

# WESTERN RECORDER

Faith, Hope and Love, these three.

76th YEAR.

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## WESTERN RECORDER.

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The *Watchman* says truly: "It is always well to remember that when by the process of critical analysis we make our consciences and our interests coincide, the ultimate question is not whether the explanation is satisfactory to ourselves, but whether it is satisfactory to God." And that is the one important thing.

In a New Year's address Vice-President elect Roosevelt said: "We to us as a nation if we ever follow the lead of men who seek not to smother but to inflame the wild beast qualities of the human heart." And so wise and timely is this sentence in the same speech: "The Decalogue and the Golden Rule must stand as the foundation of every successful effort to better either our social or our political life."

The *Independent*, in speaking of Queen Wilhelmina's promise to obey her husband as a wife but not as a queen, says: "The promise of the wife to obey is the ragged remnant from the days when women were the despised servants and drudges of men." It is a remnant from an old Book which is commonly credited with exalting the position of women. And that Book gives as a command of God, "Wives, obey your husbands."

BISHOP THORBURG, Methodist, has been to Manila. He says of that city as it is now: "Every alternate place of business seems to be a liquor shop of some kind, and the soldier has temptations before his eyes whichever way he may turn. Drunken soldiers met me everywhere, and it is painful in the extreme to remember that many of them have come from Christian homes, and that they have been thrust into the very jaws of temptation."

Rev. H. R. MOSLEY, who used to be one of our missionaries in Mexico, but is now employed by the Northern Baptists in Cuba, has been in the habit of teaching religion in an Orphan Asylum supported by the city in Santiago. The commander there ordered him to quit, as there must be no union between church and state. He acquiesced, but demanded that the Catholic name be required; to cease also. The commander agreed to the justice of that, but Gen. Wood interfered and allowed them to go on. The Home Mission Society has sent a strong protest to Washington City. If they wish their protest to be effective, they must see to it their Senators do not vote for Gen. Wood's advancement in rank.

## The Ethics of Controversy.

BY PROF. W. J. MCGLOTHLIN, D.D.

I have a few more words to add to my last in the RECORDER of Feb. 14.

### 1. THE RIGHT TO BE UNDERSTOOD

Would appear to be one of a man's inalienable rights, but in controversy it is not always so regarded. The unreliable character of newspaper reports of addresses, etc., is well known, but not infrequently we see a brother bitterly attacked upon the basis of one of these brief reports, made by an ignorant reporter who was bent on finding the sensational. The brother who has been misrepresented may not see the report, or he may not regard the matter of sufficient importance to call for a reply, or he may rely upon the good sense of his brethren not to misunderstand him, or he may correct the false statement and have the correction hidden away in some inconspicuous corner of the paper where it is not seen. His real or apparent silence is construed into an endorsement of the report, which is forthwith made the ground for a more or less virulent attack. Reason, as well as conscience and religion would seem to dictate that the brother be interrogated directly concerning the views ascribed to him. Our facilities of communication are excellent and cheap; let them be used to discover just what was said. If the brother distinctly avows the views ascribed to him in the report, it will then be time to consider the necessity for an attack. If he disavows them, you have done a righteous thing, and perhaps saved yourself from unjustly injuring his good name.

### 2. THE RIGHT TO INTERPRET

Would seem to belong to the author of an article or book rather than to his critics. He alone can know precisely what he meant to say. His statements may be intentionally or unintentionally ambiguous, and he be conscious or unconscious of their ambiguity; but when he has stated his meaning in the doubtful passage, it must be accepted as final. It is legitimate for his critic to point out the ambiguity, and the error and danger that lurk in it, but it is not legitimate to hold the author any longer responsible for the views which he has repudiated. Every man is under the most solemn obligations to write and speak with as much clearness as he can command, especially upon controverted and important themes, but every one who has written or spoken in public knows how difficult it is to avoid occasional lapses into obscurity. This fact furnishes vast and rich material to the professional disputer. He pounces upon such obscurities, puts the most perverse interpretations upon them, and then fastens these interpretations upon the author. The views which he condemns may be worthy of condemnation, but they ought not to be ascribed to the author unless he is willing to assume responsibility for them. Too frequently there appears in our controversies a disposition to condemn men more than views. If we would all keep in mind that the only legitimate purpose of controversy is the exposure of error and the establishment of truth, it would relieve us of this unbrotherly, unchristian conduct. No position which a man may hold, official or social, religious or political, should exempt his teachings and measures from review and criticism; neither should any position which he may hold cause such unjust treatment as has been mentioned above. It is the injustice and the violence of the political partisan.

3. This right of self-interpretation

forbids the practice of

GARBLING.

It is an unjust method of controversy which ought not to be practiced or tolerated among us. It is not easy to select a few sentences here and there, from an article, address or book, which represent accurately the opinions of the author, therefore great care should be taken in such selections. The facts of a single sentence may be criticized, but it is not often just to criticize the opinion. One of the best known maxims of Biblical interpretation is, "Interpret the Bible by the Bible," that is, "Interpret each single statement in the light of the whole book." This law must be applied to all interpretation. No man puts the whole of his views in one or two sentences, much less parts of sentences, of an article. Let each sentence be interpreted in the light of the whole, be modified by the views set forth in the whole. It is by a skillful system of garbling that many false views of Biblical truth are maintained, and we all condemn that without exception; likewise by a skillful system of garbling it is frequently possible to misrepresent a brother's views greatly to his hurt. A man should have no convictions which he does not dare to avow fully and clearly, he ought to resort to no dodging or evasion; on the other hand, it is right that extracts should do him justice.

### SHALL WE HAVE CONTROVERSIES?

In my first paper I pointed out some things which seem to me to make controversy sometimes necessary and even desirable within limitations. At the same time there are attendant evils of large proportions. War may be a necessity, and may accomplish good, sometimes even great good, but the price paid is always heavy. So it is with controversy. The attendant evils are always great and sometimes far outweigh the good accomplished. The consideration of these facts, it seems to me, ought to make serious men slow to enter upon a controversy whose results it is not given them to foresee. But do we regard the matter with sufficient seriousness?

It is said that one of the most perplexing problems of modern warfare is the daily newspaper. They excite the people and force the war, they divulge the purposes of the government and the intended movements of the land and naval forces, and finally greatly hamper the negotiations for peace. For somewhat different reasons, it seems to me that our weekly religious press is the most perplexing problem in our modern religious controversies. It would not be becoming in me to read my brethren of the religious press a lecture on this or any other subject, but I cannot refrain from recording my conviction that the religious press is chiefly responsible for the divisive controversies that periodically ail at us. A hundred years ago controversy was carried on by means of pamphlets. This method, by its nature and expensiveness, greatly limited the number of the controversialists. Furthermore, the controversy was localized by the limited circulation of the pamphlet, and restricted to a small circle of readers. How these conditions have been changed by the religious press! At least a hundred thousand Baptist families can be reached and excited by our Southern Baptist weeklies every week. Anybody who can get his grievance into one of our papers can speak to eight or ten thousand Baptist families. The religious press furnishes the channel for almost the whole of our controversies, and frequently they are the most active, persistent and disturbing of the participants, and nobody can

deny that much of this controversy is personal and frivolous. Have our brethren of the religious press sufficiently considered their responsibility for the peace and harmony of our denomination? Our papers are all, or nearly all, private enterprises. The editors can write what they choose, and publish what contributed articles they choose. Do they show sufficient reserve and dignity and good feeling in their editorial columns? Do they exercise sufficient restraint upon the editorial brethren among us? Is the editorial pen a fountain of oil for the troubled waters? There may be difficulties connected with the editorial chair utterly unknown to the layman, but I repeat that it is my deliberate conviction that responsibility, direct and indirect, for our divisive controversies rests chiefly upon our religious press. Everybody recognizes the vast service which it renders to the cause of truth and progress. Can it not, should it not, render a service in preserving us from hurtful and destructive controversies? "Blessed is the peacemaker."

## Working With God.

BY GEORGE A. HARTOL.

Now we run neck and neck and get overstrained! Neuralgia, paralysis and consumption await selfish aspirants who burn the midnight oil when they should be asleep. They die at forty or fifty, and we say they have been working too hard! Indeed they have, hindering God's work in and through them, and never opening that humility which is His only door.

Delicious awe before the Highest is worth all the discoveries of cotton gin, mill-turbine, patent reaper, and field fertilizer, purely as an economic force. The Romans reared massive aqueducts, filling valleys and crowning hills, not understanding the law by which a flood would run with all inequalities of level through a little pipe. All we want for a nobler ellax is that head of power in the heart which genuine ownership of Deity will supply, and which makes men as fresh and young at eighty as at twenty, with feeling virgin and untouched.

If after the Latin motto, prudence is a great revenue, so is reverence. How men sweat and toil to beat in the arena or to distance in the race! But when I tie to that Will which is a perpetual going forth, I feel like a skiff towed at a steamer's stern; for we can use up gravitation sooner than God. My neighbor got tired pumping water into the tank at his house-top, and he put a van on his barn over the well, so that it now furnishes kitchen and table and hose-sprinkler, with a fountain in front of his lawn into the bargain, while from his siesta he looks on. Doubtless we must work as well as wait; but there is no work like subduing our own selfish will.—Sol.

Dr. FINNEY tells of a blacksmith in Western New York, who was burdened in seeing the young people in the village posting down the broad road to destruction. One afternoon he locked the door of his shop; knelt in prayer beside his anvil and block, and wrestled till he felt he had prevailed with God. He told his pastor, and asked him to appoint an inquiry meeting. The pastor said he saw no signs of a revival. But the blacksmith insisted, and the meeting was appointed. To the great surprise of the pastor, about thirty young people came as inquirers, and under deep conviction of sin. "The effectual fervent prayer of a righteous man availeth much."

### Evangelistic Vagaries.

BY REV. K. N. DICKER, D.D.

