

WESTERN RECORDER

Faith, Hope and Love, these three.

76th YEAR.

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The Taft Commission recommends that Congress buy out the friars in the Philippines, their price being twenty millions of dollars. This money would be of great use to the Catholics in advancing their work in the United States, where they would be at perfect liberty to use it.

TIME was when we could say with great positiveness that the Protestants and Baptists of the United States would never allow their government to put so much money into the treasury of the friars. Time is when we can only say that if they allow it, they richly deserve that every penny should be used against themselves and their children. So far neither Congress nor the President have shown the slightest disposition to adopt the suggestion of the Taft Commission.

THOMAS SPURGEON, writing on "How to hear a sermon," said: "Some hearers have suffered many things at the hands of extemporaneous preachers, but it seems to me preachers have reason to mourn because of extemporaneous hearers. Everybody believes in preparation for the pulpit, but may it not be advisable to make preparation for the pew as well? The greatest of all preachers said, 'Take heed how ye hear.'"

The New York *Christian Advocate* in an appeal to its subscribers says: "At a time when many improperly called 'religious papers' are doing their utmost to prepossess the community with ideas foreign to the letter and spirit of Christianity, * * * we intend to make the *Christian Advocate*, as far as possible, an impediment in the way of the aberrations they dignify with the name of 'progress.'"

SOME experiences they have had have taught the Methodists to be strict in the examination of the missionaries they send to India. Bishop Thorburn came to this country to secure twelve young men for India. He had a very large number of applications from mere youths, but he has only found five he could accept, and does not think he will find more.

BISHOP THORBURN added: "A dozen or twenty years ago I might have accepted a good many of them, but India has certainly furnished enough instances of the mistaken policy of sending out young people of both sexes, to do most difficult work, who are wholly unprepared for the situation which awaits them. I suppose no less than 200 young people have gone to India during recent years and returned again without having accomplished anything of particular value."

Ministerial Courtesy.

BY REV. O. A. WOODSON.

The highest code of religious honor should prevail among our ministers. There is no class of men that ought to treat one another with more real courtesy and consideration. We are happy to say, we think the large majority of Baptist ministers do treat one another in such manner; but we are equally sorry to say that we fear there are a good many who are deficient in ministerial courtesy. This fact may result partly from their raising, partly from their improper conception of others' rights, and especially from a rather dim conception of what Christ meant when he said, "All things therefore whatsoever ye would that men should do unto you, do ye even so to them; for this is the law and the prophets." It would be well, perhaps, to specify some respects in which ministers may fail to show this courtesy.

1. The act of fishing for other men's pastorates. These brethren, in walking about Zion, sometimes see greener pastures than those in which they are grazing; they covet the pastorates of their brother ministers. They plot deliberately to secure them, regardless of the wishes of the pastors, and sometimes even those of their people. When a minister of this stamp goes on the field of his brother minister, or is thrown in social contact with his people, he assumes his sweetest and most engaging manner, flattering them and their children, and showing them special attention, at all times and places, even to the neglect of his own flock. He takes advantage of an invitation from the pastor to aid him in a protracted meeting, to exhibit his finest and most seductive social and even religious gifts, with a view of impressing the people favorably, and thus supplanting the pastor in their affections. He inquires closely into the pastor's methods, plans of work, etc., and often hints at his superior capacity by such remarks as, "If I were pastor of this church I would at once move for a new house of worship;" "How badly you need a new organ;" "It strikes me you need a better system of church finances," etc., etc.

All such remarks have for their object the lessening of the hold of the pastor upon the church. The man who will thus deliberately plot to oust his fellow-pastor, regardless of his wishes or preferences, who will take advantage of social or religious contact with his people to supplant him in their favor, is unworthy of his confidence, or that of any other man of proper Christian integrity. How would he like for that pastor to treat him in the same manner, under similar circumstances? The sin is the same, whether done on the field or at a distance, whether by the minister in person, or by some one he has moved, or who has moved himself to act for him. There is a peculiar temptation to engage in this work of supplanting other pastors when the would-be supplanter hears that there is some dissatisfaction in the church of his brother pastor, or when he is approached by some one of the members of such church with the remark, "We are thinking of changing pastors, and would like to consult you about your engagements," etc. Any pastor under any such circumstances should be very careful about what he says, and he has no real right to listen to hearsay, until such church or pastor dissolves the connection between them. And the sure-head member who comes to such preacher with the remark, "We are thinking of changing pastors," often speaks for himself only, and has no right to speak for the church.

The high-toned pastor will give no real credence to such statement, and the best answer he can give to such man is, "I can say nothing until your proposed change is effected;" or he can ask, "Have you been delegated by your church to come to me concerning this matter?" Any other course would not be Christ-like or honorable. If a pastor wishes to act the Christian gentleman while he is on his brother pastor's field, or among his people, let him do what he can to help him, and nothing to hinder him.

2. Going on other pastors' fields to preach, take collections, etc., without direct correspondence with the pastor, and the making of such appointments through him. This, in one way or another, is right often done. Sometimes over-officious members of the church take the liberty of inviting other ministers to occupy the pulpit in the absence of the pastor, without consulting him. Under peculiar circumstances, when time will not permit, or the visiting minister has near relatives belonging to the church, such an arrangement may not be in bad taste, but great care and tact should be used, and especially when the minister that proposes to do the preaching, is prospecting, or is on a tramp tour without fixed work, or perhaps without proper ministerial character.

3. By soliciting the privilege of marrying the members, male or female, of their brother pastors. This is at times done, and is always unjust and discourteous to the pastor. As a rule, the intended bride selects the minister who is to officiate. As a rule again, to which there are few possible exceptions, the lady to be married should call for her own pastor. Her failure to do so is not only downright discourtesy, but also places him in a very humiliating position. The same rule will apply to the man when left to select the officiating minister. Occasionally another minister, who is a near relative of either one of the contracting parties, can be invited to perform the marriage ceremony, without discourtesy to the pastor; but it is difficult to think of any other lawful exception to the rule. In that case even, the ceremony had best be performed at the home of the bride, and not in the church she attends, and of which she is a member.

4. By interfering with other pastors in visiting their sick, or by directly or indirectly soliciting the opportunity of officiating at their burial when they die. It seems almost cruel to hint that any minister ever did such a thing as the above; but alas! I have known some cases of it. The pastor is the man that ought to come closer to his people in time of sorrow than any one else. If he needs the services of any other minister he can very easily ask him, after consulting the relations of the deceased.

5. Attending meetings held by other pastors, without an invitation from him. This is occasionally done, and the uninvited minister sometimes "puts on extension airs" by almost taking possession of the minister whom the pastor has engaged, making engagements for social and religious calls regardless of the plans of the pastor, trying to dominate in the singing, holding forth in solos, etc. Such conduct ought to be nauseating to all who have any sense of refinement, not to say religion.

Brookneal, Va.

GREAT battles are really won before they are actually fought. To control our passions, we must govern our habits, and keep watch over ourselves in the small details of every-day life.—Sir John Lubbock.

Is It True?

BY REV. JOHN F. EDEN.

I heard no less a person than Dr. Dowman, the President of Emory College, say that a Baptist minister, in the course of a lecture delivered before the Few Society of said college, stated that "Calvinism has nothing to offer the masses." I think I quote the exact words of the Doctor. Now, I want to know if it is true that Calvinism has nothing to offer the masses? The preacher or other person who believes it to be true and claims to be a Baptist, should renounce his Calvinism and accept Arminianism. He should leave the Baptists and go to the Methodists, where he belongs.

I believe the system of theology called Calvinism embraces the fulness of the Gospel. And if the Gospel has nothing to offer the masses, why, I have shot wide of the mark in my conceptions of its character. While the statement has given me no small amount of thought since I read it, yet I am as far from accepting it as the East is from the West. The principles of Calvinism are as old as the New Testament. They have stood the tests of nineteen centuries, and, under the Holy Spirit, have led millions of all classes to a joyous hope of eternal life through faith in our Lord Jesus Christ. Calvinism with one hand reaches up and embraces the character, the attributes, the sovereignty, the will, the purpose, the love, the mercy, the grace, the commands of God, and with the other embraces the nature, the needs, the duties of man, and so combines them as that the salvation of myriads results to the glory and honor of God and the everlasting joy of those who were lost. Any other system dishonors God by dragging him from the throne of his sovereignty, or it too highly exalts man by making his salvation dependent on his merit or power. Arminianism views the great work of salvation from the human side, ignoring the divine. Calvinism, in its great reach, sweeps the fulness of both the divine and the human. Arminianism says: "Work out your own salvation with fear and trembling." Calvinism says: "Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do, of His good pleasure."

There seems in these latter days to be a more widespread opposition to the principles of Calvinism and a less strong tendency to combat this opposition. There appears to be a disposition to pander to those tastes which find Calvinism so distasteful. Religious tenets which "appeal to human reason" seem to be the religious fad of the day. I fear that we are "shifting our ground." (Gal. 1:6—"Life and Epistles of Saint Paul" by Conybeare and Howson). Let us read this full letter to the Galatians and be warned.

Calvinism is the only Gibraltar, and has withstood the storms about her summit and the mad waves raving and dashing at her feet. She stands towering and unshaken, and Jehovah's eternal glory will be the chaplet to adorn her brow. "Their rock is not as our Rock, even our enemies themselves being judges."—The Index.

THE necessity of an inward stillness hath appeared clear to my mind. In true silence strength is renewed and the mind is weaned from all things, save as they may be enjoyed in the divine Will, and a lowliness of outward living opposite to worldly honor becomes truly acceptable to us.—John Woolman.

Questions Answered.

BY SENEX.

Many questions have been asked in regard to the causes of the falling off of conversions. Desiring to know what the brethren who are not preachers think about it, I asked one of the wisest and best of my acquaintances, and this was his answer. I do not give his words but the substance of them as nearly as I can. He is about sixty years old and was raised in a Southern state. I mention this as he began his answer back in his childhood.

He said that when he was a child, the preachers never preached a single sermon in which they did not clearly indicate there were two classes on earth, the saved and the unsaved. The sermons began with an exposition of the text; they closed invariably with an application and exhortation to the sinner first and then to the sinners. In the exhortation to sinners the plan of salvation, repentance towards God and faith in the Lord Jesus Christ, was set forth in brief words. He heard an old minister say in his father's house that he never closed a sermon without trying to set forth the plan of salvation with sufficient clearness to enable any sinner to know what it was. "Enough Gospel to save the soul" were his words which made a deep impression on the boy's mind.

He never went to church, and he went regularly, the idea of staying away never once occurring to him—but that he was reminded he was a sinner, needing the pardon of his sins, and he was made to feel that the one great and important thing was God's forgiveness of his sins. To be a child of God was the most exalted privilege for which one could never be grateful enough to the Christ. The preachers did not speak of either Heaven or hell in every sermon, though they did so speak very often. But in every sermon they showed the difference between the two classes of men, and made it plain that they thought the one thing of importance was being regenerated.

He told me also of how the natural Arminianism of the unregenerated heart showed itself in him in his early childhood. Adoniram Judson was the person who was most talked about in his father's family in those days. And he tried to buy the forgiveness of his sins by promising God that if He would forgive him, he would be a missionary when he was grown. He also attempted to buy pardon by the amount of his prayers. He thought if he would only pray enough for each sin, he would earn forgiveness for it. So he undertook to take his sins, one at a time, and pray for one till he felt God had forgiven that, and then take up another, and so through the entire list. But the sins accumulated upon him, while he felt he had not earned forgiveness for one, a dozen were pressing upon his conscience. This was not conviction of sin. The boy wished forgiveness not because of his guilt before a holy God, but because it would be the greatest thing in the world for him to be a child of God. Yet was not such selfishness as that better than indifference—far better? Would it not be well for the children to-day to have God always in their thoughts and to feel that the forgiveness of their sins was the greatest of all things which could come to them?

He added that in those days it was the custom of the preachers to emphasize the grace of God and the gratitude they owed to it in their exhortations to the Christian. In every sermon—at least, as he looked back it seemed to him that it was in every one—the Christians were reminded that they were sinners saved by grace. The forgiveness of their sins purchased by the blood of the Lamb was the greatest event in their lives, for which they could never praise God enough through all eternity.

He said all that is changed. He never hears sermons which conclude with the old exhortations to saints and sinners. The only place he finds them are in Spurgeon's sermons in the Record, and

these make him thank God for Spurgeon and for the Record. There will be nothing in sermon after sermon to indicate that there are two classes and only two on earth, as there will be two and only two at the Judgement Day. There is not a word to indicate that the preachers have before them sinners needing forgiveness of sin.

While the preachers he hears to-day undoubtedly believe in conversion, their sermons leave the impression, too often, on their hearers that they believe in salvation by character. When, at painfully long intervals, they take regeneration or the forgiveness of sin for a subject, they preach sound sermons. But he thought that the forgiveness of sin ought to run like a scarlet thread through all their sermons. They ought to remember that the Gospel is the glad tidings of salvation—of salvation—of salvation. I wish our preachers could have heard his sorrowful emphasis as he repeated—"of salvation."

He thought one would not be apt to notice the lacking of the one thing needful in the sermons unless he had some special reason for wishing a sinner to be reached. He had not noticed it himself, he thought, when it began. But let one get the son of a friend whom he greatly loved to promise to go to church regularly, hoping the young man would be redeemed from sin, and he would find himself listening eagerly for the plan of salvation, for exhortation to sinners to seek the forgiveness of sins. And, when week after week passes and nothing of the kind is heard, he will grow heart-sick.

Brethren, is this true? Have the pastors drifted unconsciously along till this charge—made sadly and in love by the brother—is yet a true charge? If it is, there is no need to ask for any other cause for the falling off in conversions. If it is true of you, ask God's forgiveness and turn over a new leaf. Preach no sermon in which you do not show you believe there are two classes on earth, and in which you do not dwell, briefly at least, on the grace of God as shown in the forgiveness of sins.

An Indescribable Atrocity.

In a recent number of the *Toledo Blade*, there appears an article showing the efforts that are now being made by the liquor traffic to hold its patronage. Recognition by it is had of the fact that strenuous efforts in the home and in our public schools are now making to keep the young from acquiring the liquor habit. The president of one of the liquor associations is said, according to this article, to have adverted to this in a recent address and to have said that some means must be found to circumvent the home and school in their efforts on behalf of abstinence. Following this up, it was declared by the Toledo paper that there are in existence to-day in the city of Chicago twenty saloons which make special efforts to attract children, boys and girls, to their patronage. Oaudied preparations are furnished, it is said, saturated more or less by liquor and are used for the express purpose of creating a taste for liquor in those to whom they are given. Language utterly fails to describe an action so base and atrocious. Such a course puts the saloon outside of the pale of human rights. It ought to be abolished with as little ceremony as one would kill a reptile. If anything would justify the methods recently employed in Kansas, this certainly would. If the liquor traffic proposes to assume such an attitude before the public, any means to rid that public of it will be permissible and should be lawful.—Ex.

If we live in a world of imperfection we are assured that our residence here is only temporary, and that perfection is sure in the after-state. We can make the best of present surroundings, when we know that we have not long to stay on earth, and that life's discipline is preparatory to a perfected existence. Character is formed, ripening grace is enjoyed, rewards are heightened, God is glorified and man is benefited by a right use of the present dispensation.

The Scriptural Teaching of the Atonement Versus Human Theories.

"How can these things be?" was the unanswerable question of Nicodemus to the declaration of Jesus. "Unless any one is born from above, he cannot enter the kingdom of God." The *how* is not explained. The truth is affirmed. This is also the fact in regard to the foundation rock of the Gospel—the mysterious, the unique, the grand event and action of the universe—the substitution of God's only begotten Son in suffering and sacrifice and death and triumph, for guilty, ruined, lost man. "The blood of Christ, who, through the eternal Spirit, offered Himself without spot to God," "purges the conscience from dead works to serve the living God." "He offered himself"—a sacrificial victim, and a sacrificing priest. Without spot—the eternal spirit furnished Him with this—with all the perfect moral beauty of holiness which rendered his offering "a sweet smelling savor"—a delight to his Father, the judge of the quick and the dead.

"Purge the conscience"—pardon, sanctification.

"To serve" the living God—obedience, active, living service—a new nature, a new life, with hope and joy and assurance.

These are the results of that wonderful event—Christ died for us. "Was made sin," "bore our sins in his own body on the tree," and rose again for our justification.

This is the untold power of the cross reaching God in its propitiation, sin in its expiation, and man in eternal redemption—God's only plan of salvation, man's only hope of eternal life.

I. The Scriptures teach that the Lord Jesus was a sacrificial victim—the Lamb. This title, given to no other human being, and to no intelligent being in the universe, did not mean that Jesus had merely lamblike qualities or disposition. However correct the application of the figure is in these respects, it is never applied to Him except in his sacrificial character. He was led as a lamb to the slaughter, and then is added, "When He shall make his soul an offering for sin."

The sacrifice of the Lamb was vicarious. It was not for itself. It was innocent. It was for men.

The sacrifice of Christ was not for himself. He was spotless. It was for men. "He bore our iniquities, the chastisement of our sins was laid upon him and by his stripes we are healed." Here is the disease, the remedy and the cure: The disease is guilt; the remedy His stripes, His sufferings; the cure is healing—"purging the conscience from dead works to serve the living God."

This patent Scriptural truth, that Christ Jesus was a sacrificial victim, "offered to God for men," frowns down the motley attempts of men to explain away the atonement—the Unitarian idea of example and martyrdom; the theory of Maurice, of self-denial, self-sacrifice, and self-surrender; the theory of moral influence put forth by Young and Hushnell of governmental display. Example, martyrdom, self-surrender, moral influence, and governmental display, as collateral glories circle round the vicarious sacrifice—they flow from the cross, but the rock smitten for us, the Lamb slain for us, the atonement, in which he offered himself to God for men, is the foundation of all, is the source of all, is the glory of all, and without this all these theories are as dewdrops on the towering rock, or leaves upon the tree of life, and

"Just as I am without one plea,
But that Thy blood was shed for me,
And that Thou biddest me come to Thee,
O Lamb of God, I come, I come."

II. Jesus is the priest of the sacrifice. That the Lord Jesus is the Lamb slain—the divine sacrificial offering to God, is the emphatic and repeated statement of God's word. But the sacrifice must have a sacrificer, that is a priest, and the Lord Jesus is that Divine Priest. God glorified Him to be made as a high priest (Hebrews 5:5). Solemn and sublime is the announcement: "But the Lord hath sworn and will not repent, Thou art a priest forever after the order of Melchisedec."

As a sworn priest to perform in a wondrous way the priestly function or action, He was to offer. It is action—not mere suffering. He offered himself. The offering was to God. It was "for sins." He was constituted a priest. It was an office and his offering was an official act, for sins. This cannot be denied without rejecting God's Word. "Thou art a priest, for even such an high priest" became (was essential) to us. "Having such an high priest, let us come boldly to a throne of grace." He holds the royal office of Hierophant of the universe.

The utter fallacy of human theories is swept away by this eternal fact. Is example an office? Is martyrdom an office? Is self-denial an office? Is moral influence an office? Is their offering sacrifice, priestly action, in any of these? Are any of these for sins? From the throne of the glorified High Priest of our profession comes the voice of our Melchisedec, ye "are sanctified through the offering of the body of Christ once for all (Heb. 10:10.) He was the Spotless Lamb—the sacrificial victim. He was the officiating High Priest. He offered Himself. It was "toward God."—"He offered himself to God." It was for sin—"He died for our sins." "Nor yet that he should have offered himself often, for then must he often have suffered since the foundation of the world, but now, once in the end of the age hath he appeared to put away sin by the sacrifice of himself." If the atoning work of Christ, his sacrifice in suffering and suffering in sacrifice, was not vicarious—for sins, for men—then sin and death still reign, the mercy seat is barred, and clouds of blackness charged with wrath wrap the heavens and the earth in hopeless gloom.—S. H. F., in Christian Repository.

