the floor below. Ted's heart bounded again.

What should he do? His mother must not know, for it might frighten her enough to make her very ill—besides she could not do anything, if she did know. If he called Ralph she might be overheard and both killed. The two house-maids were not to be thought of. He must manage in some way to get to the barn and call Michael. All of this flashed through Ted's mind in a minute, and the man he was so cautiously groping his way down the back stairs to the kitchen—his heart thumping so loudly at every step that he could scarcely breathe.

What if one of them should be in the kitchen? He opened the door very softly and peered in. His eyes were by this time accustomed to the darkness, and he could see that there was no one there, but all the familiar and homely surroundings of the place had taken on a strange, weird appearance at that uneasy hour.

He stepped into the kitchen, the wall looked to him like Ralph's helmet, and it occurred to Ted to wonder what Henry of Navarre would have done in his place.

He found the kitchen door ajar; evidently, whoever was in the study had been and passed in the doorway of plunging into the darkness and made Ted shrink for a moment, then he served himself to the effort, crept through the door way and sped as fast as his short legs would carry him to the barn.

His first work was at one end of the barn with a door opening into it from the outside.

"Michael, Michael!" gasped Ted, thumping on it with all his might.

"Michael, wake up, burglars!"

"No response. Ted's over-strained nerves gave way and great tears rolled down his face, and he sobbed through such great weird shadows—shadows which looked like monstrous specters beckoning to him. One of them reminded him of Polyphemus of whom he had just been reading, and he could not but imagine that he saw the one 'Jery' and that man-devouring monster glaring at him from the corner.

"I don't believe a knight ever had to watch his armor in an attic, anyway!" thought poor Ted, realizing that his vigil so far had not been a success.

He made up his mind to fix his eyes on one spot and not move them. He chose the door of the little closet right before him. Unfortunately a section! No sooner did he look at it than he imagined some one behind it—some one big and black and fierce with a pretty good sword on the door quietly ligh by inch, showing first his eyes, then his head, till at last the entire creature would be exposed to view. Poor Ted gazed in fascinated horror at the door; he could not move his eyes, and every time he saw something that he thought some one was behind it. Then he was positive that a figure was creeping up behind him, stealing stealthily along, reaching out its hand to seize him. He was sure that he heard a board creak. In desperation he shut his eyes and tried to shut an hour passed which seemed a year to poor Ted. Again and again he determined to put aside all thoughts of knight-hood, hurry down stairs and crawl ignominiously into bed with Ralph, but again and again he resolved to stay. The second hour was almost at an end and Ted's fears were beginning to calm down and Ted himself to feel asleep when suddenly he was startled into complete wakefulness by a sound from the door, which he thought was anything but the intense stillness of midnight any sound in the remotest part of the house was distinctly audible. The noise was a peculiar one—Ted knew it well; it was the all right squeak of the study door. He could hear it opening at the hour of the night? No one of the family he felt sure. Suddenly his heart gave a great bound then seemed to stop beating. He remembered the five thousand dollars in the study safe.

"It's burglars and I've got to save the money!" flashed through Ted's mind.

Shivering from fright, he took the candle and started cautiously down stairs. How loudly the boards creaked—every stair sending forth a separate protest. To his straitened eyes the noise seemed to be a resounding through the hoarse. Every minute he felt that it might lead the burglar to discover and perhaps kill

him. It passed through his agitated little mind that his feelings were not those of a knight without fear. "Wanna I'm scared awfully," he murmured.

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## A Ray of Light

For woman's guidance is found in the fact that Dr. Pierce's Favorite Prescription cures female weakness and the disorders of the delicate womanly organs which darken the lives of so many women with suffering and sorrow. That my of light has penetrated many darkened chambers where women moaned in misery, and has guided them out to health and happiness. "Favorite Prescription" is not a tonic, not a palliative, but a positive cure for the diseases which are peculiar to women. It gives vigor and vitality. It banishes nervousness, headache, and all the aches which come from a diseased condition of the womanly organs. A temperance medicine, it contains neither alcohol nor narcotics.