We recently heard an evangelist say in a sermon that a deacon ought to be able to preach, and, in the absence of his pastor, he should fill his pulpit for him. This seems strange doctrine to us, when we remember that deacons were first chosen "to serve tables" and relieve the apostles of financial troubles, that they might give themselves wholly to preaching the Word. Deacons were not required, in the third chapter of I Timothy, to be apt to teach as were bishops or preachers. But it may be urged, was not Philip a deacon and did he not preach? And were not deacons required to be "full of the Holy Ghost and wisdom"? We answer, Yes; Philip, one of the seven, preached, but he became an evangelist (Acts 21:8). Many men, like Philip, have first served as deacons and afterwards became preachers. And if any one will fill the office of deacon well for a while, he will learn the necessity for being filled with wisdom and the Holy Ghost, to enable him to keep an even temper while wrestling with a financial difficulty and bearing the unkind insinuations of covetous brethren. In fact, too much is generally required of our deacons and therefore it is difficult to get good men to take and retain the office. Deacons are, according to the Bible, simply financial officers of the churches—that and nothing more. It is nowhere in the Bible required of them to run after brethren to solicit funds for church expenses. The church members should meet their financial obligations promptly by bringing their contributions to church and giving them to the deacon. The original seven were appointed to distribute a fund already collected. Neither are deacons required, more than pastors, to look after church discipline under the plea of attending to "church temporalities." If their burdens were lighter, their offices would be better filled and longer retained.

Again, we heard the same evangelist argue that Peter knew not what he was doing in the first chapter of Acts while taking the lead in selecting Matthias to succeed Judas among the Apostles. He said: "Matthias never was an Apostle, he disappeared from the number and was never heard of afterwards." We answer, on the day of Pentecost "Peter stood up with the eleven," and where were these eleven, besides Peter, if we do not count Matthias? Again, in Acts 8:2, we read: "Then the twelve called the multitude of the disciples unto them," &c. And can we find twelve unless we count Matthias? Besides, would not our brother's logic, in leaving out Matthias because he was not mentioned, by name, again in the Acts of the Apostles, also eliminate Andrew, Thomas and others from the Apostleship for the same reason?

Again, we have heard recently of two young ministers preaching on "The Sin against the Holy Ghost" to the following effect. We may resist the Father and the Saviour will intercede for us. But if we resist the Holy Ghost, there is no one to intercede for us. Therefore resisting the Holy Ghost is "the sin against the Holy Ghost" and it is unpardonable. Both sermons were said to be beautiful. We know not which brother—or whether either of them—originated the line of thought. But we are quite sure it is lacking in that very essential element called truth. The sin spoken of (see Matt. 12:31) is called blasphemy and blasphemy is a spoken sin and not the resistance of any one. The context shows that the sin consists in ascribing the works of the Holy Spirit to the prince of devils (see Broadus on Matthew). How important that teachers of the Word should be thorough students of the Bible and not be satisfied with beautiful theories.

ONE of the most specious and seductive schemes conceived by the enemy of righteousness and truth is what is spoken of as "the beautiful union" of all religious denominations, the ignoring of differences, the coming together with a com-

mon purpose and making common cause against a foe who is himself dictating and commanding the movement. For half a century this plea for "union" has been iterated and re-iterated, and the beauties of "union" have been portrayed with a wily shrewdness which has been very effective in some quarters. Now it comes from one section, and now from another, and now it is a whole denomination which makes its plea for "union" the plea for its own existence as a separate sect. The latest thing of the kind which has come to notice is heralded by the daily press as emanating from Michigan, where a company of Universalists and a few other sympathizers held a meeting for the promotion of a new order. In the address of welcome it was said: "This Congress is a union in which we know no Christian, no pagan, no agnostic, no orthodox." Again it was said: "The highest achievement of the nineteenth century was the Congress of Religions at its close." A woman said that "she did not believe in a devil, and only in God as a kind and beautiful spirit." "There is no heaven for you or for me, until there are no reformatories, no insane asylums, no idiots. Until we have retreated from our false positions and made it possible for an idiot or a criminal to be born, there is no heaven." It was claimed that the Congress was "the largest religious convention ever held in the Central States," and three hundred ministers were said to be present. But it is only another expedient operated by the father of lies for the entrapping and tripping of the weak and faithless who delight in such things.—Journal and Messenger.

### The Secret of Power.

BY REV. THEODORE L. CUYLER, D.D.

My genial Scotch friend, the late Rev. William Arnot, used to tell the story of his having been detained at a railway station, waiting for the train to start. He inquired of one of the men on the engine if they were out of water. "There's plenty of water," replied the man, "but its *nae bilin*." Cold water, however good in its place, cannot drive a locomotive; the fuel supplies the motive power, or else the train is at a standstill.

The motive power that propels a church and keeps it in steady activity must be generated in the hearts of God's people. External pushes in the form of eloquent appeals, of special services, of imported preachers, or other kindred agencies may utterly fail of any solid results. It is the Spirit of the living God in the hearts of his people and nothing else which can supply the needed power. To as many as receive him, and are ready to pray, to labor and to give, in co-operation with him, he bestows this power; and just in the same degree that we possess that Divine Spirit do we possess spiritual warmth, vigor and converting influence. "He who converteth a sinner from the error of his ways does save a soul from death." The responsibility of converting souls, you perceive, is put right back on ministers and teachers and Christian parents and others in Christ's service. The measure of a church's power is its influence on the surrounding world; and its chief influence is in turning people from darkness to light, from a life of sin to a life of obedience to Christ. A lack of conversions, therefore, in our congregations and Sabbath-schools and families, proves incontestably that the water is "nae bilin" in the hearts and the lives of Christians. Christ is the only effective inward heat, and inward strength and inward joy.

There is a wonderful penetrating and permeating power in Jesus Christ when he enters into our hearts, and is permitted to reach every faculty and control every affection. When a bar of metal is thrust into a glowing furnace, the heat penetrates the metal, melts it, kindles it to a red glow, makes it malleable, and it is then shaped into an implement of usefulness. So doth Jesus, as a living fire, penetrate the heart that receives him, purifies it from dross, transforms character and furnishes the perpetual motive to

live, to give, to pray, and to labor for the uplifting and the saving of those who are "dead in sin." Reverting to the railway illustration—it is always true that when the steam gauge reaches a high mark, it is because Christ's love is shed abroad abundantly in our hearts.

Nothing is so actually ours as that which we contain within us. A thief may steal our silver, or our crockery, or he may carry off the flour in our pantry, but he cannot rob me of the food that I ate at my morning meal. That is mine and has gone into blood and bone and muscle. Our loving Master says to us, "I am the bread of life." But he is not bread to us until we take him into our systems; and one reason why so many church members are but little better than walking skeletons is that they do not feed on Christ. Sermons, services and sacraments are only profitable according to the amount of Christ's Spirit that we take in and carry away with us. All that we ministers can do in our pulpits is to offer Jesus and press him upon our hearers: if they do not accept him and possess him, they will die of self-starvation in sight of the "great supper." And if Christians "quench the Holy Spirit"—who is the source of heat and life—then the church becomes a motionless train encumbering the very track on which the Master placed it. What a spectacle for angels to weep over!

When a church has lapsed into the condition that it exerts but little or no converting influence, there is often a temptation to throw the blame on the pastor. If he is not made the scape goat, then the brethren who offer the stereotyped prayers in the cold and formal prayer-meetings utter the stereotyped lamentation that the "ways of Zion mourn." Confession of other people's sins or shortcomings amounts to but little. And all this time the patient loving Jesus is—in beseeching tones—saying to his people, "Behold I stand at your doors and knock; if any man will hear my voice, and open the door, I will come in to him." That amazing offer is commonly applied to impenitent sinners. Christ originally addressed it to a lukewarm church whose "water was nae bilin." That is the message for the hour; let it ring through the churches! If Christ's people desire light, heat and converting power, let them fling open their hearts to Jesus. A great deal has got to go out of us before Jesus' Christ's searching, kindling and renewing Spirit will come in to us. That master-engineer, Charles G. Finney, used to say that he never got any inflow of spiritual power until he emptied himself. Christ and worldliness, Christ and selfishness, Christ and indifference to the welfare of souls cannot occupy the same quarters. When even a few earnest Christians get a whole Christ into their whole hearts, and open room after room to him, and let him own them, and cleanse them and have full sway over them, then converting power will kindle their lips and endure their lives; then will that church begin to have a revival that will last; then they will realize what Paul meant when he said "Christ in you, the hope of glory."—Evangelist.

A TOUCHING anecdote is related some time since of a poor servant girl in London, who had attended the ragged schools and received spiritual as well as mental benefit from them, and who, one evening, at the close of school, put into the minister's hand, much to his surprise, a note containing a half sovereign (ten shillings English currency). Her entire wages were only eight pounds a year. She offered this as a thanksgiving tribute to God for the blessing she had received from the schools, very modestly and beautifully remarking that it was not much. "But, sir," said she, "I have wrapped it up with an earnest prayer and many tears." Here is, indeed, a most rare and beautiful envelope. Would that our offerings, as we lay them before God's altar, were more generally inclosed in such golden envelopes. "An earnest prayer and many tears." Sweet child! thou shalt be recompensed at the resurrection of the just.

### Walking With Christ.

Christian life is to be a practical exemplification of the life of Christ by his followers. We are to strive to live close to him, walking by his side, being like him, and treating those around us as we would if he were in our place.

We have very simple duties as Christians. God has put us in this world to fill our place, to do our duty, to accomplish those things for which we are fitted, and none of these things are beyond our power. We are to make it the rule of our life to do what God wishes us to do in our own place, his wish being made evident by his Word and by his Providence.

Christianity is more than a mere code of ethics. Christian living is more than a mere system of morals. It is a life of obedience to the will of God, and of personal service of and companionship with Christ. We are to take Christ as our friend and leader, our Master in all things, and are to walk with him continually.