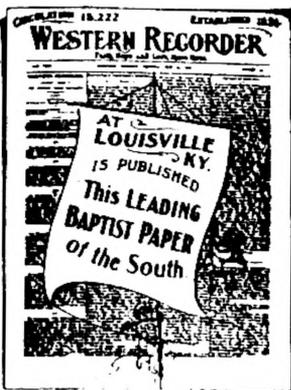
Helpful Lives.

When we have given our money to help the poor and spoken our most encouraging words to help the weak, we have not yet exhausted all our resources. A true Christian may help others as much by his life as by his words and gifts. Nay, the principal contribution which anyone can make to the life of the world is not his word or deed, but himself.

It is a vain thing to try to set a good example without a good heart. A life which is merely acted is not genuine, and the counterfeit will soon be detected. Artificial lives are like the artificial flowers which one sees in the market. They are beautiful to the eye, but shed no fragrance on the air. The bees never hover about them. A good life proceeding from a good heart creates a spiritual atmosphere which greatly affects everyone who comes within its range.

It is said that the physical atmosphere exerts a powerful effect on the bodies and minds of men. The physician knows that his patients will be more comfortable to-day because the sky is clear and the atmosphere is charged with ozone. The teacher knows that his scholars will be more restless, less studious, and more dull to-day because the atmosphere is murky and heavy. The police in Paris and London know that there will be a larger number of suicides in those great cities to-day because the atmosphere is heavy with fogs and vapors.

So it is with the spiritual atmosphere. Children who are brought up in an atmosphere which is free from the fogs of skepticism, doubt, selfishness, and vice, and charged with the ozone of love and truth, will grow to be stronger and better men and women than others. Some children grow up in a mercenary atmosphere, some in a literary atmosphere, some in an atmosphere of pride and vanity, some in an atmosphere of sin and vice. There is little hope for them. Let parents create an atmosphere in the home by pure lives which will save their children from evil. The church can create an atmosphere in the community where it is located which will exert a powerful influence over the lives of the people. It cannot be done by good preaching alone, or by good singing, or by generous giving, or by regular attendance on the means of grace. These are all good. The chief power of a church is in the lives of its members. Here is the hiding of its power.—Ex.



Isaiah the Myth and Isaiah the Prophet

BY HOWARD OSBORN.

ISAIAH THE PROPHET.

The book of Isaiah, whether in Hebrew or English, still stands as a mystery. Nothing has been lost, nothing can be lost from it. It is published in too many million copies, spread all over the world, ever to return to Lazard's phantom, a single copy, and so be deplored. Men's views of the book may be as diverse as the winds, but the book itself is secure. It stands now and in the most thorough search, as it has stood for nearly three thousand years.

In spite of the hundreds of volumes written upon this book, it is a matter of surprise to find, that, whether read in Hebrew or English, the words used are among the simplest. The Hebrew writers of the Old Testament deliberately chose the popular speech, a small section of the whole language, and by that expressed all they had to say. Isaiah makes larger use of the current Hebrew vocabulary than any other book, and yet he makes use of only one-half of it. Jerome and Eusebius find less than one-half amply sufficient for all their purposes.

To express great thoughts on the loftiest themes in simple, popular words is the work only of minds of the highest class thinking clearly. Swollen words may be the sign of learning, but they are not the mark of clear thought. He whose clear thought has never been excelled, and who could speak in more tongues than all those around him, preferred to speak five words that he might instruct others also, than ten thousand words in a tongue not understood by those who listened. That positive choice also, marks the book of Isaiah. Clear thought on the highest themes is there expressed in the simplest terms. That fact stamps the book as the production of the highest intellectual power. Want of intelligence and command of proper expression cannot be truthfully ascribed against this book. The reason why one must read this book over and over again before he can feel at all sure that he has gained its thoughts, is because the thought is pressed down, shaken together, running over in these simple words. Like the Gospel of John, its clear expressions are glistening stars in the lowly depths of the heavens. It is not art concealing art, but an overpowering theme has caught up the writer and carried him along to its end. What Macaulay said of Bunyan may easily be applied to Isaiah: "The vocabulary is the vocabulary of the common people. . . . Yet no writer has said more exactly what he meant to say. For magnificence, for pathos, for vehement exhortation, for subtle disquisition, for every purpose of the poet, the orator, the divine, this homely dialect, the dialect of plain, working men, was perfectly sufficient.

A striking feature of the whole book, as it lies upon the surface, is that it is the intense pleading of a loving Father's heart over erring, disobedient, suffering children. From the agony of a rejected Father in the first chapter and second verse to that most tender promise in the last chapter, "as one whom his mother comforteth, and I will comfort you, there is the unceasing call in words of yearning affection with promise of blessing: "Seek ye Jehovah while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him, and will abundantly pardon."

This rejected, but yearning, tender Father is Jehovah, the only God; "the first and the last, and besides him there is no God"; "besides him there is no Saviour"; "he created the heavens and stretched them forth, he spread abroad the earth, and he which cometh out of it, he that giveth breath unto the people and spirit to them that walk therein"; "the everlasting God, the Creator of the ends of the earth"; "the Creator of Israel; your King." Before the only God, all idols, all thoughts of another God, are "vanity and emptiness," and I command you, "stand in the right hand," and bring upon those who harbor them the flame and flood of Jehovah's destruction.

Jehovah, who abundantly pardons, who bids out their apostasies for his own sake and re more remembers their sins, is set forth by

the whole book as the God of holiness, "the Holy One of Israel." He would bring the rebellious from sin and apostasy to their Father's home, that they may be holy, walk in the holiness, and abide in holiness. From the first to the last of the verses, there is hatred and indignation against all forms of unholiness, and the terrors of its recompense are spread before the people as though a volcano shot up into the heavens its fountain of fire, and covered the earth with streams of lava.

Jehovah is throughout the whole book the God of truth; all his counsels are faithfulness and truth. His supreme abomination is a lie. That is the mark of all who depart from him; their refuge is a lie, and treachery to God and man. In justice and righteousness the lie and the liar, the hiding-place and the hidden, shall be swept away by the hail of Jehovah's wrath.

There is one further point that is of importance. From the beginning to the end this book is filled with foretelling. The future of mankind, of nations, of the outcome of treachery, the result of war, the ruin of the false, the glory of the true Israel, follow one another without a break. It is absolutely denied again and again in this book that man can foretell the future. All pretenders to foretelling are called liars, and Jehovah makes his own words plain. All who foretellings in this book are ascribed to Jehovah, who alone can foretell (xlii. 1-5; 21-29; xliii. 8-21; xlv. 6-9; 24-28; xlv. 1-17; xlv. 8-13; xlvii. 11-16; xlviii. 3-17). The foretelling of Cyrus' name (xlv. 1-7), of which so much is made by the Hebrew writers, foretelling is interwoven all the way through with the repeated statements that it is the word of Jehovah, "who maketh all things." . . . that frustrate the tokens of the liars, and maketh diviners foretellers mad." . . . He declares the end from the beginning.

It is not in the whole book one word of palliation for sin, of collusion with deceit, of apology for guilt of obliquity towards unholiness of thought or act. The purpose, everywhere apparent, is to manifest Jehovah, the only God, as the God of holiness and truth, to warn all rebels against sin, to warn them, their whole art, but who will surely destroy all who pre-empt in sin. Everywhere and equally it proclaims the highest standard of morals, whose fountain head is the God of truth to whom every one on earth, from the king to the beggar, is directly answerable.

In the face of this purpose and this standard of morals, pure as God is pure, the book repeats itself over and over again, Jehovah speaking in the first person through the writer, or in words which he has commanded to be spoken. More than four hundred times does Jehovah use verbs in the first person, and one hundred and thirty-six times are long passages ascribed to Jehovah, "Jehovah said," "Jehovah spoke," "Jehovah commanded," etc. But these are only a small portion of the words ascribed to Jehovah in the first person; for long passages occur where Jehovah speaks, using the pronoun "me," "mine," etc., but not the verb in the first person. These passages could be the words of any writer, unless he were to be charged with insanity or intentional blasphemy. We refer to such passages as v. 1-7; x. 26; xiii. 2-3; xix. 25; xxiv. 5; xli. 1; 11-41; lli. 18; lv. 8-9, etc. A careful search of the whole book will glean only a few words or short passages, except in the historical chapters xxvi. xxxi., where it can be the prophet speaking his own, and not the words directly commanded by Jehovah. The book is open. Any one who will read the book through with care can see for himself.

In the first part of the book (chaps. 1-39) there are ninety-two words used in the first person by Jehovah, and fifty-six times passages begin with, "Thus said, spake Jehovah," etc.; while in the second part (chaps. xl.-lxvi. 24), there are some three hundred and twenty-five verbs used in the first person by Jehovah, and eighty passages begin with, "Thus said, spake Jehovah." Both parts of the book, therefore, are covered with these ascriptions of its own words to Jehovah, but they are more than three times more numerous in the second part than in the first.

Now before its own teachings in every part, before the only God, the God of truth and holiness, whose burning wrath shall surely destroy "the prophet teaching lies," were these ascriptions of the whole book to Jehovah as the author made in conscious truth or in a conscious lie? There can be no escape from that alternative. Either God spoke, commanded those words to be spoken, he did not speak the words, but they were spoken by God, he spoke them, then the whole book is immediately exalted to the God of truth's revelation of himself, his grace, and his purposes in the world. But if God did not speak all these words, then the ascription of them to him many times on every page is a mockery of the deepest kind, while the book affirms by every argument and quoted example the purest morality. Is there in the literature of the world in all its ages a companion picture to that? Is it possible for the human mind to hold and exploit at one and the same time a whole truth and a whole lie, used into a solid mass? Until, in other instances, of teaching the loftiest morality proceeding from God as its author permeated everywhere with blackest perjury, it will be held to be inconceivable.

The book of Isaiah presents the same alternative as does our Lord Jesus Christ. He professed to be God, to come from God, to be the words God gave him and commanded him to speak, and on the heart acceptance or rejection of these words by men depended their acceptance or rejection by God. If God never spoke through him or by him, if eternal salvation does not depend upon the acceptance of

Christ's words, then before God and man what was Christ but the greatest deceiver the world ever knew? The only seeming way of escape from this alternative is by denying, as is often done, the validity of the writings in the New Testament. But the denial of this validity does not solve the difficulty. The writings remain, and the question, How could intentional liars reach the greatest heights of morality, and draw in life and death the only perfect character the ages have ever seen?

This book, then, is characterized by the highest intellectual power expressed in the simplest terms, by the knowledge of the only God, the God of holiness and truth, who hates and will punish all who persistently oppose him, but who calls his obedient children to return that he may pardon and bless them; and by the purest morality, and with all that it claims to be the word spoken by God himself.

It is time now to ask, Have we any certain knowledge as to the human writer? Isaiah is mentioned in 1. 1; 11. 1; vii. 3; xlii. 1; xx. 2, 3; xxxv. 2, 5, 6, 21; xxxviii. 1, 2, 3; xxxix. 3, 5. Nowhere in the book itself is it said that Isaiah was the writer of all its parts. No reliable author, ancient or modern, on issuing his book states that he wrote it all. They put their names at the beginning of their writings and that is received as a guarantee that what follows is their writing. Isaiah did that. But we are not left to infer, as do those who believe that God is the real author of the New Testament, and that its writers wrote "not in words which man's wisdom teacheth, but which the Spirit teacheth," the witness of God in the New Testament will be simply sufficient to put to rest all doubt as to the writer of the book of Isaiah.

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- Isa. vi. 9, 10: "Well spake the Holy Spirit by through Isaiah the prophet" (Acts xviii. 26).
- Isa. vii. 14: "Spoken by the Lord through the prophet" (Matt. i. 22).
- Isa. viii. 17, 18: "He [Jesus] saying and Isaiah said" (Matt. ix. 13).
- Isa. xli. 6, 8: "The word of God which liveth and abideth. For" (1 Pet. i. 23).
- Isa. xliii. 6: "Saith the Lord Almighty" (2 Cor. v. 18).
- Isa. xlix. 6: "For so hath the Lord commanded us, saying" (Acts xiii. 17).
- Isa. xlix. 8: "The grace receive not the grace of God in vain, for he saith" (2 Cor. vi. 2).
- Isa. lli. 11: "Saith the Lord" (2 Cor. vi. 17).
- Isa. lv. 3: "He raised him up from the dead, he hath spoken on this wise" (Acts xiii. 31).
- Isa. lxx. 17; lxxi. 22: "According to his promise" (2 Pet. 3: 13).

It will be observed that three of these ascriptions to God are taken from the first part, and seven from the last part of the book.

- Secondly, passages ascribed to Isaiah.
- Isa. i. 9: "As Isaiah hath said before" (Rom. ix. 29).
- Isa. vi. 9, 10: "The prophecy of Isaiah, which saith" (Matt. xii. 14); "For that Isaiah said again" (John xii. 39); "By through Isaiah the prophet" (Acts xviii. 26).
- Isa. vii. 14: "Spoken by through Isaiah the prophet" (Matt. i. 22).
- Isa. vii. 14: "Spoken by through Isaiah the prophet" (Matt. i. 14).
- Isa. x. 22: "Isaiah crieth" (Rom. ix. 27).
- Isa. xi. 10: "Isaiah saith" (Rom. ix. 12).
- Isa. xxx. 18: "Well did Isaiah prophesy of you" (Matt. xv. 6).
- Isa. xl. 3: "Spoken of by through Isaiah the prophet" (Matt. iii. 3); "Written in through Isaiah" (Mark i. 2); "As it is written in the book of the words of Isaiah the prophet" (Luke iii. 4); "As said Isaiah the prophet" (John i. 25).
- Isa. xli. 1: "Spoken by through Isaiah the prophet" (Matt. xii. 18).
- Isa. lli. 1: "The word of Isaiah the prophet which he spake" (John xii. 39); "These things said Isaiah" (John xii. 41); "Isaiah saith" (Rom. x. 18).
- Isa. liii. 4: "Spoken by through Isaiah the prophet" (Matt. xii. 17).
- Isa. lxi. 2: "The book of the prophet Isaiah . . . where it was written" (Luke iv. 17).
- Isa. lxx. 1, 2: "Isaiah is very bold and saith"; "But as to Israel he saith" (Rom. x. 20, 21).

All parts are equally assigned to Isaiah. It is most instructive to mark how the Lord Jesus Christ quotes the book of Isaiah.

- Isa. vi. 9, 10: "Unto them is fulfilled the prophecy of Isaiah which saith" (Matt. xiii. 14).
- Isa. xlix. 18: "Well did Isaiah prophesy of you, saying as it is written" (Matt. xv. 7; Mark vii. 6).
- Isa. liii. 12: "For I say unto you that this which is written must be fulfilled in me" (Luke xxii. 37).
- Isa. lv. 18: "It is written in the prophet" (John vi. 45).
- Isa. lvi. 1: "It is written" (Matt. xli. 18; Mark x. 17; Luke xii. 40).
- Isa. lxi. 1, 2: "There was delivered unto him the book of the prophet Isaiah. And he opened the book and found the place where it was written. . . . And he began to say unto them, To day hath this Scripture been fulfilled in your ears" (Luke iv. 17, 21).

The Saviour attributes both parts of the book to Isaiah the prophet. But he also quotes it freely with the same intimacy in the simplest form. It is written, for by the Saviour's teaching what was written in the Scripture "must be [i. e., a moral necessity] fulfilled" (Matt. xxvi. 54, 56; xxvii. 9; Mark xiv. 49; Luke xviii. 31, xxi. 22; xxiv. 44). Following the Saviour's method of special insistence,

the following passages are quoted in the New Testament by the introduction, "It is written": Isa. xxv. 8; xxvii. 1; xxviii. 16; xxix. 10; xl. 18; xlv. 25; lli. 5, 7, 15; lvi. 1; lvi. 7; lxx. 1. The following are ascribed to the prophet or in the prophets: lvi. 13; lxxi. 11; lxxi. 2. The following are termed by Christ and the New Testament writers, "Scripture," i. e., what is written: xxviii. 16; xli. 8; llii. 7, 8; lxi. 2).

These passages are by no means all that are quoted in the New Testament. They are all that are introduced by some form of ascription to God, to Isaiah, to a prophet, to Scripture. But other passages are quoted without any form of introduction, of which the Saviour's awful description of hell is a striking example. "Where their worm dieth not and the fire is not quenched." Mark ix. 48, taken from the last verse of the book of Isaiah.

If from this we pass on to the New Testament use of Isaiah's thoughts and terms we should need a volume and not a single article to show the overflowing of the abundant stream from Matthew to Revelation. The New Testament has not left us in any doubt. It agrees with and puts its stamp upon every claim of the book of Isaiah: it was spoken by God through Isaiah; it contained foretellings some of them fulfilled in "this person and age, and others awaiting fulfillment; it "the book of the words of Isaiah the prophet."

"Whether it be right in the sight of God to hearken unto men rather than unto God, judge ye."—Bibliotheca Sacra.

LITERARY. All the Books noticed in these columns will be sent at publishers' prices by the Baptist Book Concern, postpaid to any address, upon receipt of price.

MAGAZINES. Confederate Prisoners in Boston is an article in the February New England Magazine, written by one of them, Alexander Hunter, captured by the Union forces in a battle of the Peninsular campaign and brought to Fort Warren in Boston Harbor. His story of his Boston experience is interesting reading. There are stories by Allen French, Mrs. Stearns, Kate Gannett Wells and others; and poems by William Orway Partridge and Frank Rose Batchelder. Mr. Mead devotes his Editor's Table to Longfellow's poetry of America—the use which the poet makes of American subjects and the nature of his services for American history and life.

The International Monthly for February contains a carefully prepared and interesting account of American interests in the Orient, by Charles S. Conant. The account of "Mountain Structure and its Origin," by the eminent Scottish geologist, James Geikie, is concluded in this number. Most of the interesting essays are in "The Maudslayi," the Men We read, "Auguste Rodin and his Decorative Sculpture," and by William Archer, the great English literary and dramatic critic, on "The Real Ibsen." Mr. Archer is undoubtedly the greatest authority on Ibsen. Alfred Fouillée, the eminent French scholar, writes on "Nietzsche and Darwinism." Certainly for exhaustive, scholarly discussions of subjects of international importance, no magazine, English or American, surpasses The International Monthly. The publishers offer a sample copy free. Published at Burlington, Vt., at \$4 a year. Single numbers, 35c.

The first article in the February number of the Ledger Monthly, entitled "The Training of American Shipbuilders," by Rufus Rockwell Wilson, with illustrations, contains an account of the history of William H. Webb, the founder of the Webb Home and Academy for Shipbuilders in New York. Next in cooperation with the foundation, the Men We read, highest in usefulness and value to the metropolis. This number also contains twelve photographic illustrations of "Windows of American Homes," showing some of the handsomest window openings in city and country houses in the whole country. Among the delightful of free air to beauty. The price of the Ledger Monthly is 10 cents per copy, \$1.00 a year. Published by Robert Bonner's Sons, Ledger Building, New York.