"I was troubled for three years with ulceration and female weakness and my doctor gave me but little relief," writes Mrs. Lulu Rafter, of Alleston, St. Louis Co., Mo. "I saw an advertisement in the paper of Dr. Pierce's Favorite Prescription. I bought the use of it about a year ago. I took five bottles of it, and one bottle of Golden Medical Discovery, and my health is better now than it has been for years. I have also recommended this medicine to some of my friends, who suffered from female weakness, and good results have followed."

**ESCAPES THE PIPETS**  
MAKES WEAK WOMEN STRONG  
AND JACK WOMEN WELL.

## LIFE OF QUEEN VICTORIA.

**AGENTS WANTED.**  
Distinguished authorship; over 100 magnificent illustrations; nearly 670 pages; price only 15 cents. Agents for this work will be recognized as the Standard Life of the Queen. Greatest money opportunity of the year offered. \$10.00 per day made easily. Big commissions; we pay freight. Outfit free for the postage. Address: THE JOHN W. NORTON CO., 719 Arch St., Philadelphia, or 24 Dearborn St., Chicago.

## CANCER CURED WITH BOOTHILL'S BALMY OILS.

Boothill's Cancer Balm, Philadelphia, Pa. Boothill's Cancer Balm, Philadelphia, Pa.

## OPIMUM ESCAPE AND WHISKY HOOPING-COUGH GROUP.

Robb's Herbal Emulsion. The celebrated and official English Cure with other natural medicines. Proprietors: Messrs. Robb & Co., 40, Queen Victoria St., London, England. Agents in all the towns of the South.

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# Pianos

SMITH & NIXON COMPANY

The leading Piano Dealers of Louisville, Ky. Write for the catalogue of the

**SMITH & NIXON COMPANY**  
LOUISVILLE, KY.

with all our corporeal were like you, and that the same rule was enforced everywhere."

Children's Corner.



ATTENTION, CHILDREN.

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

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

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

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

RUTH'S DOG, TOWZER.

BY HARRIET T. COMSTOCK.

A very funny thing happened at Ruth's house the other day, and brought her into ill-repute with at least one member of the police force.

She is a very serious little girl of five, with great solemn, truthful eyes. No one would ever dream of her telling what was not exactly true, and she never made a joke in her life.

She was sitting on the bottom step of her stoop on this special morning, when Mr. Smith, the big policeman, came along. He interested Ruth very much by going to the door of every house, a little open book and pencil in his hand. After talking for a moment with whoever came to the door, he turned away, sometimes writing in the little book, but oftener not.

At the minister's door he wrote something, and at Dr. Blake's, Ruth particularly noticed that.

Mr. Smith was a tremendous power in the neighborhood. Not a boy dared to shout a shout or fling a ball when he was in sight; and as for the little girls,—well, they always breathed freer when Mr. Smith turned the corner.

Ruth watched the big man un-

til he reached her house. Then, with a quaking heart, she saw him mount her steps. Mamma opened the door.

"Do ye kape a dog, mum?" asked Mr. Smith.

"No," replied mamma, and to Ruth the dear voice seemed to shake with fear.

Mr. Smith bowed sternly, and turned to come down.

It was perfectly clear to Ruth now. Mr. Smith was putting the entire neighborhood under arrest, except those who kept dogs!

The minister had one, and so did Dr. Blake. She meant to save mamma if she could. So she tremblingly faced Mr. Smith on the bottom step, and said, gently.

"Mamma forgot Towzer, sir."

Mr. Smith was all attention.

"Is this your h use?" he questioned.

"Yes sirr"

Ruth's great, honest eyes gazed frankly into the grim face, looking down.

"And you have a dog, eh?"

"Yes, sir; Towzer is our dog."

Up the steps again went Mr. Smith, and sharply rang the bell.

Mamma replied.

"Where's your dog, mum?"

"I told you that we had no dog. We have never had a dog,"

mamma answered.

"(Oh, this is an old trick, mum, though we don't meet it often in these neighborhoods! However, you've got a truthful little girl, and she isn't so sure that ye have no dog. I insist upon seeing him mum!"

A funny little gl'am came in mamma's eyes.