Walking with Christ means, then, the highest and holiest companionship that is possible to human beings. Add it is possible, too. There is no companionship more real than the spiritual association which the true believer may have with his Saviour. Day by day, night by night, in sickness and in health, in sorrow and in gladness, in prosperity, in adversity, the invisible, but real, presence of the Saviour is with those who trust and love him.

Walking with Christ means advancement. It is more than sitting or standing still. It is advance in the way of holiness. It is making progress in pure and holy character. It is growing in grace and in the knowledge of our Lord and Saviour. We are to know more of his truth; we are to experience more of his love; we are to practice more of his teaching as the days and years go by. We expect, some day, to be perfectly established in holiness and to know more of God's truth than we can to-day comprehend. Towards this we are advancing. All time and all eternity are to be our opportunity for growing toward God and for coming into the life he calls us into. As we walk with Christ we are attaining this.

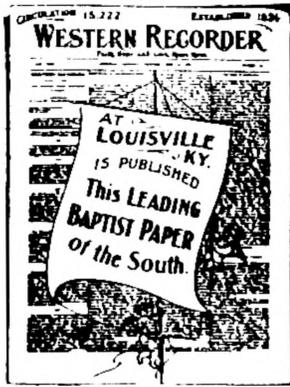
Walking with Christ means associating with Christian people. All who love him are walking with him, too. So they make a goodly company. They are all under his care. They are all taught of him. They are all striving to be like him. There is no company like that which is made up of the children of God. They are in the way of usefulness here on earth and they are to be eternally holy and happy in heaven.

Walking with Christ means, necessarily, keeping out of the company of the wicked, and away from the sinful life in which they delight. Christian people may try to do good to those who hate Christ, but they do not find companionship with them and do not make them their chosen friends.

Two will not walk together unless they are agreed. To walk with Christ means to have first chosen him as a life-long friend; and then it means to make the life, in each successive day, a service of unbroken loyalty, a friendship of unchanging faithfulness, a companionship of ever-increasing congeniality and joy.—Herald and Presbyterian.

AWAY, then, with all feeble complaints, all meager and mean anxieties! Take your duty and be strong in it, as God will make you strong. The harder it is the stronger, in fact, you will be. Understand, also, that the great question here is not what you will get, but what you will become. The greatest wealth you can ever get will be in yourself. Take your burdens and troubles and losses and wrongs, if come they must and will, as your opportunities, knowing that God has girded you for greater things than these.

He that lacks time to mourn, lacks time to mend. Eternity mourns that!—Philip von Artevelde.



By What Authority!

BY W. F. LYLES.

To an undergraduate of a common country school, this question of momentous import, when considered in all its bearings, either in secular or religious affairs, and I maintain that I make no arrogant statement when I unhesitatingly proclaim and assume the position, without fear of successful contradiction, that he who would lead must himself follow, and he who would command must himself obey, and he that would be Lord of all must first become servant of all.

In this we think they have outstripped their ministerial functions, and if persisted in, will plunge the whole of Christendom in confusion and chaotic disorder; for it already reminds one of the priest-ridden days of Malachi, long before the coming of the Christian era, for in those days the priests absolutely refused to perform the functions of their office without pay.

This is a far more of the utterances of some of these (shall I say penny wise and pound foolish preachers?) who say they will never accept the care of a church until the salary is subscribed and pledged by a body of responsible men. They call us mean and stingy because, forsooth, we do not contribute to their support as many of our hard-earned dollars as they think we should, ignoring or wilfully forgetting the fact that we have no one to stand sponsor for our support, by feeding and clothing those whom God has committed to our care and keeping. If we are heirs of God, the purchase of his Son's blood, is not to distrust as to distrust God? and if they distrust God in a pecuniary sense, will they not distrust him in a spiritual sense, are they to stand upon the walls of Zion and cry aloud and spare not? Did not the Master, when he gathered about him his twelve apostles, and command them to go and preach? And did he not couple in the same command to provide neither gold nor silver, nor even brass in their purses, nor scrip for the journey, although he says the workman is worthy of his meat? Recognizing this command of the Saviour to be a command of divine origin, emanating as it does from the King of Kings and Lord of Lords, will we not rather ask, by what authority the charge? In accepting a pastorate, or proceeding to inculcate and indoctrinate the truths of the Bible without first having to have a fat and well-secured salary before the master is even taken to the Lord in prayer for his guidance in the premises. Was there a counsel of the true and tried, held some time and somewhere amid the Judean hills, who sent a committee to interrogate the people along the banks of the Jordan, when it would be convenient for John the Baptist to preach to them that the kingdom of heaven was at hand, and that they, the people, had all the money necessary secured, before the clarion notes of the Harbinger was ever heard above the ripple and roar of the Jordan? If so, when and where? If from the pent-up fervor of a heart aglow with love akin to that divine, John broke the stillness that had become so painful by crying, "Repent ye," etc., of his own free will and volition, then he indeed becomes a leader, one in whose footsteps we may have no fear to tread, one whom the people with responsive hearts will delight to honor and recognize as a workman worthy of his meat. And what is true of John is true of all the apostles, for we have no account of any who shirked a duty or shrank from a responsibility; neither have we any account of any or either of them waiting for their salaries to be raised or secured, and becoming their members because they did not respond with as much alacrity as they desired. These men were plain men, and servants of the people as much as servants of God.

Stonewall Jackson, when asked after the bloody conflict at Kernstown why he risked

his life with only 2,700 men, when as many more were in a few hours' reach, replied that the fighting strength of an army was centered in that portion which was always at the front on a forced march. General Forrest, on being asked how he never lost his army, replied, "I always manage to be at the crucial point first."

The great Napoleon, when he was interrogated as to the secret of his unvarying success, said, "Victory goes with rapidity of movement, aggressiveness of action, and boldness of assault." These three great chief-qualities were leaders of men, not drivers, hence their success as commanders. So it is in the great battle of life. While in war, victory is with the men first at their guns and first at the crucial point, so in the secular affairs of life, success is with those who are up with the lark; for what a difference between the man who arises with the first grey streak of morn's approach and retires at the last glimmering ray that lingers in the western sky, and the man who goes to work when the day is one-fourth gone, and leaves when the sun is high above the hill-tops. If these things be true in war and the secular affairs of every-day life, they must inevitably be true in religion. For the great Commander and the world's greatest Chief-tain, after having borne the heat and burden of many a hard-fought conflict, said to his disciples just before his departure, "Do not wait, but go into all the world, and preach the Gospel to every creature, and add, And lo! I am with you always even unto the end of the world." Rebuke sin and exhort to good deeds. Note the difference in driving from bad deeds, to persuading one to good deeds, and rebuking the sins of the wicked and ungodly to the scolding of God's children. If they err, deal with them kindly and gently, as becometh the servants of God. For there is a spirit of obtuseness in the heart of mankind that will not be brought to the point of hardness towards God's children, but lovingly entreat them to forsake their evil ways, for it is not the cause of God one, and does not all revelation, for every age, disclose the same animating purpose, the bringing of men to the point of holiness by dealing with men, having a common object, are ever, generically the same, and the Word of God is largely a record of the varieties of that discipline which seeks the eternal happiness of man. God calls to him his child, and puts into his hand a key to unlock the mysteries of his present and future life, and the key to the door of him who studies these records light arises. Those wonderful ways of providence, which have been as dark as Erebus, glow with a sudden splendor. He beholds not only that immense hope which has crossed the earth, but the prospect in its shining vista, from Eden to the present, are the expensives of God's dealings with humanity, in whose toils and conquests, in whose losses and compensations, in whose agony and jubilation, in whose sin and righteousness we can justly learn to esteem our ourselves and our fellows.

We are God's little children, set to learn in his school, and he teaches us to become one his simple estate, rather by object lessons than by abuse and abstractions. We hold this vast advantage in these lessons of the Bible: that they are absolutely true to human experience. Here they are lifted infinitely above the production of human wisdom and imagination, which forever tends to extremities in one form or another. In God's Word we have the history not only of good men's virtues, but of good men's direful sins as well. In human romance the hero is generally perfect. Not so in God's Book, for its heroes are our fellow-creatures, and the history of the Bible, as we ourselves are made. The Bible prohibits us not only to be openly ungodly, but the Christly moralist as well, who maintains a gracious outward seeming, who climbs high in all the honors of the earth, and who falls at last, like Haman, who, from the crystal battlements of heaven, preachers the gospel, but who is a false prophet, and whose words are as the hiss of a serpent, and whose words are as the hiss of a serpent, but unless they are born from above, they will find that after all, their philosophy is only worldly philosophy, and is full of profound mistakes, and as Goethe said, is a wearisome circle on a barren horizon. The words of Dr. Herrick Johnson in the *Homiletic Review* are of deep concern in the discussion of this question of authority. They perfectly coincide with us in the belief that Gospel preaching is no modern device of human wisdom or school of ethnology, but an inward and unsatisfied longing for the world's redemption from sin, and such a desire for its promotion and universal sway as was that which characterized Paul, the first of the pent-up fervor and the depths of his inmost soul, he exclaims, "Was I me if I preach not the Gospel; and such preaching as he meant when facing corrupt Corinth he said to the Christians there, 'I am determined not to see your faces, unless I see you, Jesus Christ and him crucified.'" "I am determined not to see your faces, unless I see you, Jesus Christ and him crucified." "As much as in me is, I am ready to preach the Gospel to you that are at

Home also," or when itinerating the pagan provinces, he went everywhere triumphing in Christ Jesus; or such preaching as "Peter's," not so much when he wrote his two epistles of consolation for the world's bruised and broken hearts as when under the power of God at Pentecost he poured his ardent spirit down the channel of public speech, and won three thousand souls to Christ. Such preaching as Timothy was charged with when he was apostolically enjoined to preach the Word, to be instant in season and out of season.