Among the best and most practical features of all the household magazines of the day, is the one carried out by Book Talk which in giving news for each day in the year, adds in directions for carrying out the same. The February issue contains several excellent articles, among them "Winter Luncheons," "The Art of Living Well," "Pandora Box," "The Bonnet Garni," and others. Table Talk Publishing Co., Philadelphia, Pa.

SUNDAY-SCHOOL LESSON.

SUNDAY, MARCH 8.

THE LORD BETRAYED.

John 18:1-14.

MORRO TALK—"The Son of Man is betrayed into the hands of sinners."—Matt. 26:45.

"When Jesus had spoken these words, he went forth with his disciples over the brook Cedron."—The brook was between the city and the Mount of Olives. It was only a winter stream, being dry nine months in the year. Godet says that when he was in Jerusalem he was told there had been no water in Cedron for twenty years.

"Where was a garden."—The name was Gethsemane, or oil press. It was probably an inclosed olive grove, on the lower slope of the Mount of Olives. There is little doubt that Gethsemane belonged to a friend of the Master's, as it was a place to which he oft-times resorted. A grove of old olive trees is shown beyond the ravine, and not far from it, which is probably a part of this garden. On going in, our Lord left eight of the disciples near the gate and carried Peter and James and John further in.

"And Judas also, which betrayed him, knew the place; for Jesus oft-times resorted thither with his disciples."—Such little touches to the picture as this make the blackness of Judas' treachery more evident. After looking in the upper chamber, Judas naturally turned to Gethsemane.

"Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons."—A Roman force occupied the tower of Antonia which overlooked the courts of the temple. There were many Galileans in and around the city who had come up to the feast of the Passover, and the Galileans were fierce fighters. There was danger that they would make a riot and resist the arrest of their countryman whom they accounted a prophet. They would be less likely to attack Roman soldiers than they would the temple guard. The band was a cohort which consisted of 600 men. If the chiliarch commanding was with Judas the word cohort would be used even if all the troops were not present. "With lanterns and torches and weapons."

"It would be dark under the olive trees and there were many caves and tombs near by in which the Lord might have hidden. Judas advanced into the garden and gave the signal agreed upon by repeated kissing the Lord, but upon receiving the rebuke which showed him the object of his display of affection was known, he fell back to the soldiers and the multitude which had accompanied. The Lord stepped forth either from under the olive trees or outside of the gate and said to them: "Whom seek ye?"—By making them single him out and give his name he was providing for the safety of the disciples. If they were to it to arrest him there was no reason, except their own anger, why they should molest the disciples.

"They answered him, Jesus of Nazareth. Jesus saith unto them,

"Every Man is the Architect of His Fortune."

"An architect designs, and his plans are executed by a builder. The greatest builder of health is Hood's Sarsaparilla. It lays a firm foundation. It makes the blood, the basis of life, pure and strong. Be an architect of your fortune and secure Hood's as your health builder."



I am he. And Judas also, which betrayed him, stood with them."—No fierce words of condemnation could add to the force of that last clause. It was evident that Jesus of Nazareth had no intention of trying to make his escape. His hour had come. But there was something in the appearance of the man which led the foremost to shrink back from his presence.

"And fell to the ground."—How useless were weapons against one before whom Roman soldiers could not stand! This falling to the ground showed to his disciples that he was laying down his life voluntarily as he had said to them. It showed Roman soldier and chief priest his power, and made them not dare to refuse his request that his disciples should not be arrested. The marvel is that as soon as they arose to their feet they did not run away from a man who had such power and of whose miracles many of them must have heard. But Roman discipline held some and passionate Jewish hate held others.

"Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth."—That was the name which had been given by the priests and the officers used again. But their tone may well have been changed as they stood before him. "I have told you that I am he: If therefore ye seek me, let these go their way."

"The 'me' is emphatic. Since their orders were to arrest him, there was no obligation upon them to seize the others. John's mind went back to the prayer of his Lord, "Of them which thou hastest no have I lost none."—This was fulfillment, but the words guard the elect to-day as then, and many times will they be fulfilled till the end come.

"Then Simon Peter having a sword."—There were two swords with the party. Another disciple had asked if they should defend him, but Peter did not wait for his Lord's reply. Malchus, a servant of the high priest, in his eager hate, had thrust himself among the foremost to seize the Lord. Peter, struck with a hearty earnestness, intending, no doubt, to cleave open the fellow's head. But the sword only cut off the right ear.

But the Lord's kingdom was to be a spiritual one in which the weapons were not carnal. Luke tells us that the Lord, by a touch, restored Malchus' ear. He did not need Peter's sword had he intended to defend himself. He could, at a word, have had twelve legions of angels, and one angel killed Sennacherib's army in a single night.

"The cup which my Father hath given me, shall I not drink it?"—The cup had not been taken away, but his body had been strengthened by the angel. The cup could not be taken away and yet his chosen be saved.

They all forsook him and fled, no soldier daring to pursue. The soldiers bound him and carried him to Anna first. Anna had been high priest, but was deposed by the Romans. The Pharisees looked upon him as the legitimate high priest. He was the real ruler of the Jews, having su-

preme influence over his son-in-law, Caiaphas. "Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people."—Caiaphas had already prejudged the case, and was not a fair judge.

GEORGETOWN'S NEW PRESIDENT

I rejoice very much that the Board of Trustees of Georgetown College have chosen a President for the college, and especially that this honor has fallen on Rev. B. D. Gray, of Birmingham. I know Dr. Gray well, and have been intimately associated with him, and have always found him a true man and a stalwart power in moving forward great interests. I feel sure he will fill with great credit to himself and great usefulness to the denomination, the high position into which he has been called. While he needs no commendation from me, yet I take great pleasure in speaking a word in his behalf to the Baptist brotherhood of Kentucky.

I am greatly devoted to the interests of my native state, and rejoice in every movement that is made for their advancement. This is certainly a decided step in advance, and large expectations may be had as to the outcome. Dr. Gray comes in a noble line of successors—Davidson, Dudley, Manly, Crawford and Campbell. This is a list of royal men, and whoever comes in their footsteps finds not only great honors, but great responsibility as well.

I have had great confidence in the Board of Trustees, and felt sure all the while that they would finally discover the best possible man for the position. May the Lord crown their action with the richest blessing and give great success, to the old institution.

J. M. FAOER.

Nashville, Tenn.

"SWEET" EATERS.

Way to Correct Children's Tastes.

Sometimes children become wilful and refuse nourishing food, demanding sweets, candy, ice cream, etc., much to their detriment. It is a great help in such cases to have a food that is naturally sweet and attractive. A case in Phila. will illustrate.

The daughter of Mrs. M. E. Searles, living at 1830 Mifflin St., was a delicate child from infancy and had been indulged in many things. She gradually got thinner and more fretful daily, refusing food other than sweets, etc., finally contracting whooping cough which undermined her health to such an extent that her attending physicians agreed that her cough had developed into bronchial catarrh, and that only a short time would ensue before consumption would relieve her sufferings.

In despair, the child's aunt was sent for, and knowing the wonderful nutritive value of Grape-Guts food, she prepared some and induced the little one to eat it. At the first taste she said: "Oh, auntie, this is so nice, I want some more." From that time the child acquired an appetite and began to improve. She was fed on Grape-Guts steadily until now she is a perfectly healthy, strong child, attends the Girls' Grammar School, and is a bright and apt pupil.

Do not dare to live without some clear intention toward which your living shall be bent. Mean to be something with all your might.—Phillips Brooks.



LEA & PERRINS' SAUCE

The Original and Genuine Worcestershire. Club men and all good livers appreciate the appetizing relish given to Oyster-cocktails, Welsh rarebits, Lobster Newburg and all dishes flavored with this sauce.

Signature of Lea & Perrins

TEMPERANCE WORK.

Last Sunday many of the ministers of Cleveland, Ohio by preconcerted arrangement, devoted their sermons to an exposition and denunciation of the liquor traffic and worse iniquities in the new dependencies of the United States. The effect of this brave stand will certainly be felt in the religious life of Cleveland. It would not be surprising if these sermons were the precursor of a deep and genuine revival of religion.

One cause of the weakness of the church to-day in the United States is due to its faltering attitude upon the great questions of essential righteousness. Take it on this question of the liquor traffic in the Philippines, and how many of our pulpits have done anything more than to reprobate faintly the evils to which the Cleveland ministers called attention? There seems to have been a general conviction that radical utterances on these matters would be regarded as an attack upon the Administration.

During the last two years The Watchman, while friendly to President McKinley, and appreciative of the difficulties with which he was surrounded, has not hesitated to call attention, in unmistakable terms, to these evils, and to condemn them.

In the broadest sense it cannot be construed as hostility to the administration to arouse public sentiment as to errors of policy that involve grave moral evils. No President has consulted public opinion more carefully than President McKinley. We do not blame him for thinking that the people do not care much about the extension of the liquor traffic in our new dependencies. He has heard that there was some opposition to it on the part of the societies and organs that make total abstinence the be-all and end-all of religion. Some of the national conventions of the larger denominations have passed guarded and general resolutions, but there has been no general expression on the part of the people, such as would have been evoked if the Christian ministers of the country had followed the course of the Cleveland pulpit.

No man has more ardently supported the Administration than Senator Lodge, and yet he said that the establishment of American bar-rooms in Manila in the wake of our army is an evil of the worst kind. And yet Senator Gallinger's and Senator Lodge's amendments, providing for the abolition of the saloon and prohibiting the importation of distilled liquors into the Philippines, except for medical purposes, were voted down in the Senate by decisive majorities. Still, the course indicated by these amendments is the one that is in accord with the Christian conviction of the country.

The Philippines are under military rule; the Secretary of War or the President by the stroke of their pens could close every saloon in Manila, and prohibit the importation of another drop of liquor. Wish such power in the hands of the author-

ities, and in view of the fact that we are in the islands to elevate and civilize them, little satisfaction is to be derived from the fact that the conditions in Manila are not much worse than those that prevail in New York, or Chicago, or San Francisco.

The spontaneous inclinations of the President, we believe, are to be trusted; but he has been surrounded by men who have great stakes in the extension of the brewing and distilling industries to the Philippines. Thus far, most of the expansion of our trade in the islands, beyond the equipment of our forces, is due to the exportation of alcoholic liquors to them. The President's convictions should be reinforced by a mighty protest from the people of the United States. And if Congress under akes to legislate for the Philippines, as the President last week urged that it should do, Congress should be convinced that the convictions of the Christian Church are against transplanting the cancer of our civilization upon the Philippines.

If the Christian Church does not stand for the highest ideal of practical righteousness, it will be very difficult to convince men of her downright sincerity. The people that are silent about the representatives of American civilization, armed with whiskey bottles, will plead in vain for the support of missions in the lands devastated by these men. There is no getting away from the report that those who care enough about the moral condition of our dependencies to send them missionaries should exert all their influence that the nominal ministers of civilization are not the agents of degradation.—Watchman.

EDITOR RECORDER—You will please not send the RECORDER to me any more till I get permanently located in Rome, Italy, and then you may continue the paper.

Rev. W. S. Sp'awn, of Gainesville, Texas, has been called to succeed me here. It will be remembered by Kentonians that he was formerly pastor at Lexington, Ky. The church here, with the new one recently organized, are both full of promise for the future.

I shall ever have a warm place in my heart for the RECORDER, for my father took the paper ten years before I was born, and its editor was my pastor and preached his ordination sermon nearly ten years ago at Walnut-street, Louisville, Ky.

I remain fraternally, D. G. WHITTINGHILL.

Bonham, Texas.

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 inflammation of the mucous lining of the Eustachian Tube. When this tube is inflamed, you have a running ear, or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and the tube restored to its normal condition, hearing will be destroyed forever; since the sound of an ear is caused by vibrations being reflected back in an inflamed condition of the mucous membrane.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by local remedies. Send for circular, free.

P. J. CHENEY & CO., Toledo, O. Hall's Family Pills are the best.

Masters of Men

By Morgan Robertson

The story of a man who ran away from a fortune. Contrasting stories of life on a battleship, and the torments of existence on a cargo boat with a brutal captain. Begins in this week's (February 23) number of

THE SATURDAY EVENING POST

OF PHILADELPHIA

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Boys Who Make Money

In a dainty little booklet, 25 out of some 1800 bright boys tell in their own way just how they have made a success of selling

THE SATURDAY EVENING POST

Pictures of the boys—letters telling how they built up a paying business outside of school hours. Interesting stories of real business tact.



The Curtis Publishing Company, Philadelphia

FROM ATLANTA, GA.

Our pastors are mostly at their posts, planning, working, managing, directing on various phases of "Twentieth Century Work," viz.: enlargement in missions, protracted meetings, building up Sunday-school work and other things, yet two of the busiest among them have been sick and have been, by kindness of their flocks, sent off to Clearwater, Fla., for the more rapid improvement and recovery of health from pneumonia. I refer to Dr. Len. G. Broughton, of Tabernacle church, and Rev. J. J. Bennett, of Jackson Hill church. All honor to such churches, and may their members grow and multiply. Good reports come back from these pastors, and while they are absent, their pulpits are occupied, not likely "filled" by supplies, of which latter Atlanta has a bountiful number.

The coming of Dr. John E. White to the Second church, has made all his congregation and all Atlanta Baptists happy. He has already demonstrated that he is a most genial brother, a holy spirited Christian and an extra hard worker. He is supplying the felt want of the grand old Second.

The Jackson Hill is so well organized, and is withal such a bee-hive, that it can run right on without a pastor.

The *Index* begins to talk of our State Convention to assemble in Valdosta about the last of March. You and your folks will, of course, be represented on that occasion.

By the way, the *Index* is putting extra work on and extra brains into its columns, which all its readers see and enjoy. But no weekly is more welcome to me than the *Western Recorder*. I certainly enjoy your sermon department, and always read Dr. McLaren's sermons.

Rev. Wm. Henry Strickland has improved considerably in his health. He is in frequent demand of late to supply pulpits in and around the city. Last Lord's

day he supplied for Dr. Norcross at Glenn-street church.

Dr. J. B. Taylor is making good progress in raising funds for our Baptist Orphanage. All the buildings are full, with applicants who must be turned away for want of room.

A sad and singular coincidence among our pastors is worthy of record: During Christmas holidays, and following, not fewer than five of our Baptist pastors have been sorely bereaved. Dr. R. H. Harris, of College Park, lost his wife after an hour's illness. On Christmas night Miss Roberta Strickland, the eighteen-year-old daughter of Rev. W. H. Strickland, died after two days' illness. Rev. Joel T. Butt, about the same time, gave up a grown-up son. Rev. M. H. Lano buried his grown-up son a fortnight ago, after a protracted illness of typhoid fever, and last of all Mrs. Bussey, wife of Rev. B. W. Bussey, of Columbus, and sister of Dr. W. W. Landrum, died, leaving children. These, all coming within thirty days, speak to us loudly, suggesting a deep feeling of sympathy and exhorting us and all to be ready at a moment's notice. In the case of Bro. Strickland, it marks the third burial of grown-up children in two years.

Many other things hang at the end of my pen, but enough now.

FEATHER.

February 12.

VIRGINIA LETTER.

A wave of revival interest has come this way and our cities are reaping the blessed benefits, and our people are rejoicing.

Bro. T. T. Martin, who is no stranger to Louisville or *Recorder*'s readers, commenced with Dr. R. B. Garrett, of Court-street, Portsmouth, the first Sunday in January and continued till February 6. His visit was a godsend to the Baptists of Portsmouth, as well as other Christians. From the very start Bro. Martin preached salvation the free gift of God through faith in the blood of Jesus Christ—a present, perfect, all sufficient salvation. He also made it very plain where he stood as to baptism. There was scarcely a sermon or talk, if one, in which he did not emphasize the Bible doctrine of immersion, and immersion alone, as baptism. Of course his preaching assailed the Arminian and moral influence theories, and aroused some antagonism, and occasioned some friction; but the gifted and fearless preacher always had the "thus saith the Lord," and produced the chapter and verse. About sixty persons professed faith in Christ, and up to this time thirty-two have united with Court-street church, and some have gone elsewhere. The members of the church have been greatly benefited, and many of them who were groping in uncertainty and doubt about their salvation are now bright and cheerful and full of hope. Bro. Martin's visit will long be remembered, and the helpful, stimulating effect of his pungent, pointed preaching will be felt for years to come.

Pastor E. B. Hatcher, of the First church, Norfolk, is in the midst of a fine meeting. Rev. R. E. Chambers, a returned missionary, is helping him. Up to this writing about thirty have professed faith and fourteen have been received into the church, thirteen of them for baptism. Bro. Chambers and his consecrated wife spend some of their afternoons addressing the Women's Missionary Societies, and are doing much good in that way.

Dr. J. J. Hall, of Norfolk, is in a meeting, with Rev. A. A. Williamson, the singer, to help him.

Pastor J. W. Mitchell, of South-street, Portsmouth, is engaged in a meeting with Rev. M. F. Sanford, of Accomac county, to assist him. The meeting is at an interesting stage just now, and promises to be fruitful in results. Ten have been received for baptism and nine have professed faith.

Pastor Fisher is holding a meeting, with Dr. J. J. Taylor, of Norfolk, to aid him.

Rev. J. P. Essex, of Carrville, Va., has resigned the care of Beaverdam church, near that place, and has accepted the care of the churches of Leetown and Summit Point, W. Va. Bro. Essex's departure will leave an important country field vacant.

Rev. J. B. Cook resigned the care of Waverly and Wakefield churches, in this association, recently and accepted the care of the Fincastle (Va.) church. This leaves another important field on the N & W. railroad vacant.

Rev. C. K. Hobbs recently resigned the care of Salem church, near Norfolk, Va., and accepted a field in North Carolina.

The First Baptist church of Newport News, Va., has extended a unanimous call to Rev. R. R. Acree, D. D., of Clarksville,

NO NIBBLER.

An Old Fish Knows Good Salt From Poor.

A good fish family Doctor down in Edenburg, Miss., says he is not afraid to tell the truth about coffee and its effect on him and the remarkable change produced by leaving off and taking Postum Food Coffee in its place.

He used coffee for many years, and says, "Of late years I have been so nervous that I dreaded to perform an operation, and my eyesight had bothered me a considerable. I think about two years ago I first heard of Postum Food Coffee, and gave it a trial. I am not quick to bite at humbugs, but the change in my physical condition brought about by leaving off coffee and taking Postum Food Coffee was a complete surprise. I began to eat well, sleep well, and in just three months my eyesight was restored, my nerves strong, headaches disappeared, and my chronic catarrh of thirteen years standing was cured with little or no treatment except the change in coffee."

I am today stout, erect, and weigh 20 pounds more than I did before giving up coffee. I have an extensive practice and have had very satisfactory results among my patients where I have induced them to leave off coffee and take Postum in its place.

Coffee is ruining and destroying thousands of our young Americans, and it is a pleasure to know of a nutritious and palatable breakfast beverage that rebuilds the nervous system rather than tears it down, as the old coffee does.

It may interest you to know that we had much the same experience as many others when we first began to prepare Postum. We boiled it in a desultory sort of way for a few minutes and the product was not satisfactory. Turning to the directions we discover the fault and from that time we have followed those directions which are simple enough, with the most satisfactory results in point of flavor and food value.

With my best wishes for your continued success." Dr. A. G. Alston.

Tenn. Dr. A. is a Virginia boy, and many of the Baptists of the Commonwealth think it is about time for him to return.

The Baptists in this section feel some pride in the fact that Freemason-street Baptist church has the largest Sunday-school in Norfolk, and the Fourth-street Baptist church has the largest in Portsmouth.