"Ruth," she called, you may as well bring Towzer. The officer insists upon seeing him."

Mr. Smith's face grew very red, as Ruth ran up stairs.

Presently she came back.

"Here's Towzer, sir," she said, with a quiver; "here's our dog!"

and she held up to the astonished eyes of the big policeman a dirty Canton-Banuel dog, one shoe-but-up eye quite gone, his tail in shreds, and his detached ears pinned to his head with safety-pins!

If Mr. Smith had been wise, he would have laughed, but Mr. Smith was not on the police force because of his wisdom.

Mamma, though laughed merrily, while Ruth hugged Towzer, and felt that, in some round-about way, he and she had saved the family from an awful fate.—Christian Register.

THE CROW THAT WASN'T AFRAID.

A story of some crows that bothered Farmer Grandpa by digging up his corn is told in Primary education.

"I believe they laugh at my scarecrow," Grandpa said.

"Yes, they do—I heard em!"

Perley cried. "they got together in a regular conflagration (Perley meant congregation) and laughed out loud—oh, very loud! Caw! caw! caw!"—if that isn't their way of saying 'haw! haw! haw!' then I'm mistaken."

Grandpa smiled.

But it got to be no smiling matter at all. Things began to look serious indeed out in the corn patch. At last Grandpa hit upon a device. He came into breakfast one morning looking quite satisfied and happy.

"I've got 'em now," he said, complacently.

"Got who David?" dear old Grandma asked.

"The crows—every mother's son of 'em! Let 'em dig up my corn rows now if they want to! I've spread that enormous blue umbrella that the whole family used to go to meeting under when I was a boy—I've got it out there in the middle of my corn patch, looking like a giant mushroom."

"Or a circus tent," put in Perley, gleefully. He had been walking all around the corn patch in a triumphant procession of his own.

"I guess they'll laugh o' the inside of their mouths now!" he exulted.

But that noon, at dinner time, Perley came in out of the blazing sunlight with his little red, moist face drawn down lengthily. He waited till after Grandpa asked the blessing and filled all the plates. It was hard to "break it" to Grandpa, but when you had a thing to do, you had better do it before you began on your mashed potatoes and chicken. It was god reasoning and Perley straightened in his chair.

"Grandpa," he said, solemnly, "there's a crow sitting under that umbrella down in the corn patch. I saw him. He looked real cool and comfortable, out o' the sun.—Ex.

THINGS THAT CAN'T BE SOLD.

A gentleman was walking with his little boy at the close of the day, and in passing the cottage of a German laborer, the boy's attention was attracted to the dog. It was not a King Charles nor a black-and-tan, but a common cur. Still, the boy took a fancy to him, and wanted to buy him.

Just then the owner of the dog came home from his labors, and was met by the dog with every demonstration of dog joy. The gentleman said to the owner:—

"My little boy has taken a fancy to your dog, and I will buy him. What do you want for him?"

"I can't sell dat dog," said the German.

"Look here," said the gentleman, "that is a poor dog, but as my boy wants him, I will give you a sovereign for him."

"Yaas," says the German, "I knows, he is a very poor dog, and he ain't wort' almost nothin', but ders is von leetle ding mit dat dog vat I can't sell—I can't sell de veg of his tail ven I comes home at night."

If you Feel Irritable.

Take **Morford's Acid Phosphate.**

It makes a refreshing, cooling beverage, and is an invigorating tonic, soothing to the nerves.

J. Bacon and Sons,

Market Street, Above Preston, Louisville, Ky.

Great Removal Sale

Our new store will be ready for occupancy about March 15th. Special Bargain Sale now going on.

12c For Children's and Ladies' all-wool black hose, ribbed or plain, worth 25c a pair.

49c For Ladies' all-wool Elderdown Dressing Sacques, in blue, pink, red and gray, black crochet edge, with black satin ribbon neck strings. Former price 74c.

\$1.24 For Ladies' Black Beaver Cloth Double Capes, the upper cape trimmed with four rows of braid, edged with black fur. Former price \$2.50.