This is New Testament preaching. It is the best and stiffer of all modern panaceas that are offered to heal the world's bleeding hearts. There is danger even in our best-meant devices of Gospel propaganda, that they subordinate and dishonor God's ordained method of reaching and saving men by retreating the preaching of the Word, and bringing to the front only the leaves and the fishes.

We want clean streets and fine parks, good drainage and municipal reform, but Paris has all these in Paris any clearer clean hearts? We insist in season and out of season, that we cannot hasten the millennial glory by making the Church of Christ a vast soup-kitchen, or club house with Gospel attachment. The New Testament is a message. First of all, foremost of all and last of all, it must be delivered, to preach the order in the Kingdom, then by what authority do you wait? You should remember that it is the one distinctive order that is distinctively back by a limitless amplitude of power, for says he, "All authority is given unto me in heaven and on earth. Go ye, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to observe all that I have commanded you; and lo, I am with you, and will be with you unto the end of the world." Men of the ministry, do you really believe Christ is behind this thing? Do you believe his hand is on all heaven's forces, and earth's, too, as he bids you go preaching to any man that will make it seem that you are troubling for your pulpits throne, for God's Word for it, he that preaches the Gospel shall live of the Gospel. You should plan for and welcome organized activity, helpful adjunct, Christian endeavor, social pact, help to the individual, but in the midst of all these let preaching be chief, supreme, paramount; give your utmost toil your consuming zeal, and, if necessary, your heart's blood, for the heaven-ordained instrument and agency by which salvation comes.

If you find you cannot raise the dead in 30 minutes, nor get all your salary at the drop of your hat, and if the population of a sin-cursed world confronts you with its awful problems of dark despair, and its seething mass of pollution, makes the case look desperate for you, and you are not the sustainer of the certain looks at you with conscious authority threatening the authority of God's Word, and to make the pulpit seem like a piece of antiquated lumber that has had its day, and should cease to be, do forbid that you should run to the world, and use of some modern device, but preach, that is your business, and that is the King's business.

Rev. A. I. Bonome has well said: Gen. Lawton was killed by the enemy, but his name and influence will live because he died on the firing line. He was a leader, showing his soldiers how to be brave by being brave himself. This is the key to success. The pastor must come to the front and stay there; he must be willing to die, if need be, on the firing line. Some of them may die in this way, but the work will go on, and others will take their places in the ranks. Oh for the Spirit of God to be here, and the ministry to be here, to be brought to Christ by those who are ready and willing to be even as the Son of Man, who came not to be ministered unto, but to minister and give his life a ransom for many. Let every pastor get this into his head, heart, character and life; let this mind be in you which was in Christ. Don't think that you are a pastor that it is your prerogative to abuse your flock instead of feeding them!

Having thus reviewed, as best we could, the duty and office work of the ministry, we desire to ask, in conclusion, by what authority the pastor arrogates to himself the prerogative of a board of deacons, and publicly borrows his congregation by telling the amount of his salary that is yet unsecured; or worse, perhaps, still unpaid. And again we want to know by what authority the pastor says, I (with the accent on the I) built a church at a certain time and place? Could he not, with as much grace and dignity, have said, that which is worse still, that personal pronoun I, with all the bearing possible on the singular number, crops out in our papers in reporting the result of certain meetings held at certain times and places. Would they not have had a more salutary effect, if those preachers had said, We, aided by the Holy Spirit, instead of I. Then again we note with profound concern the growing disposition among certain preachers to say Dr. Smith's church and Dr. Jones' church. Would it not be as well at least to say, the churches of which Dr. Smith and Dr. Jones are pastors? If those preachers had said, which is highly esteemed among men an abomination in the sight of God. Then, oh ye heralds of God's own truth, beware, and henceforth be as was Paul of old, determined to know nothing among your flock but Jesus Christ and him crucified.

Is your life what you want it to be? Is it satisfactory? I hear people sometimes say in prayer-meeting, "I want a few crumbs from the Master's table." Well you may have that, but I am going to give you the whole loaf. The Lord doesn't want his people to live on crumbs.—D. L. Moody.

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.

BOOKS. THE ETHICS OF EVOLUTION. James Thompson. Hixby. Boston: Small, Maynard & Co. Company, \$1.25. Recognizing that the theory of evolution contradicted the received doctrine of morals, Dr. Hixby published his "Crisis in Morals" in the hope of furnishing the people a basis for morals while they were passing from the old views to the new. Herbert Spencer recognized this same difficulty, and so hastened to publish his "Data of Ethics in advance of its proper place in his system of philosophy. It is kind in the evolutionists as they tear up the foundations to hasten to give us some basis on which we can rest our beliefs of right and wrong. And just here is the rock on which evolution is being wrecked. Nietzsche's Germanism consistently carries evolution into ethics, and he makes the strong right and the weak wrong. "The survival of the fittest," is his motto. Hence it is right for the strong to crush the weak, and so to get stronger, and this he calls progress. Dr. Hixby's philosophy is and successfully as sails Herbert Spencer's basis of morals—happiness, and shows the baneful results of such a system. For himself, he finds that those things are right which tend to perfect mankind, while those things are wrong which tend to mar mankind. This is a sort of higher utilitarianism, yet our author repudiates the utilitarian theory. He insists that there was, away back in man's animal ancestors, a moral germ of which the highest morality is the development under evolution. Much that our author says is true and admirable, especially where he antagonizes Herbert Spencer.

CHRISTIAN LIFE AND THEOLOGY. Frank Christian. Eber, Ph. D., D. D., Chicago, New York and Toronto: Fleming H. Revell, \$1.50.

A fresh and stimulating book. It is the Stone Lectures for 1898, at Princeton, and they were repeated at Crosser Seminary, at Bradford (England) and at Hartford Seminary. Dr. Foster approaches theology through the experience of living as a Christian and finds the doctrine and the Bible authoritative. He frankly admits that there are here some disadvantages, and this method in no way supersedes any other, while it supplies additional buttresses to the faith. Christian experience can be explained only on the basis of the truth, and not of any theology. We are reminded of James Anthony Froude's explanation of the reason many people turn away from the evangelical faith, viz.: "It is too near the truth to be used as an anodyne for the conscience."

Indeed, this book is an explication and an enlargement of our Lord's utterance, "Whoso wills to do his will, he shall know of the doctrine." It is a matter of surprise that this work of Dr. Foster has not been done before. Whether one agrees with the author or not, and on some points we do not, he will find this book fresh and suggestive.

THE AGE OF FAITH. Amory H. Bradford, D. D., Houghton, Mifflin & Co. \$1.50.

It is claimed that this is really an age of faith; despite the assertions of French and German pessimists to the contrary; and the attempt of the book is to restate theology so as to suit this age of faith. Dr. Bradford's views are well known, and this book is an elaborate restating forth of those views. He distinctly repudiates all authority, and follows the intuitions, out of which he, in effect, constructs an authority; every man being thus an authority to himself. Science is defined as "the affirmation by faith of an undeciphered but discernible reality."

His elaborate exposition of the new theology. The old doctrines are dismissed or sublimated, and what a man's intuitions lead him to adopt, is substituted. Very appropriately for his purposes, the author quotes the poets rather than Scripture, for the Bible contradicts his views at almost every point. "When he has seen the future, he is at his best. For example, in combatting the doctrine that man's destiny is fixed at death, Dr. Bradford says (p. 283): "Is it probable that the accident of death, which may be caused by a mistake in medicine, by a snake's bite, by a falling tile, by an industrial microbe, by a falling stone, or by any accident do not? The motto of the book is, 'Interpreted by his fatherhood,' and whatever Scripture or anything else says inconsistent with that it is to be discarded. Ostrich punishment is denied, suffering is all chastisement. This logically eliminates the guilt of sin, and makes sin a simple defect or misfortune, though the author does not see it so.

(See additional literary on another page.)

# SUNDAY-SCHOOL LESSON.

SUNDAY, MARCH 10.

THE LORD AND CAIAPHAS.

Matthew 26:57-68.

Morro Taz—"Thou art the Christ, the Son of the living God."—Matt. 16:16.

"And they that had laid hold on Jesus led him away to Caiaphas, the high priest."—Annas, father-in-law of Caiaphas, was the regular high priest. He had been deposed by the Romans and Caiaphas appointed in his stead, but the Jews still considered him the true high priest. The Lord was carried first to him, and he had gathered together as many of the Sanhedrim in the night as he could, and the first examination was held before them. The lesson begins when morning had come, and Annas sent the Lord bound to Caiaphas, probably in the same building.

"Where the scribes and elders were assembled."—The Sanhedrim, the government of the Jews to which the Romans left much power. The scribes were the rabbis, learned in the law. The elders were representatives of the people. These, with the chief priests, made up the seventy of the Sanhedrim.

"But Peter followed him afar off unto the high priest's palace."—All the disciples at first forsok him and fled. But John soon recovered from his panic and followed, and Peter came not long afterwards. "And went in and sat with the servants to see the end."—He sat by the fire in the open court round which the house was built, and whence he could see what passed in the room where the Lord was before the priests.

"Now the chief priests and elders and all the council."—All who were present. Two at least, Joseph of Arimathea and Nicodemus, were absent. "Sought false witness against Jesus to put him to death."—They had to bring some charge against him to satisfy the Roman government which had taken from them the right to condemn to death. They were forced to seek false witnesses, his life had been so holy nothing he had done gave any foundation for a criminal charge. Many false witnesses came. Men who will perjure themselves for money are always to be found. But the trouble was they could not find two witnesses whose stories would agree. And the law, whose forms they were anxious to observe, forbade the killing of a man at the mouth of one witness.