The Court street Baptist church licensed Bro. Frank L. Hardy to preach at their meeting last Sunday. Bro. H. is a fine young man, and will make his arrangements as soon as possible to enter school. W. F. FISHER. Portsmouth, Va.

GRACE.

"Where sin abounded, grace doth much more abound," in man's heart and nature. How does Christ save a man? I remember being in Oban one night when a man was preaching in the open air. Being an open-air preacher myself, I thought I would listen to what he had to say. He preached a good sermon until he came to the application and then he spoiled it. Instead of appealing when he got to the application, he answered questions which he himself asked and had conjured up. He was preaching about Moses lifting up the serpent in the wilderness. He asked how a serpent on a pole could save the people who had been bitten. The only answer was, it was God's appointed way. He said: "You may ask how a Christ upon a cross, a Christ that was crucified, can save from sin." He answered, "Because it is God's appointed way." My blood was up, and I asked if I might speak. He said, "No." I said, "I would like five minutes." "You cannot have it." "May I ask a question?" "Certainly not." "Then I will have an open-air service of my own when you have done." "Are you a Christian? I hope you are, but I thought you were an opponent and a skeptic. Speak if you like." I began on the points wherein we agreed, and then I went on to the points on which we differed. I said: "Our friend says there is no explanation of how a Christ on a cross can save. A Christ upon a cross cannot save. A Christ upon the cross never saved anybody except the dying thief. You are not saved by a Christ who hangs a victim on Calvary. Neither can a Christ standing at the right hand of God save you. All men have a Christ who died and rose again, and intercedes on their behalf, and yet you are not saved until you have the saving power of Christ in your life. You may have Christ upon the cross, and Christ at the right hand of God; but until you have Christ in your heart He will never become the saving power in your life. You need Christ in you, Christ remaking you by His Spirit, coming and dwelling in you by the Holy Ghost, transforming your nature. The living Christ dwelling in the heart, cleansing it and renewing it—that is the saving power of the grace of God."

Thank God, grace does conquer. I don't care how many devils you have in your nature, let Christ come in, and he will drive all the lot out—the devils of drinks, lust, and appetite, the devils of self-shame and cunning, pious and vicious and all kinds of devils, they will all obey His word and flee at his approach. Go to the worst people in Hanley, Leeds, Liverpool, Manchester, and say, God has given his Son for you, and He can save you,

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for he can re-make you, and no one else in the world can. To the sinners that are here, the slaves of evil habit and evil appetite, I bring this message, "Where sin abounded, grace doth much more abound."—Samuel Chadwick.

When a man wishes God to be like himself, it argues that he is vicious; but, when he desires to be like God, it indicates that he is virtuous.—William Secker.

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WE FORGET.

So many tender words and true
We meant to say, dear love, to you;
So many things we meant to do,
But we forgot.
The busy days were full of care;
The long night fell and unawares;
You passed beyond love's leading prayer
While we forgot.
Now evermore through heart and brain
There breathes an undertone of pain;
Though what has been should be again,
We would forget.
We feel, we know, that there must be
Beyond the veil of mystery
Some place where love can clearly see
And not forget.
-Harpers.

OUR PULPIT.

TOUCH ME NOT.

BY ALEXANDER MACLAREN, D.D.

Jesus saith unto her, Touch me
not, for I am not yet ascended to
my Father.—John 20:17.

These are the first words of the
risen Christ; they strike one as
being singularly cold and repel-
lent at such a time. Their im-
mediate purpose was to put a
barrier between himself and
Mary's clasping hands. It was
not like him to repress tokens of
love, or to chill hearts. He had
let a much worse woman than
Mary Magdalene wash his feet
with tears, and wipe them with
the hairs of her head. At such
a meeting, after such a parting,
a little exuberance of demonstra-
tion might have been permitted,
and forgiven even if it had been
excessive.

The prohibition, strange as it
sounds, was followed by a reason
which sounds even more strange-
ly: "Touch me not for I have
not yet ascended." We might
have expected that the first "not"
would have been left out, "Touch
me, for I have not yet ascended"—
would have been intelligible,
as suggesting that for a little time
such tokens of love were possible,
ere the great separation came.
Mary must have been as much
bewildered by the reason as she
must have been chilled by the
prohibition. And yet it was all
meant to lead her, with gentle,
loving, and yet most firm hand,
to recognize the new relation
which had begun, and was hence-
forth to continue. It said to her,
"old things have passed away,
all things have become new,"
and though thou hast
"known Christ after the flesh,
yet now henceforth" thou shalt
"know him" so "no more." It
was not meant for Mary only.
All the resurrection histories
have a forward look, and were
intended to explain directly to
the disciples, and more remotely
to us, the essential nature of that
new relationship into which his
disciples have entered, and in
which they now continue, to their
Lord. These teachings, whether
expressed in words or in the facts
of our Lord's appearances, are
the lesson-book for the church
"till he come," and if we under-
stand the bearings of these we
have enough to direct and to sus-
tain them.

So I desire this morning to look
with you at the three points here;
the touch that was forbidden;
the touch that is possible because
Christ has ascended, and the les-
sons for to-day that come from
both.

Then let us think of

THE TOUCH THAT WAS FORBIDDEN.

Now the prohibition which, as
I have said, sounds at first repel-
lent and cold, can only be under-
stood if we grasp firmly and see
clearly the mood and character
of the person to whom it was ad-
dressed. And so I venture to
turn to the circumstances that
precede these words, not with
any foolish idea of telling over
again the story that John has told
for all time, but only for the sake
of bringing out what his narra-
tive shows us of the disposition
of Mary.

But, passing altogether from
that, let me just recall to you
the points bearing on Mary's
mood. She had been to the grave
once already, found it empty,
rushed away to Peter and John
with the lament which hencefor-
ward became a kind of cuckoo-
note on her lips, and filled her
whole heart: "They have taken
away the Lord; we know not
where they have laid him." The
two apostles ran to the tomb.
She seems to have come, not with
them, but after them. Man-like,
they satisfied themselves of the
fact and went away. Woman-
like, she hung about the place,
aimless, unable to tear herself
from it, and yet, since the grave
was empty, having no reason for
staying. So, utterly absorbed in
her grief, she stands there, looks
into the tomb, sees the two an-
gels as though she did not see,
listlessly looks at them, and is
not surprised to see them. What
were angels or anything to a
woman with such a grief in her
heart? They ask her a question
which, if she had been less swal-
lowed up in her sorrow, she would
have discerned as being a veiled
offer of help. We do not inquire
of people why they weep unless
we have sympathy that would
like to dry their tears. But she
does not hear that accent in their
voice, and listlessly gives them
the old answer with a little dif-
ference. She had said to Peter
and John "They have taken
away the Lord;" she says to the
angels, "They have taken away
my Lord." Her grief was begin-
ning to be selfish. She was not
thinking about what other peo-
ple had lost, but about her pos-
session of him and her own deso-
lation. Further, she was cling-
ing despairing to the bodily form.
That was what she meant by
"my Lord," and the same identi-
fication or confusion of the per-
son with the physical frame, runs
through all her words. She
speaks of it as him, over and over
again.

Then, wearily impatient of the
rain talk with these two who had
not touched her heart nor her won-
der, she mechanically turns her-
self round, and "sees Jesus
standing"—not coming. He was
there; how he had come there no
one knows. She does not recog-
nize him. That does not neces-
sarily involve any change in him.
Whether there was or not is a
large question that I am not go-
ing to touch. The hypothesis
that there was is not needed to
explain Mary's non-recognition.
She looked at him with the same
listless eyes with which she had
contemplated the angels; the
same listless look with which I
dare say most of us, in our times
of sorrow, have looked at the
vain shadows that pass before us
"The gardener" was the natural
person to be there, at that hour
in the morning. So the one dom-
inant thought rises again: "If
thou hast taken him away, tell
me where thou hast lain him."
And then, forgetting the weak-
ness of a woman's arms, in the
strength of her love, she says, "I
will bear him away." She turned

from him listless, self-absorbed
in her grief, passionately cling-
ing to the outward form, hope-
less. And then came the one
word of revelation, "Mary!"—
fancy the cadence in it—and the
one word of recognition into
which her whole soul flings it-
self, in a swift rapture: "Rab-
boni! Master!" Who could
imagine that?

But that exclamation shows
the weakness, as well as the
strength of her faith, the inade-
quacy as well as the warmth of
her conception of Jesus Christ.
It is the old name, never recur-
ring after the resurrection ex-
cept this one time. It is the old
name which she would fain lift
across the gulf, and in it there
speaks her recognition only of
the Christ that had been, and
not of the Christ that was then,
and is to be in future. We must
suppose what the evangelist does
not record, because there was no
need to tell it, that, in the sud-
den impulse of a woman's heart,
when all these smoky elements
of which I have been speaking,
listlessness and absorbing sorrow
and hopelessness, had caught fire
and blazed up into a flame, she
made some eager movement to
clasp him, and make sure of him.

Then came the beginning of
the educational process, only ex-
plorable if you take all that I
have been trying to sketch into
account. "Touch me not, for I
have not yet ascended." What
was the touch that was forbid-
den? On that very morning
other women were permitted to
clasp his feet. On that very
evening he said to the apostles,
"Handle me and see." A week
after he said to the doubter,
"Reach hither thy hand. Thrust
it into my side." Why were
these permitted that which to
Mary was forbidden? For this
simple reason, that that attempt
to clasp him was the expression
of a love and a faith which un-
duly clung to the external form,
and which desired to perpetuate
the vanished relationship. And
so our Lord began the education-
al process, then and there; and
it is going on to this hour, to
teach us, as it taught her, that
"the Spirit quickeneth, the flesh
profiteth nothing," and that the
ascended Christ is to be grasped
in another and a better fashion
than with the clutch of clinging
hands around the "blessed feet"
that trod the plains of Galilee,

"And were called
For our advantage to the bitter
cross."

And so let me turn now in the
second place to the considera-
tion of

II.—THE TOUCH THAT IS POSSIBLE BY
REASON OF THE ASCENSION.

"Touch me not, for I have not
yet ascended," that implies in
all plainness and obviousness,
"if I had ascended you might
touch." And it points us on-
wards and inwards to the true
meaning of Christ's ascension,
to the true meaning of presence
and absence in relation to him,
and to the true mode of union
with him, by the communion
that is possible through faith and
love, aspiration and obedience.
Now let me begin by reminding
you of what is a parallel, though
an inadequate one, in the fact
that, for us all, death and dis-
tance have a transforming, elev-
ating effect upon our thoughts
of those who, when they were
beside us, did not seem to us so
awful, so great as now, when
they are withdrawn from us.
Though we entertain angels un-
aware many a time, it needs
that they should wing their way
into the native heaven, before we
see how white the wings an how
fair the faces. Distance height-

ens the mountains, because it
dwindles the knolls; and many a
man that has lived amongst his
fellows unrecognized contradicts
all laws of perspective, and be-
comes greater as he recedes from
us. And so you will find that,
as a matter of history, it was the
resurrection the ascension of
Jesus Christ that elevated the
apostolic conceptions of him,
and that the flesh had been in-
deed, though a means of revela-
tion, also a veil. It was so hard
to believe that he with whom
they ate and drank all the time
that he went in and out amongst
them, was the Son of God. It
was so hard to believe that he
who so kindly with his kind, was
yet something other than his
kind. It needed a commentary
of the open grave, and the glory-
cloud hiding him from their view,
and of the Pentecost which was
the issue of both, to teach these
men who it was that had been
walking amongst them. That
resurrection and ascension have,
in like manner, been the school-
masters of the church ever since,
to teach them how to interpret
the earthly life by the heavenly
glory.

But there is another thought
to be taken into account besides
the consideration that, as is the
case with others, though in an
infinitely higher degree—the
withdrawal of the earthly reveals
the heavenly that consented
through the earthly. We be-
lieve, as Scripture teaches, that
Christ's visible ascension was
but the symbol for our sight, of
a far more than material change,
of the passage of his humanity
into the glory of the Father; and,
as one of the New Testament
writers puts it: "He hath as-
cended up, far above all heav-
ens, that he might fill all things."

Such being the true meaning
of ascension, such being the true
meaning of presence (and it is a
central Christian truth that Jesus
Christ is, in no metaphor, with
every one that trusts in his
name), look at the light that is
cast upon the true way of clasp-
ing and clutching him. "Touch
me not, for I have not yet as-
cended." Mary's grasp, loving
as it is, on those feet, sacred as
they are, is less real than the
clasp with which faith and love
hold on to him, and make him
their very own. By believing
and by loving we grapple him to
our hearts with books of steel,
and keep him there as nothing
else can. And the resulting
unity is so deep, so sweet, so lift-
ing in its results, so altogether
blessed, as no outward possession
could ever be. There is nothing
to envy in those who companioned
with him all the time that he
was here on earth. They had
less than you and I may have.

Lastly, there are

III.—LESSONS FOR TO-DAY FLOWING
RICHLY FROM THIS INCIDENT.

I gather them into a sentence or
two.
Here is a lesson for love that
clings to earth. We all gravi-
tate downwards, and need to be
exhorted to set our affections on
things above, where Christ is sit-
ting at the right hand of God.
The old watchword of the church
"Sursum corda"—up with your
hearts—is based upon the whole
course of thoughts involved in
these words of my text. If I
might take such a metaphor, just
as some great silken globe inflat-
ed with a lighter gas, and rising
towards the skies, may draw after
it a train of heavy-laden cars
which only rise by being
lashed to it: so the risen Christ
lifts us, if we touch him, to
where he is, and we sit at the
right hand of God in the heav-
enly places. To touch Christ

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loosens our fetters and bears us aloft.

Here is a lesson for faith that makes too much of externals. There is a type of Christian love semine belonged to a friend of very genuine, but far too sentimental and far too sensitive, and it needs to be reminded that the highest and the deepest love should have in it a consciousness of the separation, as well as of the union, and should not so much be seeking to clasp the feet as to receive the Spirit of Jesus. I do not need to say here how the true conception of what Christ's presence to the church after the Ascension is, is the real answer to that materialized notion of a Real Presence, as consisting in the magical substitution, by priestly efficacy, of the body of Jesus Christ for the bread of the Communion. I am not going to talk about that. I do not suppose I am speaking to Roman Catholics. But if you want to be delivered from all undue dependence on externals, ponder my text, "Touch me not, for I have not yet ascended"; touch me as ascended. And be quite sure of this, that to have Christ's presence in your heart is to have a far more real, and a far more blessed presence, than to see him on the altar, or to place him within your lips.

Now, dear brethren, contrast the warmth and closeness of the relation which thousands of men and women, in this as in every generation, have with that Christ, with the tepid emotion and far-off admiration which follow all other great names of the world—every one of them, founders of religion, and all, drift away further and further into the mist, become more ghostly as the centuries are piled up between us and them, and their influence diminishes. But today—say, in this building—these are men and women whose love to Jesus Christ is the warmest emotion in their hearts, and whose closeness to him is closer than that by which they adhere to husband, to wife, to child. Why is that? Because He, a venerable figure far away back in the past, did something nineteen hundred years ago, the benefit of which comes down to us to-day upon the stream of time? No, but because he died indeed, but lives, and is with us, and that to bless us. He has not left the world, though he has ascended to the Father, any more than he left the Father when he came into the world. We can sit with him in the heavenly places, and he comes and works with us in the earthly places. So let us set our hearts upon him, and trusting in him we shall find that he is nearer to us than ourselves, and that the ascended Christ is the present Christ whom we can grasp in the only true clasp that knits spirit to spirit by the hands of faith and love. He has ascended, therefore we can touch him as they could not who accompanied with him while he was here among men.

HELPING ONE'S SELF.

An eminent author has published a book on "Self-Help." The theme is interesting and the treatment fascinating. The most that men do is intended to help themselves. Some live for this alone. But the course by which men seek to benefit themselves often proves vain. Instead of furthering their own ends and promoting their own comfort and happiness, they are working against their own interest. This is true not only of

vice and crime, but also of a large part of the more serious part of life.

The best way to help one's self is to help others. This is not the view worldly men take. They imagine that the more they do for others the less they have left for themselves. They get all they can, give as little as possible, and keep all they can. They do not give to help the poor, to build great institutions for educational and charitable uses, because they believe that giving will diminish their store and weaken themselves. When they give at all they try to do so in such a way that all men will know it in order to make it work for their own good after all. They give for themselves and not for others.

How difficult it is to keep self from having too prominent a part. Is it easy for the preacher to keep self out of his sermon? for the singer to keep self out of the song? for the worshiper to keep self out of the prayer? Nature clamors for self. While the spirit seeks after God and the good of others, the flesh still pushes self to the front.

If we could only understand, and have courage to trust, the philosophy of the Gospel, we should have little trouble about self. The science of Christianity reverses nearly all the maxims of the world and all the wisdom of the ages. He that will save his life must lose it, and he that will lose his life for the sake of righteousness shall save it. He that will be the greatest must condescend to be servant of all. He that will be richest must give all he has. He shall have a hundredfold in this world, and in the world to come everlasting life.

No man shall ever find happiness while seeking it for himself. The self-centered man cannot be happy. He may find gold, he may acquire knowledge, he may achieve fame, he may have pleasure in the world, but all these cannot pour one ray of genuine bliss into a self-centered soul. Let one who is unhappy do what he can to relieve the sorrows of others, and his own sorrow will be turned into joy. Let the burdened soul do what he can to bear the burdens of others, and his own burdens shall become light as air. Let him whose life is bitter to begin do what he can to sweeten the

CONSUMPTION

is, by no means, the dreadful disease it is thought to be—in the beginning.

The trouble is: you don't know you've got it; you don't believe it; you won't believe it—till you are forced to. Then it is dangerous.

Don't be afraid; but attend to it quick—you can do it yourself, and at home.

Take Scott's emulsion of cod-liver oil, and live carefully every way.

This is sound doctrine, whatever you may think or be told; and, if heeded, will save life.

We'll send you a little to try, if you like. SCOTT & BOWNE, 409 Post street, New York

lives of others, and his own life will become sweeter.—New York Advocate.

DR. HACKETT "NODS."

BY REV. J. H. BOYET, D. D.

I am surprised that my old friend, Dr. J. A. Hackett, should write himself down as a "broad-horn." I admit having associated with him in Texas, on occasions, as I did with some other brainy men, but I had thought of him rather as an amiable muley, accustomed to using his head without horns.

Dr. Hackett and the editor of the WESTERN RECORDER are both caught "nodding." Neither in the article published in the Baptist Record, nor in my book, nor elsewhere, have I ever intimated that the non-elect, or others than the elect, would be saved. I have taught, and do teach, as the Bible teaches, that some were elected to salvation before the foundation of the world, while others are elected "in sanctification of spirit" (1 Peter 1:2) "In sanctification of spirit and belief of truth" (2 Thes. 2:13; see original). I also teach, as the Bible teaches, that the election of some was made sure for them eternally (Eph. 1:1-12), while others are exhorted to make their election sure (2 Peter 1:10). I did show in the Baptist Record that others besides the eternally elected would be saved, and also that some who are lost might have been saved; but nowhere have I ever taught that any would be saved without being elected, and in whose election their salvation was made sure.