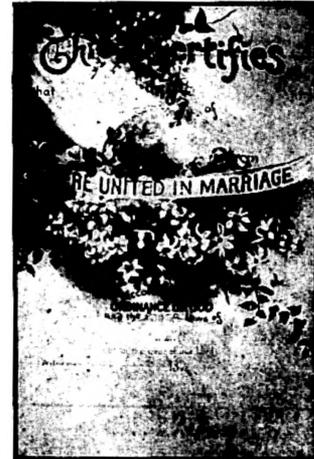
\$1.98 For Ladies' Black Beaver Cloth Double Capes, the upper cape trimmed with four rows of black braid and strap of velvet and edged with black fur. Worth \$3.00.

Our Mail Order Department

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

\$5 Worth for \$2

A Special Offer to Preachers.



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

Six Marriage Certificates, at 50c	\$3.00
WESTERN RECORDER, one year	3.00
Total	\$6.00

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

DESCRIPTION:

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

Address: WESTERN RECORDER.



**TO THE CHURCHES OF THE LONG RUN ASSOCIATION.**

At the January meeting of the Executive Board of the Long Run Association the chairman was directed to address you, and ask of you more liberal support of the work of the Master which you have committed to our keeping. Until recently the mission work of the city was under the control of a separate Board, appointed by the churches of the city, and independent of the Long Run Board, and dependent nearly entirely upon the contributions of the local churches. It was thought by some that this was not the best plan; that is, two mission boards having control of the same territory only led to confusion. So it was finally agreed to turn over the City Mission work to the Long Run Board, and that Board appointed a special committee composed of Drs. T. J. Eaton, J. H. Boyet, W. J. McGlothlin, E. O. Dargan and Rev. J. P. Jenkins and R. W. Taylor, the Board to give this committee \$1,400 per annum to support the missions under its control, this committee to make monthly reports to the Executive Board.

That you may understand and appreciate the scope of the work, I append a table giving, as far as possible at this time, a synopsis of the work under the Board. By it you may see, I think, that the work is being pushed, and that your money is handled as economically as possible. If we had more money we could do a much greater work, and there is a vast field for mission work in the bounds of our association. In view of the fact that we have the Seminary here, and that many of the advanced students would be glad to work without salary, it seems that we ought to have preaching in every locality where a congregation can be gathered. If we fail in this we have come short of our duty.

At the last meeting of the Board very strong appeals were made for help at two very important points. The one near the Ohio river, about seven miles below Louisville, was given \$6 per month. The other, south of the city, at a place known as Jacob's Addition, was granted a like sum for one month only, as the Board did not see their way to continue longer if the churches do not respond more liberally. During vacation we can get the services of the best men in the Seminary at merely nominal salaries. We certainly ought to employ a larger number of these men the coming summer than we ever have. But to do this, as well as the work we have on hand, will require more money than we have been getting. Won't the pastors and the churches give this matter their earnest consideration and take up a collection at once that we may have the means to do the work?

Here is the work that we are now doing:

Name	Per month
Clifton, W. E. Foster, pastor, salary	\$10 00
Eight-mile, J. H. Campbell, pastor, salary	1 70
Oakdale, G. W. Hill, pastor, salary	10 00
Third-ninth and Grand ave., J. B. Selder, pastor, salary	5 00
East Meade, B. A. Cooper, pastor, salary	18 00
St. James Chapel, A. N. Whittinghill, pastor, salary	6 00
Jacob's Addition, A. N. Whittinghill, pastor, salary	6 00

The last for one month only.

These seven missions are directly under the control of the Executive Board of Long Run Association.