"At last came two false witnesses, and said, This fellow said, I am able to destroy the temple of God and build it in three days."—These witnesses were false. What our Lord had said was, "Destroy this temple, and in three days I will raise it up." Even assuming that he spoke of the Jewish temple, he said nothing about destroying it himself. Mark tells us that these two witnesses did not agree. If they had, Caiaphas knew Pilate would simply have laughed at such a charge and declared the prisoner must be a poor lunatic, who acted as no sane man would do.

"And the high priest arose and said unto him, Answerest thou

## "Seeing is Believing."

When you see people cured by a remedy, you must believe in its power. Look around you. Friends, relatives, neighbors all say that Hood's Sarsaparilla, America's Greatest Medicine, cleansed the blood of their dear ones and they rise on masses to sing its praises. There's nothing like it in the world to purify the blood.



nothing?"—Caiaphas showed his anger and disappointment in this rising from his seat. He wished to make it appear that important testimony had been given to which it was strange that the prisoner made no reply. But the prisoner, by his silence, by not availing himself of his legal right to call for witnesses in his favor, showed the crafty priest he understood as well as Caiaphas did that the trial had broken down from lack of witnesses.

"And the high priest answered and said unto him."—Caiaphas knew that his prisoner had proclaimed himself equal with God and one with him. But the charge of blasphemy was one which the heathen governor would care nothing for. But since nothing else was left, Caiaphas had resolved on making that charge, hoping Pilate in careless indifference to the death of one young peasant would grant his request, to allow the Sanhedrim to condemn him to death.

"I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God."—This was the Jewish method of putting one under oath. It came to Jesus from the ruler of his people, and he breaks his promise. The Christ, that is the Messiah, was not generally supposed to be the Son of God, and there would have been no real ground for the charge of blasphemy had our Lord said that he was the Christ. Caiaphas knew he had claimed to be divine, and therefore he adds, "The Son of God."

Our Lord answered on oath, showing that he did not mean to break his legal oaths when he said, "Swear not at all." And being on oath, "by the living God," he replies, "Thou hast said."—That is, yes. He was the Son of God. Thus solemnly in the presence of his enemies, he asserts his divinity. Our Lord was either God or the most awful blasphemer who ever lived. "Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven."—Thus he emphasizes in the strongest way his claim to divinity. "Among the ancients the deity was represented, hieroglyphically, as being in the clouds to signify his celestial habitation."—Deems. Now he stood as their prisoner, but they should see him descending from heaven to be their judge.

"Then the high priest rent his clothes."—The rending of the outer garment was done sometimes to express horror and indignation, and sometimes to express grief. "He hath spoken blasphemy."—And if Jesus of Nazareth was only a man there is no question that the high priest was right in his charge. They did not need witnesses; all the Sanhedrim were witnesses.

"What think ye?"—This was the question calling for the vote of the Sanhedrim. "He is guilty of death."—That is, he is worthy of death, as he surely was, if he were not God. For the law of Moses condemned blasphemers to death by stoning.

"Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands."—The court became a mob, and all pretense of law was thrown to the winds. They mocked, too, at his claim to be Messiah. I never realize so fully the infinite patience of God as when I read this scene and think what it must have been to him not to strike those men dead. How he must have loved his elect with an everlasting love to have allowed his Son to suffer such indignity that they might be saved. Such grace is indeed amazing.

The *Open News*' illustrated number is before us, and does great credit to the enterprise of the proprietors. It is a picture gallery, containing pictures of many of the handsome residences, some leading public buildings and several prominent citizens. The Owenton Baptist church is one of the handsomest church buildings in the state and its history is full of interest; it cost \$11,000. When Pastor W. E. Mitchell took charge there was a debt of about \$3,000, all of which has been paid.

In a recent meeting the pastor was aided by Bro. J. W. Porter, of Mayeville, and the result was 60 additions. Now the membership numbers 360.

We all admire the illustrated number of the *News*, but, judging from the picture of Bro. Mitchell (who is well known to us), we are inclined to believe the pictures are rather overdrawn and good looks are slightly exaggerated, but it seems to be a trait of illustrated papers generally to make pictures better looking than the subjects. H.

## MAKE THE CHANGE

Before Coffee Weakens You.

"The right man came along one day when he told me that coffee drinking was the cause of my gastritis, nervousness, torpid liver, and trembling hands that interfered with my business, that of mechanical drawing, but coffee was my only habit and I loved it so that I did not see how I could give it up. If he had not been so enthusiastic regarding the relief in his case by leaving off coffee and taking Postum Food Coffee I could not have mustered up will power enough to abandon my favorite beverage.

I left off coffee that day at lunch and had a cup of Postum. It was made good and had a rich, dark color, with a delicious flavor that I could not tell from regular coffee. It pleased the eye, smell and palate, so I had it each day at the restaurant for the noonday lunch, and discovered a decided improvement in my condition, but it was not until I left off coffee for breakfast and used Postum in its place that real relief set in. Now I am free from gastritis, headaches, and fully appreciate the value of the 'nerve case.' No more trembling hands and no more nervous prostration. I am well, and feel that I should say to others who are being poisoned by a beverage that they do not suspect, 'coffee.' Make the change before the poison works destruction in you."

This letter is from a New York mechanical draughtsman. Name can be furnished by the Postum Cereal Co., Ltd., at Battle Creek, Mich.

If you wish success in life, make perseverance your bosom friend, experience your wise counselor, caution your elder brother, and hope your guardian genius.—Joseph Addison.

# BALDNESS CURED FREE!

Prevents Hair Falling Out, Removes Dandruff, Stops Itching and Restores Luxuriant Growth to Shining Scalps, Eyebrows and Eyelashes.

A TRIAL PACKAGE FREE.



MILK RIVA, OMAHA, IOWA. FREDERICK H. HARRIS, CHICAGO, ILL. JAMES W. HARRIS, CHICAGO, ILL. FRENCH CONTRAITO, CHICAGO, ILL.

PROFESSOR T. H. BAKER, of Fairmount College, Fairport, Ky.

Thousands of bald heads honestly believe there is no cure for baldness. They feel so certain about it they won't try—they imagine their hair is gone beyond remedial agencies—the Foco treatment they regard as merely "another advertised hair grower." But why not take the chance? Why not have the little faith to send for a free trial? The remedy is pure and harmless, and the words of those who have tried it ought to convince anyone that the Foco treatment has remarkable merit or it could not stand popular scrutiny. Give the devil his due and throw us a word or two in the wind. Try the remedy that has made hair grow on heads that were supposed to be incurably bald.

remedy has done for the above people, one of whom had been bald for thirty years. If you care to write any of them you are at liberty to do so. The remedy also cures itching dandruff, restores gray hair to natural color and produces thick and luxuriant eyebrows and eyelashes. Don't be side-tracked by foolish prejudice or doubt, but write at once to-day for a free trial. Write to the Attention Medical Dispensary 677 Butterfield Building, Cincinnati, Ohio, enclosing a 3-cent stamp to cover postage, merely giving name and address, and they will at once mail you a free trial package. It is perfectly harmless and has cured thousands.

## KENTUCKY AND FOREIGN MISSIONS.

BY R. J. WILLINGHAM, D.D.

While these lines are being penned, one of Kentucky's fair daughters, Mrs. Geo. F. Hambleton, is on the ocean bound for China. One of Kentucky's noblest sons, Dr. D. G. Whittinghill, is closing his pastorate in Bonham, Texas, and preparing to start for his life work in Italy. Only a few months ago Miss Emma Thompson left for China. Thus the state is honored in having these noble workers to join those already at the front. How about those who are staying at home? Are they as true to the cause as those who go? We want more foreign missionaries from Kentucky on the foreign field. We want more of them at home.

### KENTUCKY'S MARK.

Kentucky had contributed up to February 15 (ten and a half months) \$7,779 85. This is not quite as much as she had given for the same time last year. We hope the brethren will remember that they told us to enlarge the work, and that already eighteen new missionaries have been appointed, which means greatly increased expenses. Let pastors and churches make a grand advance in the next two and a half months.

### GOOD REPORTS.

The annual reports are being received from the missionaries, and show gratifying increase in the work on the foreign fields. A large number of baptisms are being reported, except in China, and even there the results have been very encouraging when we consider the conditions by which the workers have been surrounded.

We are glad to report that the missionaries who had to leave their posts in China have been able to return. They are very hopeful, and are calling for recruits to help them take the land for Christ. Southern Baptists ought to double their forces in this greatest of all mission fields.

CHINESE BAPTIST PUBLICATION SOCIETY.

This society, which is now in operation in Canton, is doing much good. Rev. R. E. Cham-

bers, the Corresponding Secretary, is at present in this country, and hopes to raise several thousand dollars to secure a good building and proper machinery. The building will cost \$5,000. Bro. Chambers hopes to get thirty persons to give \$100 each for this great and far-reaching enterprise. The New Testament and Dr. Broadus' "Harmony of the Gospels" have both been translated, and the society wishes to print these in Chinese soon.

### THEOLOGICAL SCHOOLS.

One of the strongest features of our work is the establishment of theological schools in our missions. For years Dr. Graves has done excellent work in his training school in Canton. Dr. Bryan has opened one in Shanghai. Dr. J. J. Taylor has begun one in Sao Paulo, Brazil. Rev. C. K. Smith, under great difficulties, has a small one in Ogbomosho, Africa. It is generally understood that Bro. Whittinghill goes to Rome to begin one in the Imperial City. We need men in foreign lands who are trained in the Scriptures to teach their own people.

### GENERAL OUTLOOK.

The outlook is glorious. God seems to be calling to Christian nations to go forward. To whom does this call come more loudly than to Southern Baptists? May I say, to Kentucky Baptists—blessed with material resources and with our school of the prophets? May the Spirit of God come upon the state with power. Upon those who preach, those who teach, those who write, those who pray, those who give, those who have received and those who hope to give or receive, until, whether in home or foreign lands, Kentucky's sons and daughters shall be known for being filled with the Spirit of God to give his Gospel to dying men. Oh, sons and daughters of Kentucky, you hold a position of great blessings and large opportunities. May you use all so that the Master may be pleased when he comes.