Dr. Hackett assumes what the Bible does not teach, i. e., that no one has been elected to salvation since the world was made; and thus he "nods" through three separate readings of my articles published in the Baptist Record. Thus he misses the real point on election. And thus the usually wide-awake editor of the WESTERN RECORDER "nodded" in reading my book, for nowhere do I speak of any of the saved as "non-elect." The reading of my articles three times by no means familiarized Dr. Hackett with the contents of my book, as he supposes. If he will wake up and read the book with attention he will learn the number of the eternally elected, who they were and the reason for their pre-election. He will also learn about other things incidental to God's ultimate purpose concerning an age of Gospel constraint, and the certain coming of the absolute freedom of life in man. I must decline to follow Dr. Hackett into his intellectual gymnasium where impossible feats are often proposed by bristling interrogation points. Bible knowledge is vastly more important to me than theological speculation. What he or I may hold as fixed Gospel principles may not be so held by others, and there is but one standard among Christians. That standard is the Bible, and not the creature of venerable schools of thought. I sincerely thank Dr. Hackett for his kind words concerning me personally, and wish for him that many days of health and happiness may be added to his useful life.

LAMPS do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong, and yet far over the waters its friendly spark is seen by the mariner. So let your actions shine out for your religion. Let the main earnest of your life be illustrated by all your conduct.—Spargoon.

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Low Rates West. On February 15th and Tuesdays thereafter until April 1st, the Union Pacific Railroad will make reduced rates to Pacific Coast Ports. From St. Louis to Portland, Ore., Spokane and Seattle, Wash., etc. \$30. From St. Louis to San Francisco, Los Angeles and other California points \$27.50. For further information, address P. L. Husted, Chief Clerk, Union Pacific R. R., St. Louis, Mo.

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EDITORIAL

Dr. E. J. DILLON has a notable and a ghastly article in the *Contemporary Review* about the atrocities in China. Not the atrocities of the Boxers and of the Chinese soldiers, but those of the allies. He was the special correspondent of the London *Daily Telegraph* in China, and he writes as an eye witness. The title of his article is "The European Lamb and the Chinese Wolf." His statements are simply appalling. The atrocities of the Turks upon the Armenians, at which the world stood aghast, were slight compared with those of the allies. It is gratifying, however, that Dr. Dillon exempts the American and the British soldiers from any share in these brutal atrocities, though they were guilty of looting. The Russians were the worst, and then come the Germans and the French, according to Dr. Dillon. He tells of the cold-blooded massacre of 800 harmless and unarmed coolies, whose business was loading and unloading ships. The Russians found them and mercilessly killed every one of them, with no opportunity to surrender and with no resistance. The foreign troops went through private houses committing nameless outrages, and then killing women and children as well as men. It was a perfect carnival of carnage. It curdles one's blood and sickens one's heart to read of it.

Here is one of the milder of the horrors Dr. Dillon describes. He says:

"I speak as an eye witness when I say, for example, that over and over again the gutters of the city of Tungtau an ran red with blood, and I sometimes found it impossible to go my way without getting my boots bespattered with human gore. There were few shops, private houses and court yards without dead bodies and pools of dark blood."

This was not done in fighting, for these poor creatures did not offer the slightest resistance. It was simply a most brutal and savage massacre of the defenceless.

This article of Dr. Dillon needs to be read to be fully appreciated, and it should arouse the horror of the civilized world and render the repetition of such atrocities impossible. The European soldiers behaved far worse than the Japanese. It is mortifying to the last degree that the Twentieth Century should open with such a carnival of carnage at the hands of the so-called Christian nations. Alas! ten thousand times, alas! that such things are possible, not at the hands of a maddened mob, but at the hands of disciplined soldiers acting under orders, and sent to China in the alleged interest of Christian civilization! The difficulties in the way of our missionaries in China have been greatly increased by these brutal atrocities, since the Chinese do not always stop to distinguish between one class of foreigners and another.

Our neighbor, the *Christian Observer*, pays its respects to us in regard to what we recently said about alien immersions. But it is as mum as a door post and as dumb as an oyster about those alleged passages in Greek it claimed to know about, where *baptizo* is said to mean *sprinkle* or *pour*. Over and over again

we have called the *Observer's* attention to this matter, and we have urged, besought, begged and implored it to tell us where these passages can be found—but in vain. Now that the editor of the *Observer* is reading the *Recorder* some more, we hope he will not divert his attention wholly to other things before he tells us where these alleged passages can be found. Why on earth should a man who advocates sprinkling for baptism wish to conceal passages in Greek where he claims *baptizo* means to sprinkle? Why?? Why???

The *Observer* uses quotation marks, as if it were giving our exact language, in a way that is misleading. But it is very difficult for our neighbor to get matters straight when immersion is involved. The conclusion our neighbor draws is

"From 'his, the conclusion is that every member of the Baptist church is bound to make sure of the fact that his baptism was by a minister who had been baptized by a minister who had himself been regularly baptized, and so on back to the days of the apostles."

That is like some of the other conclusions of the *Observer*. We never heard of a Baptist who believed it was the duty of a candidate to trace the ecclesiastical pedigree of the minister who baptizes him, back to the apostles. Given the New Testament and a Baptist church, and a candidate can faithfully carry out the New Testament teaching about baptism by presenting himself to that church as a candidate for baptism, and in receiving the ordinance from the minister the church selects. He need not bother himself at all with the question of the minister's ecclesiastical pedigree. The candidate recognizes the Baptist church involved as being in accord with New Testament teaching, and he goes ahead and joins it on experience and baptism, relying upon Christ to fulfill His promise to be with His people "all the days, even unto the end of the world."

DEAR DR. EATON:—Send you herewith two of a series of Historical Leaflets that I am issuing this year, in the hope of promoting the study of original documents. If the plan commends itself to your judgment, I hope you will give it a small paragraph somewhere in the *Recorder*. There is nothing in the thing for me, except the approval of my conscience, and I shall be fortunate to escape financial loss, but the thing needs doing, and I am trying to do it.

Very truly yours,
HENRY C. VEDDER,
Crosser Theological Seminary,
Chester, Pa., Feb. 14th, 1901.

Accompanying this note there come copies of the first two tracts of the series. We congratulate Dr. Vedder and the Crosser Seminary on their determination to bring out this series of valuable historical documents. They will bring important original documents within the reach of those who do not have access to great libraries, and will bring these documents profitably to the attention of many, who, though they have access to libraries, would never take the time and trouble to look them up. The six tracts of this first series are as follows:

1. The Protest at Speier.
2. Shorter documents relating to the early Reformation period; Tetzel's Theses on Indulgences, letters of Eck and Melancthon on the Leipzig Disputation, etc.
3. The Decree of the Diet of Worms.
4. Letter on "The Robbing and Murdering Bands of the Peasants," and other documents.
5. The Peace of Augsburg.

6. The Indictment and trial of Servetus (select documents).

The price is 50 cts. for the series, or 30 copies to one address at 5 cts. per tract.

THE WESTERN RECORDER did something in this same line when we published in tract form Edward Barber's "Treatise of Dipping," published originally in 1641 (10 cts. a copy postpaid), and we have intended to go farther in this line as occasion may offer. Dr. Vedder's series, however, is more like the "Old South Leaflets" in Boston, by which much valuable historical material has been popularized. We hope this labor of love of Dr. Vedder will be richly rewarded.

There is a growing disposition to connect the religion of Christ with Western civilization, as is admirably pointed out by the *Watchman*. It says: "There are hundreds of people who can hardly think of an African or Asiatic village as Christianized without imagining the bamboo or mud huts giving place to rows of wooden cottages painted white, with green blinds, and children neatly clad in European fashion."

It is the glory of our religion, and one proof of it, that it is suited to all sorts and conditions of men. That it will go into a mud hut and teach the people who live there to walk in the fear of God, to be humble, truthful, kindly and brave. Godliness with contentment is possible not only in a palace, but in a cave or a dug-out.

The Gospel is suited to all degrees of intelligence also, short of absolute idiocy. Religion and education do not go hand in hand, any more than religion and wealth. God's brightest jewels can be found among rags. The most ignorant can feel his responsibility to God, and his sin against God, and can understand that God will forgive his sin if he will only be willing that Christ who died in his stead shall take care of his soul in His own good way.

The more that conveniences become necessities, the more difficult it is for us to understand that people can be happy who live in a different manner from ours. We know life would be tasteless without our blue china; hence we imagine others without it are unhappy. Tell us of a state of society widely different from that to which we are accustomed, and we are filled with pity for those who live thus, without remembering that they would be as miserable in our crowded drawing rooms as we would be in their huts.

The thing that matters is sin. Huts are palaces if God lives with his children in them. Discontent with one's state is no sign of grace. Civilization is a matter for commensals, growing together and growing gradually. Religion is an individual thing which flourishes in any civilization.

Our friend, Dr. John H. Eager, of Baltimore, has arranged to take a party to Europe next summer, visiting London, Holland, the Rhine, Switzerland, Italy and Paris, and being gone seven or eight days. Dr. Eager is not only a cultured Christian gentleman, but he speaks the languages of Europe, especially Italian, and he is thoroughly familiar with the scenes and objects to be visited. He will be accompanied by his son, Mr. J. H. Eager, Jr., a good part of whose life has been spent in Italy.

There is a fashion in disease as in other things. That is to say, one can be stylish in being sick as truly as in receiving company and in going to watering places. Just now, the stylish disease is *la grippa*, and the help is amazingly. People used to have "bad colds," but nowadays nobody has a "bad cold" any more—it is always "*la grippa*." It reads so fine in the papers to see that "Mrs. G. Llewellyn Jones is confined to her elegant home on the Avenue *by la grippa*;" or "The Rev. Predestination Smith was unable to fill his pulpit at the First church Sunday, being indisposed by an attack of *la grippa*." There is nothing stylish in having old-fashioned ailments; rheumatism, for example. Our grandfathers and grandmothers had that, and nobody talks about *la rheumatism*. If people, however, will persist in having those old-style diseases, surely they will find some stylish names for them.

The average life of British sovereigns has materially lengthened, showing that reigning is a far healthier business in England than it was formerly. The four Norman kings averaged 55 years of life; the eight Plantagenets, 53; the three of Lancaster, 48; the three of York, 30; the five Tudors, 43; the six Stuarts, 52; while the six Hanoverians averaged 74. Queen Victoria's long life lengthened this average. King Edward VII. gives promise of long life, and it is not likely that he will lower the average. The average reign of the Hanoverians was 31 years, which was greater than that of any other British line. It is hardly probable that the new King's reign will reach that average, since that would involve his living till he was 90 years old. We wish him a long and prosperous reign, and, above all, a righteous reign.

THE REV. ARTHUR D. PHELPS, of Wichita, Kas., has published a tract on "Profit in Religion," in which he develops three points: 1st. What is religion? 2d. Character of the investment? 3d. How to make it pay. It is a good tract, but it has one mistake. It says, p. 7: "The church is represented in the New Testament as the 'bride' of Christ." This is not correct. Nowhere in Scripture is the church called the bride. The tract is a plea for enlarged contributions.

THE REV. I. M. WASHBURN'S (Shrewsbury, Ky.) essay on the Final Preservation and Perseverance of the Saints, read before the Ministers' Meeting of the Goshen Association, and unanimously requested to be published as a pamphlet, has been issued by the Baptist Book Concern. It is a strong presentation of this great and precious doctrine, and its wide circulation will do good.

Dr. A. C. DIXON has resigned the pastoral care of Hanson Place church, Brooklyn, and has accepted the pastoral care of Reggie-street church, Boston. Dr. E. M. SAUNDERS has resigned at Madison-Avenue Baptist church, New York. These resignations will make two prominent vacancies at the metropolis, and where they cannot well be afforded.

LET us, then, be what we are, and speak what we think, and in all things keep ourselves loyal to truth, and the sacred professions of friendship.—Longfellow.

Editorial Varieties

Judge Henry Bly, of Findley, O., 67 years old, is the youngest of our lady (same not given, though now she is Mrs. Bly) 62 years of age, and they were married. Was not that a gay run-a-way couple?

It appears that the Taft Commission, now in control in the Philippines, has at last decided to exclude religious instructions from the public schools, even after school hours. To provide for any religious teaching whatever is an alliance of church and state.

It is not generally known that Queen Victoria did the courting before her marriage. The court etiquette required that the young Queen should choose her own husband, no man being allowed to propose to her. She chose Prince Albert of Saxe-Coburg-Gotha, and it was certainly a love match on both sides. All Queens do their own courting.

The Episcopalian, at their coming convention in San Francisco, will have up the question again of changing the name of their denomination. It is now the "Protestant Episcopal Church of the United States." Several changes are suggested, the most extravagant being "The Church of the United States." They will hardly venture to take that name, however.

We would be very glad if our friends would write us in a few words on postal cards what they think will be the greatest achievement of the 19th century. We would be glad to have them add what they regard as the greatest achievement of the 18th century. If we can get a variety of responses, they will be quite interesting.

It is expected that the accession of King Edward VII. will have a marked effect on the ritualistic controversy in the Church of England, since he is less tolerant than was his mother, and, at the same time, is quite so much opposed to the Romanizing drift of the latter as to vote against it, if he can, in a great measure, check the tendency toward Rome that has been marked in the Church of England for years past.

Montana, the Jesuit priest, who had charge of the religious training of the young King of Spain, has been dismissed on account of his radical, ultra montane views, which were considered unfriendly to the welfare of the nation. But we fear the damage that has been done, and that the young King has been so incensed with ultra montanism that he will never get over it. Why will people wait till after the horse is stolen before they lock the stable door?

Our good friend, Deacon Elijah Beare, insists that the Presidential vote of 1800 was larger than that of 1900, and furnishes us the following figures, which, he tells us, he got from Washington, as official: Vote of 1800, 10,000; of 1820, 10,000; of 1840, 10,000; of 1860, 10,000; of 1880, 10,000; of 1900, 10,000. Taking these figures to be correct, the increase is very, very small—less than one-fourth of one per cent in four years. The increase of population was far greater than that. Are our people losing interest in politics? Or were there fewer fraudulent votes in 1900 than in 1800?

There will be a State Board Institute held in London, Ky., on the 25th, 26th and 27th of this month—next week—which will be of course the last of the kind that many of the ministers of Eastern Kentucky will be present. The programme is based on the Gospel of John, as was that of the last Institute in Louisville. Bro. Warden, Carver, Oodry, Hibbs, Baker, Barnett, McGarrity, Wood, McCracken, Carmichael, Pretridge and others will be present, and also to speak, and there will be free discussion besides.

Mrs. Carrie Nation has stirred up the men of Topeka, Kas., to shut up the saloons. At a great mass-meeting 1,200 men signed a paper notifying the saloons to quit business by a given time, and pledging themselves to march with guns and destroy the saloons in case they did not shut up within that time. It has come to pass that in our cities having many elected officers, with ample police force, sworn to execute the laws, makes little difference with certain classes of law-breakers, and little difference also with the officials themselves. The proper remedy is for the good citizens to rise in their might and put in officials who will execute the laws, and also to punish those who wink at violation of law.

We have heard of a church that paid \$1,000 for their church and \$1,000 for their preacher. They wanted to be entertained, and since the music entertained them better than instruction in righteousness, they appropriated their expenses accordingly. If the congregation averaged 400, then the average cost to each one for each Sunday entertainment was less than 15 cents. Certainly they wanted to be entertained, and since the music entertained them better than instruction in righteousness, they appropriated their expenses accordingly. If the congregation averaged 400, then the average cost to each one for each Sunday entertainment was less than 15 cents. Certainly they wanted to be entertained, and since the music entertained them better than instruction in righteousness, they appropriated their expenses accordingly. If the congregation averaged 400, then the average cost to each one for each Sunday entertainment was less than 15 cents. 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SUNDAY SCHOOL BOARD

SOUTHERN BAPTIST CONVENTION.

J. M. PROST, Corresponding Sec'y.

EACH MEMBER contributes to the Bible Fund, and receives the *Sunday-School Interest* of the Convention.

ITS PERIODICALS

To be changed and much improved with January issue.

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BAPTIST SUNDAY-SCHOOL BOARD, 187 NORTH CECILY STREET, NASHVILLE, TENN.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached on "God's giving grace and glory and withholding no good thing," and a special sermon to young ladies. Two joined by letter.

Broadway—Pastor Jones preached on "A message to the average man," and on "A message to the Louisville citizen." Two received for baptism.

Chestnut-street—Pastor Weaver preached.

East—Pastor Felix preached on "The profit of prayer," and on "The word of exhortation." Two joined by letter.

McFerran Memorial—Pastor Hamilton preached on "Lovely times," and on "The reckless young man." Sunday school increasing. Meeting begins March 8. One received by letter, one under watchcare and one for baptism.

Twenty-second and Walnut—Pastor Dement preached on "Sabbath observance," and on "The final judgment." Six baptized.

Clifton—Pastor Foster preached on "The significance of sacrifices," and on "Seeking Christ." Bro. Tralle lectured Tuesday night on "The young Baptist and his church."

East Mead—Pastor Cooper preached on "The gift of God's grace," and on "The blessedness of forgiven sin."

Franklin-street—Pastor Jenkins preached on "The lost found," and on "He came to himself." On Friday night Bro. Simms will lecture on "China." Pastor Jenkins has gone to aid in a meeting at Borden, Ind.

Highland—Pastor Dawes preached on "The offices of the church," and on "The sons of God."

Logan-street—Pastor Montgomery preached on "God blesses thanksgiving," and on "The nature and necessity of the new birth." The protracted meeting adjourned to Preston street. During the six weeks there were 84 received for baptism and 6 by letter.

Portland-avenue—Pastor Tralle preached on "Not enduring sound doctrine," and on "Being renewed in the image of God." One joined by letter.

Southgate-st.—Pastor McFarland preached on "Heaven and Christ's marching orders."

Third-ave.—Pastor Boyet preached on "Care for heart trouble," and on "No one's commission." One joined by letter.

Twenty-sixth and Market—Pastor Thompson preached on "Transfiguration," and on "The Christian race course." Mass-meeting on Monday night last. Money for entertainment, and on Wednesday night it was decided.

Highland Park—Bro. W. O. Carver preached on "The kingdom of God," and Pastor McLendon preached on "Serving God only." One received by letter and one for baptism.

Tobacco (New Albany)—Pastor Martin preached on "Faith being all things to all men," and on "The unrepentable." The house of worship is to be remodelled. Nine received for baptism and one by letter.

Hope Mission—Pastor Bruce reports a fine week. During the month there were 38 professions.

Jacob's Addition—Pastor Whitfill preached on "Faith as Philippi," and on "The cup of salvation."

The Point—Bro. Frank Ledwick

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spoke on "Mexico." One received for baptism.

Bro. W. E. Powers was with the Conference. He preached at Mt. Pleasant on "The parable of the talents." He spoke at the Conference about some lessons of his experience with the Baptists. We had three cyclones in the nineteenth century, but God raised up men to defend the truth, and they have been duly honored after their deaths.

Pastor Martin presented an able paper on "The work of women in the churches."

SEMINARY NOTES.

J. W. O'Hara led the mid-week prayer-meeting this week.

J. L. Vines addressed our Monday morning meeting on the religions of Cuba.

H. B. Folk of Tennessee, has recently been elected Editor of Exchanges on the *Seminary Magazine* staff.

H. H. Maaburn reports a fine day with the Walnut-street church at Owensboro.

S. H. Bennett has been in for a few days, but will return to the country for at least another week for still further recuperation.

Bro. L. G. C. Gates, of Mississippi, has been dangerously ill for a few days, but at this writing he has been pronounced beyond the crisis.

There is posted on the bulletin board a request from the President that all applications for degrees be handed him in writing immediately.

Supplies for Sunday: E. A. Burton at Oakdale, A. J. Owens at New Betham, Ind.; J. S. Umberger, Bear Creek, Ind.; E. A. Riser, Columbus, Ind.; U. S. Ransom, Sand Hill, Ky.