Highland Park (house owned by Broadway church), H. B. Malenden, pastor, salary... \$25 00

Five dollars of this paid by Broadway church; Sunday school and two preaching services on Sunday, mid-week prayer-meeting; expect to organize a church in the near future.	
Preston-street, rent	\$12 50
Rev. O. O. Green, salary, paid by Broadway	20 00
East Grand-street, rent	6 00
Superintendent J. T. Mason, no salary	
Clay-street, rent	4 25
Superintendent H. D. Allen, no salary	
Eleventh and Market-streets, rent	18 00
L. E. Warren, superintendent, no salary	
Seventeenth and Main streets, rent	7 00
G. E. Clark, superintendent, no salary	
Nineteenth and Portland avenue, rent	4 25
H. M. Geren, superintendent, no salary	
Marydale, Eighteenth and Bayless avenue, rent	12 00
C. F. Denholm, superintendent, no salary	

The last named eight missions are under the control of the City Mission Committee. Four of them have preaching service and mid-week prayer meeting, with an average attendance of 100. They all have Sunday-school, with an average attendance of 98. During the vacation we cannot keep superintendents at these missions without we pay a small salary. This we cannot do unless we have more money. Will you give it? None of the above missions, with possible exceptions of two, should aspire to church organization in the near future.

Brethren, we have here an opportunity to do a great work with a very small amount of money, as only two of the missions under the City Mission Committee pay a salary during the Seminary term. But it is very important that the work should be kept up during the summer. To do this we must have more money.

R. W. TAYLOR, Chm. Ex. Board Long Run Association.

**THE APPEAL FROM TEXAS.**

The State Board of Texas has called upon the Home Mission Society of the North and the Home Mission Board of the South to aid our brethren in and around Galveston.

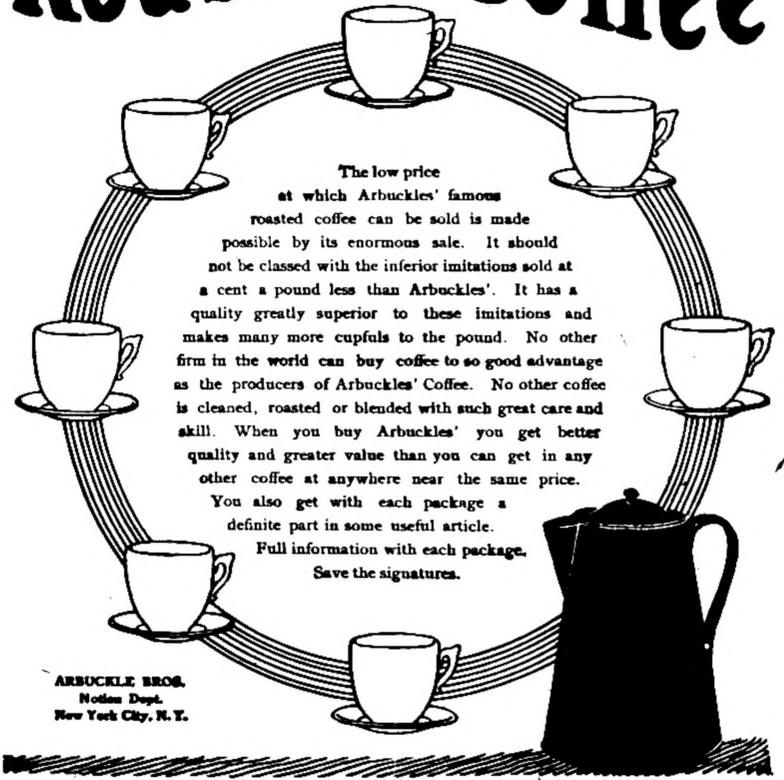
Texas proposes to sustain the pastors on these fields and raise \$15,000. They ask the Home Mission Society, of New York, and the Home Mission Board, of Atlanta, to raise each \$30,000. The Home Mission Board asks Kentucky to raise \$4,000 of this amount. The State Board of Missions in Kentucky heartily and unanimously endorse and recommends the effort.

The time is short. We hope during the month of February the whole amount asked for will be raised. We do not underrate the importance of this move, but we ask Kentucky Baptists to remember that they recommended to our people to raise \$25,000 for Foreign Missions and not less than \$15,000 for Home Missions this year. We ought to raise at least \$12,000 for State Missions. March, April and May give us our largest mission receipts. We want the Texas work out of the way as an extra offering so that the spring months can be given sacrificially to missions. We greatly prefer that all moneys shall be sent to the Corresponding Secretary, J. G. Bow, Louisville, Ky., box 504.