A SHARED CONSCIENCE is like a tympanum without resonance.—Theo. L. Cuyler.

TO CURE A COLD IN ONE DAY. Take Laxative Bromo Quinine Tablets. An druggist refund the money if it fails to cure. W. W. Grove's signature is on each box. 25c.



THE AGES COME AND GO.

The Ages come and go. The Centuries pass as years; The life of man is a gleam Of light, that comes and goes Like the course of the Holy Stream. The cityless river, that flows From fountains no one knows, Through the Lake of Galilee. And Him evermore I behold Walking in Galilee, Through the cornfield's waving gold, In hamlet, in wood, and in wild. By the shores of the Beautiful Sea, He toucheth the sightless eyes; Before Him the demons flee; To the dead He saith: Arise! To the living: Follow me! And that voice still soundeth on From the centuries that are gone, To the centuries that shall be. From all vain pomps and shows, From the pride that overflows, And the false conceits of men; From all the narrow rules And subtleties of Schools, And the craft of tongue and pen; Poor, and Humanity Through all the dust and heat Turns back with bleeding feet. By the weary road it came, Unto the simple thought By the great Master taught, And that remaineth still; Not he that repeateth the name, But he that doeth the will! - Longfellow.

OUR PULPIT.

MARAH BETTER THAN ELIM. BY C. H. BURGEON.

So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter; therefore the name of it was called Marah. - Exodus 15:22, 23.

After I had fallen down at Mentone, and was grievously ill, a brother in Christ called upon me, and said, "My dear friend, you have now come to Marah." I replied, "Yes, and the waters are bitter." He then said, "But Marah is better than Elim, for in Elim the Israelites only drank of the water and ate of the fruit of the palm trees, and that was soon over; but at Marah we read that God made for them a statute and an ordinance, and that was never over. That statute and ordinance stood fast, and will stand fast for Israel as long as they are a nation. There is much more benefit to be reaped from Marah than from Elim." I thanked my friend for that good word. I had found it true aforetime; I have found it true since then; and you and I, if we are indeed the people of God, will find it true to the end, that Marah, though it be bitter, is also better; and albeit that we do not like it, yet in the end there shall be no bitterness in it, but an unutterable sweetness which shall be ours through time and eternity.

I hope that nobody here thinks that these Israelites experienced a small trial. We are not accustomed to traveling in the desert; but those who are, tell us that thirst in the wilderness is something awful to endure. For all that great host to go three days without water, must have been a very trying experience. You would not like to try that even in this country; but what must it be to go three days in the wilderness, beneath a burning sky, without a drop of water to drink? Then came the bitter disappoint-

ment at Marah. Probably the people knew that there were water springs ahead, so they hurried up to the place to drink; but when they stooped to taste the waters, they found that they were bitter. They could not drink of them; and there they stood, in their desperation, with the long thirst parching their throats, and bitter disappointment adding to their agony; and they murmured against Moses, saying, "What shall we drink?" I say not this to excuse them, but lest you should think that they had only a small trial to bear.

Remember, also, that this was a new form of trial. They never lacked for water in Egypt; there were plenty of rivers and canals there, and they could drink as much as they chose. This was an experience to which they were quite unaccustomed, and I should not wonder if they were greatly surprised at it, for they knew that they were the people of God. They had just seen the Lord divide the Red Sea, and drown their enemies; and now has he brought them out of Egypt to let them perish of thirst in the wilderness? They fancied that they were going to have one long triumphant march right into the promised land, or to be always dandled upon the lap of Providence, and indulged in every way, like spoil children. They must have stood aghast at finding that, when the earth yielded water to slake their thirst, it was such water as they could not drink.

Well, now, this kind of surprise happens to many who have set out on the way to heaven. God has been very gracious to them; their sins are washed away, and they think that the great joy which they have lately experienced will never be taken away from them, and will never be even diminished. They reckon upon a long day without a cloud. God has favored them so much that they cannot imagine that they shall have any trial or any bitterness. It is not so, beloved; a Christian man is seldom long at ease, no sooner does he start out on pilgrimage to heaven than he meets with a difficulty, and as he goes on he finds out that the way to heaven is not a rolled pathway, it is up hill and down dale, through the mire and through the slough, over mount and through the sea. It is by their trials and afflictions that the people of God are proved to be his children. They cannot escape the rod, whoever may; yet this experience does at first come as a very great surprise to them, so I want to talk to-night to some who have been lately brought to rejoice in the Lord's pardoning mercy, but are now staggered because they have come to an encampment in the wilderness where their thirsty mouths are filled with bitterness.

Notice that the trial to which Israel was subjected was the Lord's own test, which is searching and accurate: "He proved them." We sit down and practice self-examination, which is a very proper thing. Beware, I pray you, of a faith that will not stand self-examination. If you dare not look into your own heart it must be because there is something rotten there. The tradesman who is afraid to inspect his books, or examine his stock, is going to the bad, rest assured of that. We are bound to examine ourselves very carefully; but, after all, our examinations are very superficial, very partial, and we are very apt to make a mistake. In the case of Israel, the Lord proved them by that thirst in the wilderness, and

that great agony on finding that the water they looked for was undrinkable. "He proved them." The Lord may be bringing some of you into deep waters, and great trials, because he is proving you. When the fan is in his hand, then does he thoroughly purge his floor. When he sits as a refiner of silver, beliera me, it is no child's play to be in the crucible. The Lord took Israel to those waters on purpose to prove them. Have you never prayed, "Search me, O God, and know my heart; try me, and know my thoughts?" The Lord may answer you in a way of which you little dream; he may conduct you to some waters of Marah that he may test you and prove you.

Well, now, under the test, see what happened to Israel. Their faith in God evaporated. That question, "What shall we drink?" has not a trace of faith in it. I hear it shouted in different tones by men, and women, and children, and it all comes to the same thing, "We hoped to quench our thirst here, but we cannot drink this water; and now what shall we drink?" As if God could not, having dried up the sea, turn the earth into a fountain of water! He that made them a path through the midst of the deep waters could make a path for waters to come to them. There was no trace of faith in the murmurers at Marah. They seemed full of faith at the Red Sea, did they not? Many dancers, but no doubters; many singers, but no unbelievers; yet the whole company had but more than a pennyworth of faith amongst them. Moses was the only one who truly believed God; but as for the faith of the rest of them, it was mere gilt; veneer of faith covering a solid mass of unbelief.

Not only did their faith fail, but their love to God was very feeble. Did you not hear them three days ago? Why, you can almost hear the strain of their jubilant song, "He is my God, and I will prepare him an habitation; my father's God, and I will exalt him." Oh, how they love Jehovah, do they not? They were in the love of their espousals; they went after him into the wilderness. But now the cry is, "What shall we drink?" and they murmured against Moses. There was a cupboard love, like yours and mine often is. They loved God very much for what they got out of him; and if he would not give them water to drink, what cared they for him? If he would divide the Red Sea for them, then he should be their God, and they would prepare him a habitation; but if he let them suffer the pangs of thirst, there should be no blessings for him on their lips. Ah, me! how like ourselves were these people! When we test ourselves we say, "Lord, thou knowest all things, thou knowest that I love thee." And I hope that that is correct; but when the Lord proves us, and we are very sharply tested, we are apt to say, "Nobody was ever tried as we are, nobody ever had the peculiar difficulties that surround us;" and then we begin murmuring. When we are thinking of how much we love God, it might be more profitable to consider how very little we really love him after all.

And see, brethren, these people were ready to break away from their God. They murmured against Moses because Moses was visible in their midst; but the real murmuring was against God himself. They might ask as long as they liked, "What shall we drink?" but they could not get a

drop of water by repeating that question a thousand times. Would they go back to Egypt? How would they cross the sea? What would Pharaoh and the Egyptians think of them if they did go back? Could they force their way forward through that terrible wilderness? There they stood, entirely dependent upon God, and yet with scarcely a particle of faith in him, and their love all shriveled up, and all that within three days. O Israel, it is early days to be falling out with your new Husband! They had just been married to the Lord by a new covenant, and baptized in the cloud and in the sea; yet within three days they are ready to fling it all up and to say, as they did in their hearts, "Would to God that we had remained in the land of Egypt!" Oh, what poor, faithless, treacherous, deceitful creatures we are! It is only grace that makes us anything worth having. It is a wonder of mercy that the Lord puts up with us.

So much for the examination of the children of Israel at Marah. But now, beloved friends, these people gained much by experience. Experience cannot be the property of the beginner; he must acquire it. Now what did the children of Israel experience?

First, they learned that the wilderness was the same to them as it was to other people. It is well that young converts should know that this world is an evil world even to the man who is saved by grace. You are new; but the world is not. You love holiness; but the world neither loves you, nor loves holiness. You are in a wilderness; you are in the enemy's country; you have not yet come into your rest. If you have not learnt this fact yet, you will have to learn it.

They were to learn, next, that they were wholly dependent upon God. When they stood at the brink of the Red Sea, they saw that they were so, and that only God could lead them through the sea; but after that, they were just as dependent. They could not live longer without water, they must perish of thirst unless God supplied them. It is a blessed lesson for us to learn that we are entirely dependent upon God for all things, but especially for spiritual things. You will not pray unless he gives you the Spirit of supplication. You will have no tenderness of heart unless he works repentance in you. You will have no more faith unless faith be constantly bestowed by God. We are just like the gas lights; a candle may depend upon its own resources, but this light cannot. Only cut the connection between it and the reservoir of gas, and straightway out it must go. We depend upon God every instant as much as we did at first, and all our old experience, all that we have learned, and know, and taught, will stand us in no stead whatever unless we continue perpetually to receive from God. That was the lesson Israel had to learn.