Dr. J. W. McGlothlin has an article in the last issue of the *Seminary Magazine* entitled, "The Preacher for the Twentieth Century." This article is profound in its leading, yet practical in its applications. It deserves at the students' hands a very careful reading indeed.

Bro. A. C. Crisp has been called to the First Baptist church of Gaffney, S. C., one of the most prosperous towns in the entire state. Bro. Cree is leaving the church at Campbellville, Ky., last Sunday to take up his new work. He is one of our brightest students, and has been taking work in the Th.D. degree this year.

McFerran Memorial church on Wednesday, Feb. 29, ordained to the full work of the Gospel ministry Bro. T. Joe Falley of Texas; T. J. McGlothlin, of Tennessee, and C. H. and W. J. Paak, of West Virginia. Thus and now four of our choicest recruit the ranks of our Southern Baptist ministry.

HAL. F. BOOKNER.

THE STATE.

Pastor I. P. Trotter writes: "Bro. J. B. Hunt preached his last sermon as pastor at Cox's Creek, Sunday, Feb. 10. There were few dry eyes in the house, I am told. I was loved for he is lovable. I was with the Cox's Creek church that afternoon and in ordaining to the office of deacon Bro. Wright. I think the church chose wisely in selecting him. I aided Pastor Campbell, Saturday, Feb. 9, in ordaining Brethren Beam, Jayne and Summers as deacons. Good men. I am glad to have Bro. Campbell as a neighbor pastor. Our school is increasing in the boarding department and in day pupils."

Bro. S. C. Tichenor writes: "We had quite a crowd at Buck Creek, Saturday and Sunday, Feb. 9 and 10. Bro. A. B. Cabines preached for us Saturday from the first chapter of

second Peter, also Sunday from the eighth chapter of Deuteronomy. It is needless to say that sermons were elevating and instructive. We feel that we are ten years younger by having met this dear old brother again, who in a few days will be at the end of his fourscore years, and still retains his bloom of youth and vigor, save his shortening of years, and thinks the world is growing better. May he ever be favored with these blessings until he finishes his work for the Master. We are sure he will have that rest that remains for the faithful."

Pastor Henry C. Pulliam writes: "Cox's Hill Baptist at Cox's Hill, Carroll county, called council to meet Feb. 9, 1901, to ordain Bro. R. C. Alnutt to the full work of the Gospel ministry. Elder L. S. Chilton, of Turners, conducted devotional exercises, after which Bro. O. M. Wood, of Carrollton, was chosen moderator, and Henry C. Pulliam, clerk. Experience and call to ministry by candidate. Examination of candidate was by Elder O. M. Huey, of Carrollton, assisted by R. C. Hubbard, L. S. Chilton and H. H. Adcock. Bro. Alnutt is sound in doctrine as believed and taught by Baptists since the days of the Apostles to the present. Charge to candidate was by Elder R. C. Hubbard, of Ghent, Benedicton by candidate. Bro. Alnutt will locate in Oklahoma."

This week there is a new Era Institute in progress at Harrodsburg, in which Pastors Hamilton and Dement, of this city, are taking part.

Bro. J. B. Hunt writes: "As has been announced in your column, I have resigned the care of Cox's Creek church, and closed my work there on the second Sunday in February, having served in as pastor for three years and three months. One of the hardest things I ever did was to leave these good people. I loved them with all my heart, and their kindly expressions of love and esteem for myself and wife were all that I could wish and more that I, at least, deserved. By unanimous vote, after my resignation, they asked me to remain with them, and in many ways, they showed their friendship and affection. One of the sweetest memories of my life is that of my happy, harmonious connection with this noble people, and one of my most valued treasures is that of

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Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

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

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician in speaking of the benefits of Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; I cost only twenty-five cents a box at drug stores, and although in some cases a patent preparation yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

their assured love, and friendship. Bro. W. W. pastorate there I received into the fellowship of the church about 70 souls, and was permitted to see the contributions to missions and benevolence increased more than 70 per cent. Impelled by a sense of duty and the love of greater usefulness in a larger sphere of activity—that of preaching and teaching—I have severed my pastoral relation to this people to teach in our school at Pluville and preach in the country around, but Cox's Creek church will ever have a large place in my sympathy, love and prayers. I entrust the prayers of all my friends as I enter upon the duties of my new position."

Pastor W. M. Rudolph writes from Wingo: "The Lord has graciously blessed us with a fine meeting at Wingo. I preached night and day for over two weeks, in which time the church was revived and 26 were added to its membership—16 by baptism—all but 8 were grown people. We had much opposition, as well as bad weather, but the Lord was with us. Some of those baptized were Pedobaptists. To God be the praise."

OTHER STATES.

Pastor E. S. Adkinson writes: "Please send my RECOGNITION in future to Vienna, Va., instead of Lumpkins, Ga. Have taken charge of the Vienna Baptist church, and have moved to this place."

Pastor G. S. Tumin held a meeting in his church at Fort Worth, Texas, which closed with 15 additions to the fellowship of the church.

Fourteen have been added to the Lordsburg church, Texas, and the result of a meeting in which Pastor Kendall was aided by his son.

A meeting in the Lovelady church, Texas, resulted in 12 additions to the fellowship of the church, 11 by experience and baptism.

Nineteen were added by experience and baptism and 5 by letter as the result of a meeting in the Pittsburg church, Texas.

An eleven days' meeting in the Lincoln church, Ala., closed with 11 additions, all by experience and baptism.

Elder W. G. Hubbard held a meeting in the Liberty church, near Morris, Ala., in which the church was revived and 10 added to its fellowship.

A six days' meeting in the River Falls church, Ala., resulted in 11 additions to the fellowship of the church.

Elder J. L. Low held a meeting in the Columbia church, Miss. Fifteen were added to the fellowship of the church, and 8 have been received since the meeting closed.

Twenty have been added to the fellowship of the Winn's church, Va., all by experience and baptism.

Elder E. J. Richardson assisted Pastor Folkes, of Virginia, in meetings in two churches. Forty-one were added to the Providence church, Gloucester county, and 9 to the Liberty church, New Kent.

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

A meeting in the Pleasant Grove church, Ga., resulted in 8 additions by letter and 9 by experience and baptism.

A church has been constituted at Oakland, 4 miles west of Grandview, Texas, and Eld. P. J. Deason chosen as pastor.

A meeting in the Ebenezer church, of the Cherokee Association, Texas, resulted in 31 additions to the fellowship of the church.

Bro. C. L. Harris was holding a meeting in the New Hope church, Ala. So little interest was shown that after six days he decided to discontinue the meeting. The Spirit convicted a young man of sin and he went for Bro. Harris who prayed and talked with him till he found peace in believing. The meeting was begun again the next day and 8 were converted and received.

A meeting in the Milltown church, Ala., resulted in 22 additions by experience and baptism and one by letter.

A meeting in the Providence church, Alabama, closed with 14 additions to the fellowship of the church.

Thirty-one have been added to the fellowship of the Waynesboro' church, Miss., as the result of a 12 days' meeting.

Bro. J. H. Dew held a meeting in the Palmyra church, Mo., which closed with 19 additions to the fellowship of the church.

FROM RECENT LETTERS.

Please place money order for \$2.00 on my credit as subscriber to WESTERN RECORDER. Accept my thanks for its weekly visits.
W. H. RYALS.

I have greatly enjoyed the dear old paper. It is filled with sentiments fully. I love the spirit of the gifted editor and delight in the keen blade he wields.
H. G. CREWS.

You deserve unstinted praise for your WESTERN RECORDER.
H. C. IRBY.

I have fallen in love with it (the WESTERN RECORDER).
Z. C. GRAVES.

Enclosed you will find \$2.00 for renewal of RECORDER. My time expires Feb. 22nd, 1901. I cannot do without it. I'm 80 years old. I have been raised on it, and expect to die with it in my house, with the help of God. It is next to the Bible to me.
MRS. L. J. P. WILKINSON.

I enclose \$2.00 for renewal to the RECORDER. I want to thank you for giving the world such a paper. It is sometimes said that a thing is sound to the core. Yes, I have seen large, fine apples that were sound to the core, but the core would be rotten. Not I thank God the RECORDER is not that way. It is sound through and through, core and all.
W. E. ROSEMOND.

Can't do without the RECORDER.
J. G. HUNT.

I have been a reader of the RECORDER for more than ten years, and I like it more than ever.
B. C. JAMES.

Your view on this question (the Boer war—Ed.) however, does not miss my appreciation of your sturdy efforts for right and for God and His glory. Long may you be editor of the RECORDER, in my prayer.
E. CALVERT.

I have been taking your paper for forty years, with the exception of about a year and a half. No other can ever take its place in my house. You can number me with the Old Guard.
E. V. LONG.

I love the dear old RECORDER next to the Bible. I feel that I could not do without it. Many a time have been comforted by reading its pages. I wish more of our church would take it.
HEBBERN FULLIAM.

Dear RECORDER: *** God bless you and increase yearly your power for righteousness. Your visits are like letters from home.
WESTON BRUNER.

The above are a few out of many similar utterances we might cite, all of which we most highly appreciate. No paper ever had better or truer friends than the WESTERN RECORDER.

Symptoms of Catarrh.

A Cold in the Head, a Dull Headache and a Discharge From the Nose and Throat.

The general symptoms of catarrh are, a discharge of white, yellow or dark secretion, which is either blown from the nose, or drops back into the throat; a dull headache, a stopped up feeling in the nose, ringing or buzzing sounds in the head, deafness, weakness or redness of the eyes, nervousness, neuralgia, etc. It often leads to croup, whooping cough, asthma and consumption.

Dr. Blomser's Catarrh Cure will cure the worst cases of catarrh, catarrhal deafness, bronchitis and asthma. Thousands of sufferers have been cured. This remedy can be used at all times, and costs only \$1.00 per box containing one month's treatment, sent by mail. Send all orders and correspondence to Dr. J. W. Blomser & Son, 116 Broad St., Atlanta, Ga. A trial sample will be mailed upon request.

UNALLOYED BLESS— "Aren't you going to wear that little I gave you on Christmas?" inquired Mr. Meekton's wife.

"Of course I am, Horrietta. I was saving it up. I'm going to wear that red necktie and my Nile green smoking-jacket, and purple and yellow socks, and smoke one of those birth-day cigars you gave me, all at once."

—Washington Star

The gratitude of the lowly is precious.—O. O. Howard.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

LIFE'S COMPLAINT.

Some murmur when their sky is clear And smile brightly to view, If some slight speck of dark appear In their great heaven of blue...

AN UNINVITED GUEST.

BY FRANCES BENT DILLINGHAM.

"Then you don't want to invite Paulina?" "Why, no, mamma, I don't know her so very well. She's more your friend. She's just in my Sunday-school class, and she doesn't come very often to school, and she doesn't know very many of the girls, and I don't think she'd enjoy parties any way, and she wouldn't have anything to wear, and I don't play with her very much, only when she comes to see me, and you said I might have anybody at my birthday party?"

"Very well," said Ruth's mother, "but I hope her feelings won't be hurt." "Why, I don't b'lieve she'd think of being invited, and I'll ask the girls not to tell her anything about it."

"I wouldn't mention it to the girls if I were you," said her mother, as she drew her pencil through Paulina Wilkins's name. "And Rosamond Archer is the next one I want."

"Why, Ruth, do you know Rosamond well enough? Haven't she just moved into the neighborhood?" "Now, mamma, you said I could have anybody I wanted to the party. I know Rosamond very well indeed. She's just perfect for the party. She sits next me at school and has the prettiest dresses."

So Rosamond Archer's name was added to the list of party guests. "It's just as well I don't invite Paulina," declared Ruth, on her birthday, while her mother helped her dress for the party. "She hasn't been to school for a week and doesn't know a thing about it, and I know that Rosamond would think it was funny if I'd asked her."

"Then Rosamond is a very silly little girl, when I'm sorry we've invited to the party. And I'm worried about Paulina. I must see Mrs. Johnson and find out if she is ill." For Ruth's mother felt a responsibility for the Johnson family, and a special interest in Paulina. Paulina was a little orphan Mrs. Johnson had taken to her home to help "mind the children and do the chores." As Mrs. Johnson went out working by the day, and there were three small children, not counting the baby, little Paulina found that minding the children and doing the chores left her scant time for school and few moments for play.

In that quick glance Ruth had seen enough to know that the maid had unshowered Paulina in, and of course the little girl had gone through the hall and stairs. And Rosamond Archer was up there, too! What would she think when she saw Paulina? Ruth wanted to tell her mother about it, but there was no chance, and what good would it do, anyway? Ruth's mother would be glad Paulina had come.

Meantime little Paulina, guiltless of any offense, was indeed going up the stairs. The maid had opened the door at her first touch on the bell handle, and had said: "Please walk up stairs and take off your wraps; first room to the left."

Paulina, who was always shy and overawed in Ruth Wilder's house, had entered the door and gone up the stairs in so dazed a state at this unusual proceeding that she forgot that she had scarcely dared lift her eyes from the handsome carpet and, in the upper hall, had turned to the right and entered the wrong room, without happening to meet any children on the way.

The secret of this afternoon call of hers had been that, after being kept from school for a week and awake most of the nights with Mrs. Johnson's sick baby, Mrs. Johnson had decided to give her a half-holiday, especially as the baby was better, so she took to Paulina's father's room.

"Where you goin'?" Mrs. Johnson asked, as Paulina laid the baby in her arms that afternoon. "I thought maybe I'd go to Mrs. Wilder's," said Paulina, balancing herself on one weary foot. "I would if I wasa boy," said Mrs. Johnson, rocking heartily, "but I can't go with the baby. 'And you'd better fix up a little. You kin wear your brown skirt if you want and—let me see—you try on that red waist Mrs. Wilson give me. I can't meet it no more, it's hold my breath, but I tell it was black in the face; but I always told 'em, 'if it won't fit me, I've got all sizes to home.' I guess it'll just about fit you." Mrs. Johnson was not hard hearted, only poor and busy.

Paulina, in the brown skirt and red waist, which fitted her according to Mrs. Johnson's idea only, started for the Wilders' with a happy heart. Mrs. Wilder always gave her a good time. But now as she took off her hat and jacket in the Wilders' hands, she remembered she was a trifle bewildered. She was wondering if she would not better wait until somebody came to tell her where to go next, when there was a step in the hall, and there in the doorway stood a slender woman, a lovely little girl in a white dress with little blue flowers sprinkled all over it and pretty blue ribbons fluttering about her. Paulina remembered her at school, though she had never spoken to her; she knew her name was Rosamond Archer.

"Hullo," said the little girl, smiling. "Hullo," responded Paulina; she advanced a step or two towards the door. "Are you coming down stairs?" "I don't know," began Paulina, slowly. "I—"

"Come down with me," and Rosamond held out her hand, "then there'll be two of us." Paulina stepped forward with a pleased smile and outstretched hand, then she saw that Rosamond was smiling at her. "I'm not dressed up much," Mrs. Johnson's red waist shrank suddenly in beauty, in beauty only; if it could but have shrank in size to Paulina's slender little frame!

Rosamond looked her over frankly. Her glance went from the pleased ruffle of the brown skirt that almost touched Paulina's heels behind and was above the tops of her shabby boots in front, then traveled up the pointed overskirt to the black ribbon belt, since it performed no service, but left the large skirt binding gaping below. Rosamond studied the simple red waist, with a patch on each elbow of the unfaded color, and the plain piping that did office as a collar. She looked at the neat and Paulina's clean, earnest face and her smooth, neat hair. Mrs. Johnson prided herself on her own and Paulina's tidiness. It took but a moment for Rosamond to see all this, then she stepped into the room and, said, kindly: "I hope I could pin up your skirt behind."

said Rosamond, as she drew down the black ribbon in front and straightened up to look at Paulina. "If you only did it a ribbin' round your neck, you'd look real pretty." Then she glanced down at her own bow-trimmed gown. "Here, I'll rip this off; hand me those finger-nail scissors."

"My, you mustn't!" whispered Paulina, without stirring. "Mamma won't care a bit; it won't show," and Rosamond went to the dressing-table and began to snip away with the scissors. Then she advanced to Paulina with one of the pretty blue bows in hand. "Now, hold up your head and I'll tie it 'round your neck."

Paulina held up her small pointed chin, and Rosamond twisted the blue ribbon around the thin little neck. It pinched somewhat, but Paulina was so glad to have something really "fit" to complain. "There, that's lovely!" said Rosamond, with a final little pat. "Now let's go down stairs."

She took Paulina's hand and led her through the hall. There was a light on the wall down the stairs, and the two called back and forth, so nobody heard Paulina say: "O, I'm 'fraid they've got company."

"Hurry up, Paulina," said Rosamond, grasping tightly the hand Paulina half tried to withdraw. So down the stairs they went, the dainty Rosamond with Paulina dragging behind, her old brown skirt brushing the stairs at each step. The next Paulina knew she was in a room and with little girl, and the delicate color spread from the edges of her blue collar to the roots of her hair. A little girl near the door called out: "Hullo, Paulina, come and sit here," but when Paulina would have halted Rosamond drew her forward to pay her respects to her hostess.

"How do you do, Ruth," said Rosamond, dropping Paulina's hand to shake that of her hostess. Then Paulina put out her little claw and said, "How do you do, Ruth." In a weak imitation of Rosamond, then Ruth said, "How do you do, Paulina," and she looked in bewilderment at her two little guests and noted how Paulina's collar matched Rosamond's bows. But when Rosamond came forward and shook hands with Rosamond and put one arm about Paulina, the little uninvited guest looked up and whispered: "I didn't mean to get in a party."

"But I mean to have you, dear," said Mrs. Johnson, patting the little red flannel shoulder. "Then Rosamond took Paulina's hand and said, 'Let's sit over here, Paulina.' Paulina's going to sit side of me," cried the little girl by the door in her loud, merry voice. "I'll get a chair, and Paulina can sit between you," said Ruth's mother, and she turned away with a lump in her throat at the sight of the beautiful happiness in Paulina's face.

When that most delightful party was over and Paulina stood in the hall waiting for Mr. Archer, who was to walk home with her, Ruth came out of the dining-room with a package of cakes. "These are for the Johnson children, Paulina, and some for you." Paulina looked up at her. "I was just coming to see you. I didn't know it was a party, and I'm sorry I didn't have a present for your birthday."

"My!" cried Ruth, then she put both arms about Paulina with a hug and a kiss. "You needn't ever bring me a present, but you must always come to my parties."—Congregationalist.

PAINTING HER PORTRAIT. "If I could be such an old lady as that, so beautiful, serene sweet and lovable, I shouldn't mind growing old," said a young girl the other day, speaking of a white haired visitor from the States who had just arrived. "Well, if you want to be that kind of an old lady, you'd better begin making her right now," laughed a keen witted companion. "She doesn't strike me as a piece of work that was done in a hurry; it has taken a long time to make her what she is, and you are going to paint that sort of portrait of yourself to leave to the world, you'd better be mixing your colors now."

The merry words were true; and, whether she willed it or not, the girl was already "mixing the colors" for her portrait and drawing day by day the outlines of the mature womanhood which shall yet brighten or darken the lives round her. Many a careless, selfish girl has in her infancy borne no higher ideal than "to like mother" when she shall have reached mother's years; but in the meanwhile she is content to be as unlike her as possible. She has an idea that age brings its graces with it and that a beautiful character comes with the silver hair, naturally and without effort.

Girls, you are outlining your future and choosing its coloring now. The woman you wish to be must begin in the girl.—Forward.