Former collections from Kentucky will all be counted. We request all Kentucky churches and parties who have contributed to this fund to report same.

Fraternally,  
J. G. Bow, Cor. Sec.

# Arbuckles' famous Roasted Coffee



The low price at which Arbuckles' famous roasted coffee can be sold is made possible by its enormous sale. It should not be classed with the inferior imitations sold at a cent a pound less than Arbuckles'. It has a quality greatly superior to these imitations and makes many more cupsful to the pound. No other firm in the world can buy coffee to so good advantage as the producers of Arbuckles' Coffee. No other coffee is cleaned, roasted or blended with such great care and skill. When you buy Arbuckles' you get better quality and greater value than you can get in any other coffee at anywhere near the same price. You also get with each package a definite part in some useful article. Full information with each package. Save the signatures.

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

STEWARDSHIP solves the problems of possession. "What shall I do with all my goods?" said the rich fool. Stewardship would have taught him a better plan than building barns. Distribution, according to the directions of the Master, would have solved the problem of large increase. The avenues of distribution are laid broad in the words of the Master. The Kingdom of God is a wide-reaching realm and on steward's abundance will meet another steward's want. Equalization of spiritual gifts is the mark of a wise stewardship. Selfish indulgence says "All is mine; I can do as I please with mine own." Stewardship says, "All is God's, and I may do as God pleases with his own which he has entrusted to me." Stewardship implies proportionate distribution of substance and service. Trust funds are to be administered with regard to the donor's will. The Christian is the custodian of sacred trusts. The Gospel itself is a trust. Paul handed it down to Timothy with solemn commands to keep it inviolate. Paul felt that his life must be spent in the administra-

tion of that trust. He invested the Gospel as a trust fund and increased its earnings manifold. God demands interest from his stewards. The capital of the Kingdom must increase by investment. Wise stewards are they who can bring an increase of talents from the use of talents. Christian stewards should administer the Gospel trust so that it brings in large returns for the Lord.—Ex.

**All Competition 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 water travel, take the only direct route, the Union Pacific.  
An Extract From Her Letter.  
"I will soon only be here this winter morning and see for yourself you would no longer doubt me. Home are blooming in our front yard and all nature is as far advanced in this lovely American summer-land as it will be in your cold eastern home by June."  
"We made the journey from Omaha to the Golden Gate on the Union Pac. to avoid the dreariest route—an important item in the winter. A trip to California is made delightful by the perfect service and luxurious accommodations of The Overland Limited," which is perhaps the most finely equipped train in the world."  
Detailed information on application.  
J. F. ASHLAR, Gen. Agent, St. Louis, Mo.  
Succursals for the Recorder.

In a marked sense our age is in a materializing process. It is to be feared that this intense materialism is invading the realm of spirituality. What we need is, not a re-statement of the doctrines of Christianity, but a re-incarnation of their spirit and teaching in the lives of Christians.—Frank Rogers Moran.

"Your Grandmother's Garden" is the headline of an advertisement appearing in our columns of the old established Madison and Florida Paper Publishers A Co., 24 & 26 Cortlandt Street, New York. Their advertisement offers their annual superb Catalogue entitled "Keystone for the Garden," which is in reality a book of 100 pages, containing over seven hundred engravings and eight superb colored plates. This Catalogue is sent to all who send ten cents in stamps to cover the cost of postage and mailing. In addition to the Catalogue, this firm, wishing to trace the result of their advertising in different papers, will send free to all who order the Catalogue and state where they saw the advertisement a trial collection of six packets of choice vegetable and flower seeds, contained in a red envelope, which when empty and returned with an order from the Catalogue will be accepted as twenty-five cents in part payment. We advise our readers to avail themselves of this unusually liberal offer.

Quickest Line to Florida and the Southeast via the Southern Railway

Lv. Louisville	7:45 P. M.	7:15 A. M.
Ar. Atlanta	8:45 A. M.	10:25 P. M.
Ar. Mobile	12:00 P. M.	2:30 A. M.
Ar. Jacksonville	7:30 P. M.	8:30 A. M.
Ar. St. Augustine	8:30 P. M.	11:10 A. M.