They also learned that God and God alone would provide. They might have to go very short of supplies at times, and they might have a long thirst, but the Lord would not let one of them die of thirst. There is no record that even the tiniest babe in the camp, or even a sheep or goat in that mighty throng, perished for lack of water. God did provide. He does not promise that there shall always be a dinner ready when the dinner-bell rings. You have not such an appetite as you would afterwards have if you waited another hour; and some-



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times the Lord may keep you waiting for his supplies that you may enjoy them all the better when they do come. He never is before his time, but he never is behind his time, though he may be behind your time. God will provide. That day Israel began to understand that word of their father Abraham when he said to Isaac, as you remember, "My son, God will provide." Now it began to come home to the children of the tribes, that God would surely provide; and he did provide for them this great necessary gift of water when they were in the wilderness. That is something to learn. Some of you people of God here have learnt that lesson, for you have been in great straits, and you have been fed by the constant provision of God.

Next, notice, that God works by his own means. The Lord showed Moses a tree, and when he cast that tree into the waters they became sweet. I think, if I had been there, I should have suggested that Moses should use that rod of his. Did he not divide the Red Sea with it? Why not just put his rod into the water, and stir it up, and make it sweet? Oh, yes, you know, we are always for running to old methods! But God is a sovereign, and he will work as he pleases. There was a tree growing there, perhaps the wood of it was bitter, certainly it had no efficacy for making bitter water sweet; but God bade Moses cast that tree into the waters, and as soon as it was done, the waters were made sweet. Now, you have just to believe that God will help you. You do not know how he will do it, and perhaps he will not help you in the old way. Do not despair because Moses does not bring out his rod, for the Lord can relieve you without that. That dear friend who has helped you so many years is gone. Well, but God has not gone, and he is not dependent upon that one person, nor upon any other. Therefore leave God as a King to do as he pleases, for his pleasure is the wisest, and let his pleasure be your pleasure.

Israel also learned by experience that God himself was to be looked to, and nobody else. If there were waters beneath their feet, they were of no value until God spoke sweetness into them; if Moses himself stood there, he could do nothing but pray to the Lord. God himself must come, and by a miracle make the water fit to drink. Brethren, it is always a gain to us in our experience when we get farther and farther away from every dependence but the Lord. You may have friends forsaking you, and they who used to praise you may now be speaking evil of you, and you may come at last to feel that you have nothing but God to depend upon. Then is the time that faith really comes into exercise. I could not help laughing when I read the story of a good Christian lady, who spoke of our friend, Mr. Hudson Taylor: "Why," she said, "there is no Society to take care of him! Poor man, he has nobody but God to depend upon!" You may well smile. "Nobody but God to depend upon;" but that is everybody to depend upon. Oh, if we could only be brought to that experience, Marah's waters would indeed be a heavenly tonic to us! The child of God who has learned this truth experimentally can say, "My soul is weaned from all the nether springs, but she drinks from the upper spring that flows from beneath the throne of God, and she finds every drop to have a

heavenly sweetness in it." Now the Israelites were educated by Marah, first in self-trust. How could they ever trust themselves again when, three days after singing that jubilant song, they caught themselves murmuring against Moses? If they had been intelligent, as they were not, they would each one have said to his fellow, "Behold the baseness of our evil hearts." What a terrible drop it is from "I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea," to "What shall we drink?" That is just how you and I come down when we are left to our selves. Thus Israel learnt self-distrust.

Next, they learned, as I have told you before, daily dependence. They learned that they must depend upon God even for a drop of water. That is the dependence of a Christian man. He has nothing and he can do nothing without his God. We have no bread, no water, no anything, except as God shall give it to us. A blessed lesson was this for Israel. They were educated well at Marah.

Next, they learned the power of prayer. Will you kindly fix your eyes upon those two verses, twenty-four and twenty-five? "And the people murmured against Moses, saying, What shall we drink? And he cried unto the Lord." Moses did not answer them; he did not upbraid them; he did not even begin to argue with them; but he cried unto the Lord, and thus the people learned the power of prayer. They might have gone on murmuring until now, if they could have lived so long, and the waters of Marah would have been as bitter as ever. But Moses cried unto the Lord; and that prayer did what all the murmuring could not do. Were half the breath we vainly spend in going round to our neighbors asking their sympathy, spent in going direct to God in prayer, we should sooner get out of our troubles. "Straight forward makes the best runner," and he that runs straight to God in every time of adversity shall soon find relief.

Again, at Marah the Israelites began to learn their separateness from Egypt. The Egyptians never drank these bitter waters; but the Egyptians had foul diseases and terrible plagues. Now, the Lord tells his people that he will not put upon them any of the diseases of Egypt. God turned the rivers of Egypt into blood, but here he turns the bitter waters into fresh streams. His miracles were for Israel, and against Egypt; and they began to perceive clearly that they had nothing to do with the Egyptians. They were a separated people. It is a valuable piece of information for a young Christian to find out that he does not belong to the world. The tendency is to think that, though you are in the church, you can be in the world, too, and that you belong, in a measure, to both. That will never do. The Lord means to fetch his people right out of the world, and he will have them out; and if any of you try to be like the mouse behind the wainscot, and only come out and feed in the dark, I mean that you come to Christ for a little food when nobody sees you, and then go and hide away with the world, there will be a black cat after you before long. Some trouble or other will happen to you. That game will never please God, and never profit you; therefore drop it, I

pray you, or else some bitter Marah will teach you that you are not of the world.

Israel had next to learn the position of obedience. Will you kindly notice this? God did not say, "Do this, and I will bring you out of Egypt." No; but after he brought them out he said, "Hearken to my commandments, and keep my statutes." Salvation comes first, and then obedience. Saved first, brought through the Red Sea with the high hand of God's gracious power, and after that became his obedient people. Obedience follows after redemption and deliverance. First the blood of sprinkling on the door posts; and after that thou shalt give ear unto the voice of the Lord thy God, and diligently hearken to him.

Israel also learned the nature of obedience. Obedience does not merely do what it knows it ought to do. Oh, you Christian people, do you make a practice of reading God's Word to see what he would have you do? I am afraid that there are some who make a point of not seeing some of the duties which are not pleasing to them. There are some who half sham portions of Scripture because they would trouble their consciences. Let it not be so with any of us; but let us hearken diligently to the voice of the Lord our God. If you are saved, the kind of obedience that you are bound to render is that of a willing heart, which cries like Saul, "Lord, what wilt thou have me to do?" The hour has struck, and I must therefore cease, only I must say that this is the one lesson of to night; dear people of God, trust your God. Trust your God, not only when your mouth is full of honey, but when it is full of gall. "Rest in the Lord, and wait patiently for him;" for he in whom you trust will bless you.

But if you are not trusting him, then shall plagues, like those of Egypt, come upon you. Darkness and all manner of evils shall waylay you, till, at last, there shall be heard in your house a bitter cry, for the destroying angel will overtake you and plunge his avenging sword into your guilty hearts. God save you from that terrible doom, for our Lord Jesus Christ's sake! Amen.

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# EDITORIAL.

Here at the beginning of the 20th century, when so many opinions are being expressed as to what the new century will witness, it is interesting to turn back 100 years and note some things said about the 19th century at its beginning. There are many striking resemblances between what was then said of the 19th and what is now said of the 20th century. Dr. Benjamin Trumbull discourses on the "new and important discoveries" made in the 18th century, so that by changing names and dates, what he says would pass muster as a "stirring 20th century address."

Dr. Timothy Dwight preached a "Centennial sermon," in which he said "the present time is distinctly marked out in prophecy as a time of singular deception, sin and hostility against religion." That sounds as if spoken day before yesterday.

John Lathrop, in 1801, ventured to indulge in prophecy in regard to what would come to pass in the 19th century. Among other things he said:

The immense extent of country between the Atlantic and the inland seas (i. e., Lakes Erie, Ontario, Superior, Huron and Michigan—Erie at the northward and the west, will be filled with civilized inhabitants. Towns and cities will adorn the banks of those deep waters, which have hitherto ministered to no commerce, superior to that which was wasted in the barque of the wandering native.

This prophet of a century ago thought the region between the Atlantic and the Lakes would by this time be "filled with civilized inhabitants," and that "towns and cities" would "adorn the banks of those deep waters"—Chicago, Milwaukee, Detroit, Cleveland and Buffalo, for example.

But while Mr. Lathrop was indulging in this rosy vision of the future growth of the country in population and extent, he was not so sure of the morals of these people. Evidently some premonition of New York and Chicago morals came to him. He asks warningly: "Is it highly improbable that, before the end of this century, a majority of the people of America will be so corrupt in principle and practice as to dislike the restraints of religion, and wish no longer to be reprov'd or exhort'd?"

Timothy Alden told of the great inventions of the 18th century, and among other things said: "The reverend Ezra Weld, of Braintree, has a patent for a washing machine of his contrivance, which greatly facilitates and expedites the labor of washing."

Senator Hoar, in his recent address before the Massachusetts legislature, brought out the political bitterness at the beginning of this last century. Ezekiel Webster, a brother of Daniel Webster, as chairman of a committee, published a Phi Beta Kappa poem, fiercely attacking Thomas Jefferson, then in the White House. The shade of Washington is represented as standing on the banks of the Potomac and throwing angrily down the honors his countrymen had bestowed on him, in view of the shame of having such a President as Jefferson, who was described as

"Deceived in person and debased in mind. At once the curse and pity of mankind."

This sounds strange to us now, who have been taught to revere

Jefferson, and to think that nobody could have ever denounced him thus.

The partisan bitterness between the members of the opposing political parties was very intense—worse than we had in Kentucky last year. The members of one party living in a town would combine to prevent a member of another party from moving into the town. The members of one party would refuse to employ a doctor or a lawyer of the other party, or to patronize a storekeeper who differed with them. All this was in New England. There is, after all, an element of grim comfort in piercing the halo that covers the past and finding that those who lived in the "good old times" were "men of like passions with ourselves."