"THANK YOU." Everybody likes little Carl Rosenbloom; he is so cunning and small and fat. He has lived in America just a little while, and he can speak only two English words; but it sounds so funny to hear him say, "Thank you," to whatever he is kind to him, that no one can help smiling; and I think this is the reason that he gets cookies and slices of gingerbread at every house where he is sent on an errand.

One day Carl was trading along with a basket of clothes when his mother had washed. He was a droll little figure, with his chubby legs and round, fat arms. Some boys, playing marbles on the pavement, were quite amused at this comical sight, and they began to laugh and shout what pleasant words.

Now, Carl did not understand a word, but he saw they were speaking to him, so he turned his dear little face to them with the sweetest of smiles and said, "Thank you." You should have seen how ashamed the naughty boys looked when I told them of them smiling and nodded at little Carl, another gave him a nice red apple, while another took his big basket and carried it for him.

So the good-natured little fellow trotted off, thinking what kind boys laugh and shout what pleasant words this is to live in. And perhaps we should all think so, too, if our tempers were as sweet as his.—Sunday Afternoon.

"PA," said little George, "why did Diogenes live in a tub?" "Oh," the old man replied, as he fished a crumpled piece of drawn work out from under himself, "I suppose that was the only place he could find where they didn't have soft pillows and these times all over everything.—Chicago Times-Herald.

A woman staying with his wife at the Hotel Cecil in London retired somewhat late. He tapped at the door of what he imagined to be his room; and, finding it locked, he called "Honey!" No answer came, and he called again and more loudly "Honey!" This time a reply came, and in a male voice, "Go away, you blithering idiot! This is a bathroom, not a blooming beehive!"—Ex.

FREE KIDNEY CURE

A Trial Case of a Remarkable Remedy Mailed Free to Every Sufferer

Dear Sir:—I am a passenger engineer on the N. Y. C. R. R. and have been for twenty years. I have suffered with Kidney and Liver trouble for fifteen years. Before I commenced to take your remedy, I had to vomit and take my remedy. I had to get up in the morning, but since taking Ad-levin I have not suffered with my Kidney or Rheumatism, nor have I lost a day. Before taking your medicine, I made application to Johns Hopkins orders, but was rejected on account of Kidney trouble, but six months after taking I was examined again and passed O. K. E. Exam.

Disorders of the Kidneys and Bladder, such as Bright's Disease, Rheumatism, Gravel, Pain in the Back, Bladder Disorders, Stricture or too frequent passing of water, Dropsy, etc. For these diseases a Positive Specific Cure is found in a new botanical discovery, the wonderful Kava-Kava Shrub, called by scientists, the pipera methuense, from the island of Kava, in the South Seas. It has the extraordinary record of 1200 hospital cases in 30 days. It acts directly on the Kidneys and cures by draining out of the Blood, the poisonous Uric Acid, Urates, Lithates, etc., which cause the disease. Hon. J. C. Wood, of Lowell, Ind., writes that in four weeks he was cured of Rheumatism, Kidney and Bladder disease after ten years' suffering. His bladder trouble was so great he had to get up five to twelve times during the night. Hundreds of others, and many ladies, including Mrs. Sarah Cassie, of Posen, N. Y., and Mrs. L. D. Fagley, of New Castle, Ill., also testify to its wonderful curative powers in Kidney and other disorders peculiar to womanhood. That you may judge of the value of this Great Discovery for yourself, we will send you one Large Case by mail free, only asking that when cured yourself you will recommend it to others as it deserves. It is a sure Specific Cure and can be had of The Church Kidney-Cure Company, No. 40 Fourth Avenue, New York City.

S18 LATEST IMPROVED. FREIGHT PREPAID. For this style new high arm sewing machine with all attachments. Warranted to last. It is a machine in its class, money will not be satisfied. It is a machine with order. Descriptive circular sent on application. MENTION THIS PAPER. WAYNE MANUFACTURING CO., No. Fourth Ave., Louisville, Ky. (This Firm is responsible.—Western Recorder.)

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Children's Corner.



ATTENTION, CHILDREN.

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

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

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

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

HOW EDDIE PREACHED.

"When I get big enough I'm going to be a preacher," said Eddie one day.

"What is a preacher?" asked grandma.

Eddie looked surprised. "Don't you know what a preacher is? A preacher is a man that tells people what the Bible means. And he says 'Thirdly, my brethren,' and everybody listens to him. It's nice to have people listen to you."

Grandma smiled. "I think you are big enough to preach now," she said.

"Really and truly, grandma?" asked the little boy eagerly.

"Yes, really and truly."

"I'm afraid not," said Eddie, after a few moments of thought; "or I'd know how, and I don't?"

"What does the preacher do first?" asked grandma.

"He takes a text, and then he explains it. I can't do that."

"O, yes, you can, Eddie," said Grandma. "Here's a good text for you to explain; 'Be ye kind to one another.'"

"There's nothing to explain about that," said Eddie. "You just be kind to everybody, and that's all there is of it."

"A good text though, for my

little preacher's first sermon. I should like to have him preach from it for a week."

"Preach a week! Why, grandma, I can't," exclaimed Eddie. "Can't be kind to everybody you meet for one week?"

Eddie looked thoughtful. "Would that be preaching?" he asked.

"It would, and the very best kind. A good preacher has to preach in that way, or people will not listen to what he says in the pulpit."

"Well," said Eddie, with a sigh, "I suppose I can try; but I wasn't thinking of that kind of preaching."

"You will be showing everybody what that verse in the Bible means, you know," said grandma.

"It is not kind to the teacher to whisper in school," said Eddie the very next day; and he did not whisper once.

"It's not kind to Bridget to play along the road and keep my dinner waiting either"; and he hurried home from school.

"It's not kind to mamma when I don't do errands promptly," and he did quickly and well whatever he was bid.

Every day and all day he thought about what was kind, and tried to do it. The end of the week came.

"How do you like preaching?" asked his grandma.

"Why I like it; but, grandma, I guess everybody must have been preaching about that text, for everybody has been so kind to me."—Mayflower.

A TOUCHING INCIDENT.

An incident of a peculiarly touching character occurred yesterday, in one of the elevated railroad trains, that brought tears to the eyes of the passengers. The train had just left One Hundred and Twenty-fifth street when the passengers saw entering the car a little boy about six years old, half carried by an older boy, evidently his brother. Both were well dressed, but at first glance it was seen that the little fellow was blind. He had a pale, wan face, but was smiling. A quick look of sympathy passed over the face of the passengers, and an old gray-haired gentleman got up and gave his seat to the two. The "big brother" who was about eleven years old, tenderly lifted up the little blind boy and placed him on his knee.

"How's that?" he asked. "Nice," said the little chap. "Where's my *Monica*?"

This puzzled some of the passengers, and several turned to see what the child meant. But the "big brother" knew, and immediately drew out a small mouth harmonica and placed it in the little fellow's hands. The little fellow took the instrument into his thin hands, ran it across his lips and began to play softly, "Nearer my God to Thee." Tears came into the eyes of the old gentleman who had given up his seat, and as the little fellow

played on, running into the "Rock of Ages" and "Abide with Me," there were many moist eyes in the car.

The train rushed along, the passengers listened, and the little fellow played on tirelessly, never missing a note of "Annie Laurie," or "Home, Sweet Home." Finally the "big brother" leaned down and told the little one to get ready to leave, as the train was nearing their station. Then, as if he knew he had won a whole carload of friends, the blind boy quickly changed "The Swanee River" into "Auld Lang Syne," and with one accord the passengers burst into a round of applause, while the "big brother" carried the little one out of the car.—New York Times.

A CAT AND A COON.

"One of the strangest cases of animal friendship I ever laid eyes on," said a Baronne-street business man to a reporter of the New Orleans Times Democrat, "may be seen at a big machine-shop out on Bayou St. John.

"A few weeks ago the engineer caught a good-sized coon prowling about the loft. How the beast got there nobody knows, and at first he showed fight and plenty of it. However, the engineer is one of those men who seem to have a mysterious natural power over wild animals, and in a few days his prisoner was eating out of his hand, coming to his call, and going around loose, as tame as a dog.

"That would be sufficiently wonderful of itself, but it was nothing to the friendship that soon developed between the newcomer and Tom, the pet cat of the establishment. Tom is a monstrous black-and-white feline, and such a talented scrapper that he has frequently whipped full grown dogs. The first time he met the coon there was a battle royal, which impartial spectators declare was a draw. At any rate, it must have given the pair a mutual respect for one another, for they immediately agreed to a protocol, and have since entered into a full treaty of peace, including an offensive and defensive alliance against all other cats and coons found on the premises. At present they sleep curled up in one furry ball, eat from the same dish, and play together like a couple of kittens.

"One of the coon's favorite tricks is to throw his paws around the cat's neck and make the latter drag him around the yard. It is a strange sight, and I could hardly believe my eyes when I first saw them. I pity any quadruped that attempts to tackle that combination."

That which astonishes, astonishes once; but whatever is admirable becomes more and more admired.—Joubert.

TO CURE A COLD IN ONE DAY

Take Laxative Bromo Quinine Tablets. All druggists refund the money if it fails to cure. E. W. Grove's signature is on each box. No.

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.

- Plaid and Striped Outing Cloths, for Comfort Linings, the best quality, removal sale price 64c
- Parisian Waist Flannelettes, in neat dots and figures, former price 12 1/2c per yard, now 9c
- One lot solid colored French Flannelettes, 34 inches wide, in new blue, helle, dark gray, green, American beauty, for 10c
- Our fine Waist and Wrapper Flannelettes from 28 to 34 in. wide, former prices up to 25c per yard; removal sale price 1c
- One lot of All-wool Oxford Flannels for underwear and skirtings, per yard 15c
- One lot of All-wool Checked Flannels for undershirts and dresses, former price 35c per yard; our sale price 19c

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.

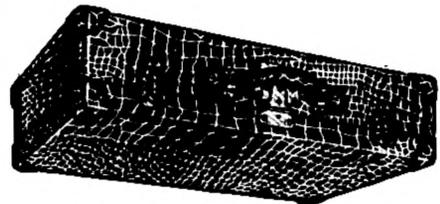
The Greatest Premium Offered

Something that every preacher and every gentleman needs. . . .

We have arranged with the manufacturers to furnish

Suit Cases

to us at jobbers' prices.



For Five New Subscribers at \$10.00 with the names, we will give as a premium an elegant gentleman's Suit Case.

Description of the Case:

- Size—26 inches long; 14 inches deep; 6 1/2 inches wide.
- Material—Mexican leather, embossed to imitate alligator.
- The frames are of steel; leather corners; English handle; brass locks and bolts; muslin lined.

This Suit Case would be considered cheap at \$8.00.

Bear in mind that our premiums have always come up to our representations. We do not pay express charges, but we will engrave your name free. Send us the subscribers and we will send you the Suit Case. Address the

Western Recorder, Louisville, Ky.

DOORS SASH BLINDS

LUMBER.

W. J. HUGHES and SONS CO.,

Fourteenth and Maple Streets, Louisville, Ky.

SOUND THE FIRE BELL!

Foreign Missions.

Is it "wolf?" Some may feel so. But do they really think so? If so, what is the ground of their thinking? Some of us have been alarmed at times in the past, and then at the Convention we found "all well." So we may have come to feel, after all, that it is but the old cry, "wolf!"

There was a real wolf, real danger. Dr. Willingham was not an alarmist, and was perfectly sincere—right. When the people of God awoke the wolf fled. The cry awoke them, and the danger was averted by their prompt and liberal giving about two months before the Convention!

AMONG THE RANCHES IN MEXICO.

At Guayameo, 150 miles south of Morelia, we have just closed the fourth annual session of the Michoacan Association. The letters from the churches show gratifying progress made during the past year.

Loading our mules down with Bibles, we left Guayameo on Monday, January 21, and two days later we had crossed the Sierra Madre Mountain to the south. We have not seen a wagon or wagon road, since the day we left Morelia, three weeks ago.

no opposition to the Gospel in this part of the country. The field is ripe unto the harvest. There are but few priests, and these are doing very little. I am sorry to say that no missionaries, native or foreign, of any denomination are at work here, while tens of thousands are going down to death.

We held a good meeting here at El Mineral de Guadalupe last night, have another appointed for to-night, and are working the town, selling Bibles from house to house to-day with good success.

We are planning to resume our march to the south to-morrow, spend Sunday at La Laja and reach the Pacific Ocean on Tuesday, January 29; then circle northwest and northward on our return homeward.

J. G. CHASTAIN. El Mineral de Guadalupe.

THE LAND OF FLOWERS.

On my recent journey to Florida, I stopped a day in Atlanta. I was very busy and it was late when I called on Drs. Keffort, Tichenor and Bell and they had left their offices.

Last Sunday Dr. J. R. Hawthorne, of Richmond, preached at his old First church, Atlanta, and raised \$1,000 toward the building of his new church to replace the building burnt down some months ago.

JACKSONVILLE

In fifteen years has greatly improved as a city. The Baptist cause is now in a prosperous condition. Pastor W. A. Hobson, formerly a successful pastor for several years at East Lake, is meeting with great encouragement.

ORLANDO

Has a neat new Baptist meeting house, and Bro. James Dalaney reports that Pastor Olouts is doing a fine work.

BARTOW

Under the wise leadership of Pastor W. E. Bogert, has a beautiful new church building. By the way, Bartow was considered one of the best cities in Florida. The damage to orange groves was much less in 1895 in the southern than any other section of the state.

There are more tourists in Florida than for years previous, and all seem hopeful of great developments.

It was my pleasure while in Florida to meet Pastor J. J. Bennett, of Jackson Hill, Atlanta; Rev. J. A. Davis, wife and child, of Georgetown, Ky.; J. Dudley Smith and Dr. Wm. Bailey, of Louisville.

It was my great pleasure to enjoy, the most of my stay, the company of my life-long friend, Bro. A. R. Glascock, of Maysville, Ky.

I enjoyed, and always do, my Florida stay, and have never had time to stay as long as I wanted to. W. P. HARVEY.

RHEUMATISM—CAUSE AND CURE.

The term "Rheumatism" is commonly applied to a large number of ailments which are due to uric acid poisoning. Diseased or enfeebled kidneys are unable to filter or "throw off" the excess of uric acid from the blood, and the result is uric acid pain and a general disturbance of the entire system.

MARRIED

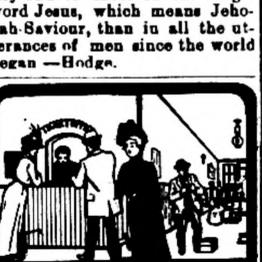
At the bride's home, near Deatsville, Ky., February 18 Rev. J. W. O'Hara officiating, Mr. Curtis L. Thompson and Miss Lula K. Shawler. May their lot be a happy one during life.

HALF PARE

To Washington, D. C., Chesapeake and Ohio Ry.—Shortest Line and only through Pullman Line.

Those who attend the inauguration of President McKinley should go to Washington, D. C., by the only line combining every essential feature of an attractive tourist route, varied and beautiful scenery, historic interest, superior fare and train service, and the only line running through sleepers between Louisville and Washington.

TRUTH IS MORE POWER TO SANCTIFY AND TO CHEER IN THE SINGLE WORD JESUS, WHICH MEANS JEHOVAH-SAVIOUR, THAN IN ALL THE UTTERANCES OF MEN SINCE THE WORLD BEGAN.—Hodge.



Low Rates to Texas.

At frequent intervals during 1901, round trip tickets will be sold via the Cotton Belt Route, from Cairo and Memphis, to points in Arkansas, Louisiana, Texas and Indian and Oklahoma Territories, at greatly reduced rates.

Small train carry Pullman sleepers at night. Pullman Coaches and Dining Cars both day and night. Full rate where you want to go when you would like to leave and we will tell you when you can secure our reduced rates. We will also send you complete information about the trip and an interesting little book, "A Trip to Texas."

Report of the Central Committee for the Third Quarter.

Table with columns: SOCIETIES, MEMBERS, OFFICERS, etc. Lists various churches and their financial reports for the third quarter.

Total for the Quarter \$222,251. Mrs. B. G. Rains, Secretary and Treasurer C. C.

Buy your books from the Baptist Book Concern.

EAST WASHINGTON AND NORTH IDAHO.

I have recently taken a survey of our Baptist work in that section described by the limits of Eastern Washington and Northern Idaho, and find everything prospering to a marked degree.

Immediately after the meeting of our convention, I began meetings with my own church and held on for four weeks, assisted by the Rev. Hugh M. King and singer, Mr. Charles Walsh. We had eight conversions and the church was greatly revived. Our annual meeting was held on Jan. 5th. The church manifested a wonderful degree of life. Our general missionary, the Rev. A. M. Allyn, of Spokane (pronounced *epo can*) was present as was also the representative of the Women's Foreign Mission Society, Mrs. K. T. Trimble, of Colfax. By the way, Mrs. Trimble is a sister of Geo. Robert Cairns, so well known in the South as an evangelist.

Several young men have arrived from the South and East to take pastorates on this field. The Revs. W. H. Rutherford and S. M. McCarter came from East Tennessee and are well known to many of your readers. Doubtless they will be pleased to learn that these brethren are prospering in their work.

On the 30th of January the Grace church of Spokane called a council to ordain Bro. Hugh M. King. The four churches of Spokane were represented by their pastors and other members on the council, besides the other churches composing the Spokane Association sent representatives. The Rev. A. M. Allyn was chosen moderator and President K. B. Pace of Colfax College was chosen clerk. After a thorough examination, the church ordered the council to proceed with the ordination. The Rev. C. H. McKee, of Wallace, Idaho, delivered the sermon; the Rev. K. B. Pace offered the prayer and the Rev. G. R. Schanch, of Deavenport, Wash., charged the candidate; your scribe delivered the charge to the church. Bro. King has recently been called to the Oakesdale church.

By the way, Grace church of Spokane has a wonderful influence in that city. Every one speaks well of her. This is as it should be. There is no place where a lack of spiritual life is noticed as quickly as in the West.

Dr. O. N. VanOsdal, the pastor of the First church, is happy in his new church building. It is a model of excellence, and will be very helpful to our cause in Spokane.

President K. B. Pace of Colfax College is bringing things to pass in that old institution. We had begun to feel that it was a hopeless cause, but the right man seems to be at the wheel now. He is assisted by an able faculty. Pastor T. J. Collins, of Colfax, is doing a fine work there. He is also helping to restore the college.

My old charge, the First church of Dayton, Wash., is now happy with Bishop S. W. Gage at the helm. I am happy to say that the union of the First and Central churches of Dayton was, after eighteen months of hard labor on my part to that end, accomplished before I left the field.

I never had a harder work and at the same time more pleasant work than that at Dayton. There were many people. Indeed, there were many noble people in both churches, and all that was necessary to bring about a union

was to bring about an understanding between them.

H. M. CRAIG.
Tulsa, Wash.

MISSIONARY WORK.

Some Reasons Why the Home Mission Board Should Renew Missionary Work Among the Indians.

1. Jesus commands it. Go ye into all the world. The Indians are a part of the world, and there are many tribes in the United States where the Board has never done any missionary work.

2. Gratitude demands it. In the city of Savannah, Ga., is a huge piece of rock, uncarved, and inscribed to the memory of Tomochichi, a chief of the Muskogees, who was the friend and protector of Gen. Oglethorpe and his little band of emigrants who first settled that state. No board, society or convention is now doing any mission work among the Muskogee Indians.