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## Items of Interest.

NEWS FROM THE WORLD OVER

A terrible explosion occurred in the San Andreas mine, Mexico. Tons of dynamite in an underground chamber exploded, tearing off the whole top of the mountain. The village of the miners on the mountain was entirely destroyed and 81 persons were killed. Hundreds of miners were in the mine but were in the workings lower than the dynamite room and were not injured. The only explanation of the explosion is the electric wires ran through the room, and that seems very strange coincidence.

Queen Wilhelmina of Holland was married Feb. 13 to Duke Henry of Mecklenburg-Schwerin, who is given the title of Prince Consort. The Dutch people love their young queen most devotedly, and they love passionately the House of Orange of which she is a survivor. They took this occasion to show their love. May the live as long and as noble a life as did the great queen who has gone to her reward, and may the Dutch find in her young husband as faultless and wise a man as was Albert, the Good.

Prof. E. K. Halsebury died in New Haven, Conn., in his 87th year. He was only sick three days, his disease being pneumonia. He was one of the most distinguished philologists in the country, and was for sixty years professor of Arabic and Sanskrit at Yale. Judge Robert B. Todd has died, aged 71. He was a Kentuckian, son of Judge David Todd, and grandson of Gen. Leff Todd. He served in the Mexican war, and settled in Louisiana where he was Chief Justice of the Supreme Court of the state. B. B. Oiler died in Atlantic City, N. J., where he had been staying for some time. He was one of the most eminent lawyers in Canada.

One does not know what will happen next when the *Outlook*, which was most thoroughgoing in its imperialistic views, says of the Philippines: "Permanently to hold a recalcitrant and resisting people, under our authority, by force of arms, even thousand miles away from our shores, would be a propheetic solution. No one proposes it."

Well, the next thing, though we did not expect it was to see in a religious paper a call for the deportation of some Philippine party to ask Congress for representation as a state. They are willing to acknowledge American sovereignty and to be responsible, and have just as much right to ask for statehood as has New Mexico. Their asking does not force Congress to grant it. There is no treason nor rebellion in such a request.

Dr. E. J. Dillon, six years ago, wrote the best account given to the world of the Turkish atrocities in Armenia. He is now in China and has written an account of the atrocities of the Christian troops in that country. And, according to him, in extent and infamy, they exceed the Turkish atrocities in Armenia. Not even the sacking of Badajoz compares with the record in China. What is the world coming to?

This is the unhindest out of all. The German Emperor has contracted with a Philadelphia firm for 1,000 tons of sauer kraut for the use of the army. And it has been declared so often in the papers that the German government was desirous of securing the good will of the agrarian, or farmer party in the Reichstag!

A large number of Chinese have presented General Chaffee with some Chinese umbrellas. Their spokesmen said they were given to show the Chinese regard for Gen. Chaffee, because his troops had shown themselves more considerate than those of the other nations. He spoke heartily of

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the "looting, outrages, vandalism, murder, battery and unnecessary expenditures for the purpose of extermination and spoliation" of the other troops.

The members of the Austrian Reichsrath, who voted against a resolution of regret for Queen Victoria's death and hurrahed for the Boers, showed themselves as ignorant as they did unmanly. For Queen Victoria was opposed to the war in South Africa and it is thought the immediate cause of her death was the shock of the Boer war. The members of the Reichsrath were the disciples of the forced Lord Roberts to make in regard to his reconstruc policy in South Africa. Queen Victoria had always the warmest sympathy with women and children in distress. The most determined Boer and the most ardent sympathizer with the two little Republics may well unite in praise of the dead Queen.

### HELP FOR THE GALVESTON CHURCHES.

The Texas Baptist Convention and the State Board of Texas have realized that there is no other way to meet the emergency caused by the terrible storm last September, except to call upon the brethren all over the United States to make this a national matter. It has been found that it is very confusing and unsatisfactory to have the different pastors of the churches which have been destroyed or injured going hither and thither in different directions, each one making an appeal for his own church. Moreover, these pastors are needed now, of all times, on their fields of labor. Their flocks are being scattered and their churches will rapidly disintegrate, unless they can have the pastoral care which is needed in this time of their extremity. Consequently, the State Board of Texas has appealed to the Home Mission Board of Atlanta to put this matter before all the churches of the South, and earnestly beg that every pastor will take up a collection for this special object at the earliest possible moment.

The State Board of Texas has undertaken itself to raise fifteen thousand dollars of the seventy-five thousand which will be needed to replace these churches. It will also support the pastors of these churches until the churches can become self supporting again. Thus, these noble brethren are not asking help from abroad without assuming themselves their full share of the burden.

They have asked the Home Mission Board to undertake to raise in the other Southern States, outside of Texas, \$30,000 of the remainder. They have asked us to apportion this amount as fairly as we can among the different states, and to appeal to these states in the name of the Texas State Board and of the Home Mission Board, and of these our brethren, who have been so stricken by this storm, and in the name of the Lord Jesus Christ, that they will come to their rescue and help them in this their time of need. The Home Mission Board has made this apportionment as fairly as it could do. The amount apportioned to Kentucky is \$5,000. Your own State Secretary has been conferred with in reference to this matter, and has notified us that the plan is heartily endorsed by your State Board, and that he will co-operate with us to the extent of his ability in trying to raise the amount assigned to your state.

What weak now is that every pastor in the state will arrange as quickly as possible for a special collection in his church, or churches. We ask that all this be done, if possible, at least by the end of February. If it is delayed beyond this it will undoubtedly cripple the regular work of Home and Foreign Missions, and very likely of State Missions also. The months of March and April are usually devoted to Home and Foreign Missions. Plans, therefore, brethren, take up these collections just as early in February as you possibly can, so that this matter may be gotten out of the way, and we be left free to do all that we can for missions. Please do not, under any circumstances, press this later than February 24.

Some of those who read this article have already taken up collections in their churches for some one or other of the injured churches. Please bear in mind, however, that at that time you were appealed to for only one of the stricken churches. Now the entire need has been footed up, and you are asked to help raise the large sum of \$75,000. If the State Board of Texas can raise \$15,000, and if the Home Mission Society of the North will raise \$30,000, surely the Southern States will raise the \$30,000 asked of them. It will be a very easy matter for this whole amount of money to be raised if every pastor will only enter into hearty sympathy with it and do what he can. Put yourselves, brethren, in the place of those who have been thus stricken by this afflictive providence of God, and ask yourselves what you would like for others to do for you, if you were in such a situation. And "As you would that others should do unto you, so do you unto them." May the Lord help each one of you to see your duty and do it promptly. Send contributions either to the Baptist Home Mission Board, Atlanta, Ga., or to Rev. J. B. Gambrell, D. D., Dallas, Texas.

F. H. KENNEDY,  
Corresponding Secretary.

### A COMFORTING TEXT.

"For in the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me; he shall set me up upon a rock" (Ps. 27:5).

When the heart is so, and we are cast down in soul, and feel as though life is a failure, we get hold of such words, "He shall hide me in his pavilion," which lift our hearts, and, with mingled joy and tears, we say:

He will hide me, he will hide me,  
When no harm can e'er befall me,  
He will hide me, safely hide me,  
In the shadow of his hand.

While the heart is rejoicing in the thought of being hid in "his pavilion," it is raised to another degree of joy by the words, "In the secret of his tabernacle shall he hide me." He feels that God has a "secret" place, for him where the enemy of souls cannot find him, in "his tabernacle," a building not made with hands, but eternal in the heavens.

Then the soul leaps another step with joy as the words are

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Then that soul that was cast  
down, realizing that in the time  
of trouble God will hide him in  
"his pavilion," in the "secret of his  
tabernacle," and set him  
"upon a rock," is made to ex-  
claim: "My cap raneth over,"  
and then, with a heart full of  
joy, sings:

My hope is built on nothing less  
Than Jesus' blood and righteousness;  
I dare not trust the sweetest frame,  
But wholly lean on Jesus' name.  
On Christ the solid rock I stand;  
All other ground is sinking sand.

**R. Y. BLALOCK,**  
Beaver, Ore.