3. Justice demands it. The five civilized tribes were forced from their homes in the Southern States after suffering great wrongs at the hands of the whites and driven far off into the Western wilderness. After again making comfortable homes and gathering plenty of stock, because of their loyalty to the Southern Confederacy, most of them were despoiled of everything they possessed during the civil war and again reduced to poverty. In some of the tribes their negroes were forced upon them as full citizens, with equal shares in their lands, annuities, schools, etc.

4. The great interest in and success of the Board's Indian work before the war demand a renewal of this work. The minutes of the Southern Baptist Convention before the war show that the Indian mission had a very strong hold upon the interest and contributions of the churches in the South. One of the most interesting parts of the reports of the Home Board was that which related to this work.

5. The present condition of the work demands it. There are forty thousand non-English speaking Indians in Indian Territory, and I am the only white man working especially for them. The Creeks have been pleading for years for the Southern Board to send some white missionary to take the place of Bren. Buckner and Blake. They have had no white missionary among them for more than fifteen years. Many of the churches are almost broken up. There has been no session of the Creek Association since 1898.

6. The Home Board is now expending only \$320 a year in its work for the full-blood Indians. The appropriation for work among these full-bloods is only \$710, of which the Southern Board pays four ninths. The Board does no Indian work elsewhere. This sum is less than one per cent. of the receipts of the Board. Less than one cent out of each dollar contributed to the Board is expended in work for the Indians. The Gen. ral Convention of Indian Territory, with the co-operation of the Home Mission Society of New York, and the Home Board at Atlanta, expends \$8,000 for work among the white people of Indian Territory, and \$710 for work among the Indians.

If the Home Board would add \$600 to its appropriation to the General Convention of Indian Territory for the support of a capable white missionary among the Creeks it would be a blessed

thing. Are there not enough churches in the South sufficiently interested in the Indians to supply the Board with the needed \$600? Sincerely,
J. S. MURROW

Atoka, I. T.

DEAR RECORDER—Our meeting closed on February 7, with 228 additions to the church, 169 by baptism and 59 by letter and 100 are males, and about 50 of them are grown men. It was a great, great meeting, run by God's power.

Inquiries have been made as to how the meeting was run, wherein was the great success, etc. While a great deal of personal work was done by both pastor and members, the great secret of the success of the meeting was in the prayers and faith of our consecrated pastor, assisted by his little band of co-laborers here.

The meeting continued thirty-two days, with six hours' prayer service daily, from 10 A. M. till 4 P. M. We had some remarkable conversions and remarkable answers to prayer. A lady requested the prayers of the church for her husband, who is a railroad conductor, and at the time was out on his run; the conductor, while in his caboose, and before he returned from his trip, was converted. While I only relate this one instance, we had a large number of very plain answers to prayer. A number of railroad men, and some of our most prominent business men, were converted.

On January 6 Bro. Cates took charge of the church, with a membership of 205, and in one month had more than doubled the membership. Bro. R. C. Kimble has been arranged with to serve the church as co-pastor. Our Sunday-school attendance has increased 50 per cent.

We have two weekly prayer-meetings—the regular Wednesday night meeting and a converts' meeting on Friday nights. It rejoices our hearts to see the young men and men of middle age who a few weeks ago were zealous in the service of Satan, now equally zealous in the service of the Lord. Don't fail to pray for us and the great work the Lord is doing here for his own glory.

Yours in him,
C. C. RICKETTS,
Lebanon Junction, Ky.

CATARH CAN BE CURED.

Catarh is a kindred ailment of consumption, long considered incurable; and yet there is one remedy that will positively cure catarh in any of its stages. For many years this remedy was used by the late Dr. Stevens. A widely noted authority on all diseases of the throat and lungs. Having tested the wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all sufferers from Catarrh, Asthma, Consumption, and nervous diseases, this recipe, in German, French or English, with full directions for preparing and using, need only be mailed by addressing, with stamp, naming this paper, W. A. Noyes, 247 Powers' Block, Rochester, N. Y.

THE MARKETS.

LIVE STOCK.

Report for week ending Feb. 16

CATTLE.	
Extra good export steers, 1,200 lbs. and up	\$4 60 to 75
Light shipping, 1,200 to 1,500 lbs.	\$4 35 to 60
Best butchers	\$4 10 to 40
Fair to good butchers	\$3 75 to 35
Common to medium butchers	\$3 25 to 30
This, rough steers, poor cows and calves	\$1 00 to 25
Good to extra cows	\$3 00 to 35
Common to medium cows	\$2 75 to 30
Feeders	\$2 75 to 30
Stockers	\$2 00 to 25
Hulls	\$1 00 to 15
Veal calves	\$5 00 to 50
Wool cows—Obese	\$2 00 to 25
Fair to good	\$2 00 to 25
Choice packing and butchers, 200 to 300 lbs.	\$5 00 to 55
Fair to good packing, 200 to 300 lbs.	\$4 50 to 50
Good to extra light, 200 to 300 lbs.	\$4 25 to 45

A Cup of Good Coffee

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

Arbuckles' Roasted Coffee

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

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

ARBUCKLES BROS.
Notice Dept.
New York City, N. Y.

	1921	1920	1919
Receipts this week	4,271	3,747	978
Receipts Jan. 1 to date	30,071	28,181	30,126

SHEEP AND LAMBS.	
Good to extra shipping sheep	\$3 00 to 35
Fair to good	\$2 50 to 30
Common to medium	\$2 00 to 25
Wethers	\$2 00 to 25
Wethers and ewes, per head	\$1 75 to 20
Best butcher lambs	\$4 00 to 45
Fair to good butcher lambs	\$3 50 to 40
Wethers	\$3 00 to 35

LEAF TOBACCO.

Report for week ending Feb 16

SALES AND COMPARISONS.			
Following were the sales for the week and year to February 16, with comparisons:			
	Week		
Year 1921	5,579		
Year 1920	4,058		
Year 1919	8,874		
Year 1917	4,156		
SALES.			
1921	1920	1919	
Total sales of new crop to date	50,330	26,712	31,144
Total new crop to date, original inspection	44,610	21,525	27,922
REJECTIONS.			
1921	1920	1919	
Rejections this week	1,020	1,000	425
Percentage of rejections to net sales	23	37	17
Rejections Jan 1 to date	4,261	5,475	5,222

RECEIPTS.			
1921	1920	1919	
Receipts this week	4,271	3,747	978
Receipts Jan. 1 to date	30,071	28,181	30,126
BURLY—1920 CROP.			
	Med.	Color.	
Trash, green or mixed	\$4 00 to 45	\$3 00 to 35	
Trash, sound	\$3 00 to 35	\$2 00 to 25	
Common lugs	\$2 00 to 25	\$1 50 to 20	
Medium lugs	\$2 50 to 30	\$2 00 to 25	
Good lugs	\$3 00 to 35	\$2 50 to 30	
Common leaf, short	\$2 00 to 25	\$1 50 to 20	
Common leaf	\$1 50 to 20	\$1 00 to 15	
Medium leaf	\$2 00 to 25	\$1 50 to 20	
Good leaf	\$2 50 to 30	\$2 00 to 25	
Flue and selections	\$3 00 to 35	\$2 50 to 30	
BURLY—1921 CROP.			
	Med.	Color.	
Trash, green or mixed	\$3 50 to 40	\$2 50 to 30	
Trash, sound	\$2 50 to 30	\$1 50 to 20	
Common lugs	\$1 50 to 20	\$1 00 to 15	
Medium lugs	\$2 00 to 25	\$1 50 to 20	
Good lugs	\$2 50 to 30	\$2 00 to 25	
Common leaf, short	\$1 50 to 20	\$1 00 to 15	
Common leaf	\$1 00 to 15	\$0 75 to 10	
Medium leaf	\$1 50 to 20	\$1 00 to 15	
Good leaf	\$2 00 to 25	\$1 50 to 20	
Flue and selections	\$2 50 to 30	\$2 00 to 25	

All Competitors Distanced.
The best 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 scenic routes, but if you want to get there without suffering any of the inconveniences of winter travel, take the only direct route, the Union Pacific.
An Extract From New Letter.
"If you could only be here this winter morning and see for yourself you would no longer doubt me. Roses are blooming in our front yard and all nature is as far advanced in this season as American summer land as it will be in your old western home by June."
We made the journey from Omaha to the Golden Gate on the Union Pacific to avoid the circuitous routes—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. AGLAS, Gen. Agent, St. Louis, Mo.

ASTHMA
Send for FREE TRIAL TREATMENT of the "New-Cure Cure" for Catarrh, Bronchitis, Asthma, Chronic Croup, Hay Fever, etc., and get relief for each individual case, and sent by mail. Write at once and give your symptoms. All answers are given free. No charge for the great treatment. Address: DR. W. BEATTY, 100 West Fifth Street, Cincinnati, Ohio. Mention Western Recorder when you write.

CHEAP FARM HOMES
Depot, foot of Seventh Street, one block from Louisville Hotel. Additional stop at Elevated Station, back of Oak Hill, City Ticket Office, No. Fourth Ave. Schedule is closed May 15, 1901.
F. F. V. LIMITED, DAILY.
Through Pullman vestibule service to New York, connecting at Albany with the Boston F. V. Limited, running daily to New York via Washington, with Dining Car and Observation Car. Train is lighted with electricity.
Leave Louisville, 8:00 a.m.
Arrive Washington, 10:00 a.m.
Arrive Baltimore, 11:00 a.m.
Arrive Philadelphia, 12:00 p.m.
Arrive New York, 1:00 p.m.
Arrive Providence, 7:00 p.m.
Arrive Boston, 8:00 p.m.
Arrive New Haven, 9:00 p.m.
Arrive Old Point Comfort, 11:00 p.m.
Arrive Norfolk, 12:00 a.m.
Morning arrival in Louisville, 8:00 a.m.

WASHINGTON EXPRESS DAILY.
Only electric lighted train leaving Louisville in any direction. Through Pullman vestibule sleeping car, Louisville to Washington.
Leave Louisville, 8:00 a.m.
Arrive Washington, 10:00 a.m.
Arrive Baltimore, 11:00 a.m.
Arrive Philadelphia, 12:00 p.m.
Arrive New York, 1:00 p.m.
Arrive Providence, 7:00 p.m.
Arrive Boston, 8:00 p.m.
Arrive New Haven, 9:00 p.m.
Arrive Old Point Comfort, 11:00 p.m.
Arrive Norfolk, 12:00 a.m.
Morning arrival in Louisville, 8:00 a.m.

LEXINGTON SHORT LINE.
Solid vestibule train daily.
Leave Louisville, 8:00 a.m.
Arrive Lexington, 9:00 a.m.
Arrive Frankfort, 10:00 a.m.
Arrive Danville, 11:00 a.m.
Arrive Lexington, 12:00 p.m.
Arrive Winchester, 1:00 p.m.
Arrive Martinsburg, 2:00 p.m.

Big Four
The "Buffalo Route"



1901 Pan-American Exposition
Big Four Route in connection with the Big Four & Michigan Routes and New York Central R.R. offers the finest equipped train service as frequent in-service to Buffalo from South West.
M. E. Agulis, President.
Warren J. Lynch, Gen. Pass. Agt.
W. P. Dyer, A. G. P. A.

S. J. Gates, Gen'l. Agt.
LOUISVILLE, KY.

A Useful Pair
Peloubet's Notes for 1901
Gist of the Sunday-school Lesson for 1901 by Torrey.
BAPTIST BOOK CONCERN
424 Fourth Avenue, Louisville, Ky.

THE FARM
KENTUCKY TRADE ITEMS.

R. K. Hart, of Fleming, sold to Beard, of Lexington, 60 mules at \$125 each.
The tobacco market was a little better last week than for some time previous.
Reports say that clover seeds are scarcer than they have been for several years, and prices range from \$6 to \$6 75 per bushel.

A commercial estimate of the cranberry crop of the United States for 1900 places it at 189,000 barrels.
O. J. Daniel delivered to George W. Stuart his crop of grass seed, about 8,000 bushels, at 45c per bushel.—Paris News.

The Standard Journal notes the sales of nine heifers at \$3c; 1,000 bales of hay at \$13; some 750-lb. cattle at \$3 85; 1,375 bales of hay at \$11.50.

Total sales of leaf tobacco on the Louisville market during January, 1901, were 23,916 hhd's., against 17,447 hhd's. sold during January of last year.

The Ledger says mules sold at Murray last week at \$65 to \$150. About 100 head were sold which amounted to \$8,000.

The tobacco trade seems to be "picking up" sharply as we note the sales of two hhd's. of Bourbon county leaf at \$15.25 and \$15 per 100 pounds.

John T. Woodford held a sale of saddlers at Mt. Sterling yesterday. The highest price paid was \$680 for a sorrel stallion. Thirty-three nice ones brought \$815.

Frank Bedford, of Paris, bought 30 head of wethers from J. W. Young at 3c.... Mr. Sullivan, of Paris, purchased 20 head of cattle from C. H. Meng, w. 1,300, at 4c.—Paris Kentuckian.

Twenty-five hundred mules and twelve hundred horses were shipped last week from New Orleans to South Africa by the government.

M. L. Gritton, of the Duganville community, recently purchased of B. F. Sanders & Co., 28 extra good stock ewes at \$6 25 a head. He also sold to A. L. Holt, of the Ballard vicinity, in Anderson county, his crop of tobacco, 4,500 pounds at 8c cents. Harrodsburg Democrat.

The outlook for the wheat crop in Madison county is very discouraging. Badly handicapped by a late start, and having no snow to protect it from the cold, the crop has suffered severely. A large shortage is expected.

O. T. Worthington, sold for Judge John W. Hughes a yearling saddle filly by Blonde Squirrel to W. T. Steel, Philadelphia, for \$125. Mr. Worthington also sold to Mr. Steel a yearling filly by Thornton Star for \$85.—Democrat.

Mr. M. H. Beard, of Fayette county, has purchased 60 head of mules from R. K. Hart, of Fleming county. The total cost is said to have been \$7,500. The animals were shipped to Memphis and New Orleans, where they will be sold.

O. Vanoy has 11 ewes with 18 lambs.... J. C. Hays bought of various parties 55 shotts at 4c.... A. R. Matheny sold to Mr. Stringer a bunch of ewes at \$3 75.... W. O. Floyd sold to Montie Fox a pair of 16-hand mules for \$250.—Interior Journal.

PREPARATIONS FOR THE GARDEN SEASON.

That the farmer's garden is as a rule too much neglected will, I think, be generally conceded. And yet I believe there is a growing interest in this direction, and perhaps such as are enough interested to begin thus early in the year to consider the needs and requirements for the coming gardening season may welcome a few suggestions.

First, let every reader who has not already done so, send for several of the leading seedsmen's catalogues, nearly all of which may be had for the asking, or at least may be secured for a nominal sum, and make a selection of such seeds, both in flowers and vegetables, as will be needed for the season's use. Order the seeds early, as by so doing the chances are better of receiving exactly what is ordered; and if any errors do occur there is time to make corrections; so that when the gardening season opens, you have on hand just those seeds, bulbs, etc., that are wanted for your garden, and the planting of early vegetables is much more likely to be attended to properly than where this work has been neglected until they are wanted for immediate use.

If the garden has not already received a bountiful supply of stable manure, there is no better time than this to make such application; and if put on now, unless too coarse and strawy, it will work down into the soil nicely during the spring rains, and be in much better condition for appropriation by the growing plants than if neglected until the ground is settled in spring.

It is an excellent plan, too, to see to it now, while the year's supply of fuel is being provided for, as it is on most farms at this season, that an ample supply of bean poles, brush for peas, etc., is drawn and delivered for the garden; and this can be done, by a little forethought now, without any, or with scarcely any, real additional labor, and will be found a valuable saving of time in the busy season, while, if it is put off until then, it is apt to be neglected entirely.

The thrifty farmer will, of course, see to it that all garden tools are looked after in advance, and needed repairs made upon them, or, where necessary, that they are replaced by new ones. The sash for hot-beds and cold-frames, where these are used, should also be carefully looked after, and many other little details will suggest themselves to those interested in this line of work which it is unnecessary to call attention to except in a general way.—E. J. BROWNELL, in Country Gentleman.

THE ALPINE STRAWBERRY.

The Strawberry is as grand a king of berries as honey is the king of sweets. The Alpine Everbearing Strawberry is king of Strawberries—a king without a fault. There are two sorts of Alpine Strawberries in cultivation: one produces runners the same as ordinary sorts and one sort is a bush producing no runners. Both sorts are genuine everbearers. Of the runners there are three varieties bearing red, white and black fruit. Of the bush sort there are two varieties bearing red and white berries, differing only in color. It is of the latter sorts that we speak, as we have not tried the former sorts. The bush sorts have with us proved themselves

to be even better than their recommendations. We have tried no sort of everbearing fruit that produces so great an amount continually for so long a period. In this section of country, southeastern Ohio, they commence to ripen early in June and continue till late in October or the middle of November if the season is favorable, the plants being in full bloom when checked by hard freezing. Frost does not injure either foliage or fruit. In hardness they are iron-clad, the foliage remaining green all winter. They will endure more drought and bear fruit on poorer soil than the ordinary sorts, but they generously repay for good cultivation.

The bush sorts form strong upright bushy plants bearing their fruit well above the soil. Standard authority recommends the bush varieties as valuable pot-plant ripening their fruit the entire winter. We have not tried them in this capacity but know no reason why they are not as good as the best, for this purpose. The foliage, flowers and fruit are each truly beautiful. The plants are easily raised from seed and will ripen fruit the first season. One packet of seed will produce sufficient plants for a large family, or if preferred the plants can be bought at reasonable prices.

The fruit is some smaller than that of other sorts, yet what it lacks in size, it more than makes up in quality. The fruit is by far the sweetest, richest and most delicious both in flavor and fragrance of any strawberry with which we are acquainted. A few berries will fill an entire room with the delightfully refreshing perfume of strawberries. The fruit possesses no flavor except the genuine deliciousness of strawberries, it being entirely free from acidity found in other sorts. Just think of having ripe strawberries in your garden every day for five or six months in a year, and give the Alpine a trial.—EUNICE J. SMITH, in May-flower.

HORSE HINTS.

To the ordinary mind the hair of the horse would seem to be strongly "conducive to healthy skin."

Other writers say that "horse-clipping is a sanitary measure, as a long, heavy coat of shaggy hair cannot be conducive to healthy skin."

Nature may be trusted in the matter of fitting to each animal its covering. The horse's coat is his entire wardrobe. His hair protects him in both summer and winter.

If the hair should be clipped from horses, why should not the feathers be stripped or clipped from birds, the shells from turtles, and the hair and wool from all animals?

What did nature intend, then, when she developed the horse and put upon him his hair, tail and mane? Who ever saw or heard of a diseased or unhealthy skin in a herd of wild horses?

Removal of the natural coat must necessarily affect the horse's power to stand sudden chills when heated, or quick heating when he finds himself out in the hot sun, or radiation of warmth, or evaporation of perspiration.—Exchange.

WHENEVER a bureau drawer, a trunk, or a closet is cleaned, it is a good plan to wash the crevices with naphtha. A long-spout oil-can, kept for the purpose, accomplishes this very quickly. The fumes of the naphtha quickly evaporate, but not before they have done their

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TRAINS NORTH.
Leave Louisville, 8:00 a.m.; 11:00 a.m.; 2:00 p.m.
Arrive Louisville, 1:00 a.m.; 4:00 a.m.; 7:00 a.m.; 10:00 a.m.

TRAINS, JELICO AND SOUTHWEST.
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