We publish on our first page Dr. McGlothlin's second article on the Ethics of Controversy. While admitting the need of controversy, he, very properly, laments making issues over trivial or useless matters. Of course, there will be controversy, and there ought to be controversy, so long as anybody in the world advocates error. Christ Himself engaged in sharp controversy, and the Apostles, after Him, did the same thing. His people are commended to "contend earnestly for the faith once for all delivered to the saints." This is a command to engage in controversy, so far as the interests of "the faith" require.

While there are some timid souls who, "rather than have a fuss," will acquiesce in almost any error and not oppose injustice and wrong, there are also "pestilential fellows" who are quick to magnify trifles into great issues, and are always "ready to spute." Of course, the right position is to contend for the truth whenever and wherever and by whomsoever it is assailed, in kindness and fairness, seeking to win the man in error to the truth, and to commend the truth to all. How to do this, it is the business of the ethics of controversy to teach us.

Speaking of the evils incident to controversies, Prof. McGlothlin specially arraigns editors of religious papers; but he fails to mention professors. We do not deny that religious editors have been sinners in this regard, but that they are "sinners above all the men that dwell in Jerusalem," is not conceded. Instances are known where professors have talked and acted ugly in controversies. We do not, therefore, concede the right of professors to sit back complacently and say: "Oh! you guilty editors!" Of course, we would not intimate that Prof. McGlothlin himself has been to blame in this matter, any more than he would intimate that we have been to blame. Both he and we speak generally, without reference to any individual cases.

The ethics of controversy is a most important and a most practical subject. We thank Prof. McGlothlin for writing these articles, which he kindly did at our request; and we hope they will stimulate thought and help to teach the people the sadly-needed lesson of how to differ like Christians.

The *Christian Guide* of last week was a special missionary number, full of interesting information in regard to the mission work of the Disciples. They have in the United States and Canada 3,067 churches contributing to missions, and last year they gave \$180,018.16, as against

\$93,867.71 in 1896. This is a gratifying advance in four years. Still it is far short of what the Disciples ought to do. When we compare what the Baptists can do with what they actually do, about the only comfort we get is by turning and finding some other denomination that does no better; and the Disciples have thus furnished us some comfort. But if they wake up on missions, as this number of the *Guide* indicates that they are doing, that comfort will be taken away from us. And then what? Why the Baptists must wake up, too—that is all.

We are sorry to see signs of a disposition on the part of some of our statesmen in Washington to repudiate the pledge our country so solemnly gave to bestow independence on Cuba. We solemnly declared to the world that we had no designs on Cuba, and that we would give her independence, and free her from the power of Spain, because we could no longer bear the conditions that had grown up in Cuba under Spanish oppression. This was voted by Congress, declared by the President, and put in party platforms.

But now that the Cubans have framed their constitution, and it does not contain some articles in regard to the relations the new republic will bear to this country, the disposition to repudiate our solemn obligation shows itself. However important it may be to "protect American interests in Cuba," it is of far more importance that the United States shall maintain their pledged faith.

The *Chicago Times-Herald* uttered solemn truth when it said recently: "Of this, however, the politicians in Washington and Cuba may be sure, the people of the United States are prepared to take their share of the consequences of living up to their pledges, bitter as they promise to be, rather than to stand in the pillory of posterity as *perfidious America—the nation that never kept a pledge it paid to break.*"

There was a notable ordination at McFerran Memorial church Wednesday night of last week. A goodly number of pastors and other ministers of the city—not including the pastor of Walnut-street—were invited by the McFerran church, to sit as presbytery for the examination and ordination of Messrs. J. T. McGlothlin, C. H. Pack, W. J. Pack and T. J. Talley, all students of the Seminary and all recently called to the care of churches. The examination was conducted at the Seminary, and the ordination took place at McFerran church Wednesday night. Dr. Mullins presented the Bibles, the Rev. W. W. Hamilton delivered the charge, Dr. Whitsett offered the ordaining prayer, and Prof. Carver made the address of welcome to the ministry. These four young men are all men of bright promise.

We are pained to hear of the death of that sturdy Baptist, C. G. Jones, Esq., of Leaksville, N. C., father of the honored pastor of the First church, Covington. The deceased had passed his 75th birthday, and last year he and Mrs. Jones celebrated their golden wedding. He had been a Baptist since 1852, and for nearly thirty years was church clerk. He was one of the staunchest, solidest, and most intelligent Baptists in the land. We tender our condolence to the bereaved family.

The charge against the Rev. Dr. Ament, which Mark Twain caught up from the *New York Sun*, and served up with tart verbal sauce in the *North American Review*, this charge has been abundantly refuted by Dr. Judson Smith and others. The charge was, that Dr. Ament had forced the Chinese to pay for thirteen times the losses sustained by the native Christians in his field from the Boxer troubles, and that he would use the surplus for the spread of the Gospel. The facts are, that many of the native Christians and others were destitute and starving, and Dr. Ament secured a perfectly amicable settlement with the authorities of the towns, in exact accordance with the previous treaties, and that there was neither force nor threat of force nor extortion. He settled in the way the authorities preferred to settle.

The *New York Sun* (and some of the other daily papers, too,) is distinctly opposed to Christian missions, and what it says on the subject should be taken with several grains of salt. So far our Baptist missionaries have not had any charges brought against them.

Some of the papers are discussing who were the twelve greatest Kentuckians. It is interesting and curious to note the variety of opinions. Counting only the dead and those who did distinguished service while living in Kentucky, whether born in the state or not, we would suggest the following:

- George Rogers Clarke,
- Henry Clay,
- J. J. Audubon,
- James Guthrie,
- John L. Waller,
- Robert J. Breckinridge,
- Stuart Robinson,
- J. Lawrence Smith,
- John A. Broadus,
- George D. Prentice,
- John C. Breckinridge,
- Joel T. Hart.

A Christian Scientist offered to produce before the editor of the *Popular Science Monthly* a number of persons who have been cured of snake bites by Christian Science treatment. That was on a par with Doesticks' advertisement of his tonic, which gave him such strength he carried a pair of oxen a mile, one in each hand. If any one doubted it, he could show them the oxen!

The editor was not impressed with the wonderful proof of seeing the persons. He would need to see the snakes bite them before he would have faith. But he made a counter proposition. Since the Christian Scientist had perfect faith in the Christian Scientist cure for snake poison, let him prove his faith by his works, and convince scoffing gainers.

The editor asked him to allow himself to be inoculated with snake poison in the presence of witnesses. Then let him apply the Christian Science methods, and if they effected a cure, that Christian Science has power must be admitted.

It is needless to say that the man refused this test of the power of his cult, and the correspondence came to an abrupt conclusion. He was as much affronted as Doesticks was when some asked to see him carry the oxen in his hands before investing in his wonderful tonic.

CIVILIZATION is ever a running fight with the ape and the tiger that lurk in man.—John Fiske.

# Editorial Varieties

The German Baptists have sent a missionary to Brazil—Bro. Roth, who has sailed from New York.

Pastor Nowitz of Upper-street church, Lexington, is being added to a meeting by Bro. H. C. Kizer. This church contemplates erecting a new house of worship at a cost of \$15,000.

The first regiment of volunteer infantry have sailed from Manila, their term of enlistment having expired. Despite the offered bounty of \$250 apiece, only 20 officers and 80 men were permitted to re-enlist. The boys are evidently homesick.

To the Baptist and Reflector: We did not say we endorsed everything Dr. J. P. Boyce said and did, but that in rejecting the validity of alien immunities, we stood exactly where he stood. That was the "objection" we had in hand.

Prof. Wellhausen, perhaps the most destructive critic of them all, even Wellhausen, admits that there were Baptists in Arabia in the 1st-time of Mohammed, which was between A. D. 622 and A. D. 632.—*Encyclopaedia Britannica*, Vol. XVI., p. 547.

The *Religious Herald* promises in due time to tell what it believes on the subject of the alienage act. It is to be published. We await with interest its delivery. It would be a great pity if the organ of the Virginia Baptists should get wrong on such a fundamental doctrine as the home-act.

Scientists tell us that the waves of violet light vibrate 750,000,000 times a second. Yet we suppose all those who cannot believe the great God swindler Jonah, believe that "whisper" without hesitation simply because "science" says so. And this, too, in spite of the fact that every day "science" is contradicting things "science" said only a short time before.

The Standard Dictionary defines "call" as "to more than thirty-four." Why not call it "five more than thirty-four?" "threes more than twenty-four?" or "twos more than thirty-four?" The correct definition is "four tens." Ten, then, ten, ten, contracted into twenty, then three, ten, contracted into thirty and four, ten, contracted into forty; and so on. To define "forty" as "ten more than thirty" strikes us as right funny.

The *New York Evening Post* gives the following figure of the losses of our armies in the Philippine Islands: killed, 1,200; wounded, 1,200; total deaths, 2,400; total loss, 1,200. Besides these losses, we have expended some \$20,000,000. Opinion is divided as to whether what we have got back, or are likely to get back, is worth the cost. But that question involves political and military questions. Some of the daily papers have announced that Dr. Whitsett is to be made Chancellor of the Peabody Normal College of Nashville. It is added that a majority of the trustees have already agreed to his election. We would be glad to see Dr. Whitsett occupying a position where he can be useful and happy, and certainly this is a position both of honor and of usefulness. This college is a state, and not a denominational, institution.

It is announced that the "Pan-American Exposition" at Buffalo is to be open on Mondays. This is a deliberate slip in the shoe given to the Christmas of the country and to those who thought that the Christmas Christians, have been reared in Christian homes and have had a Christian training. We are greatly mistaken if this notice on the part of the management does not seriously lessen the interest in this exposition and diminish the attendance. The Sunday opening of the Exposition at Chicago was undoubtedly a failure.

While the late Hon. W. L. Wilson was President of Washington and Lee University, he established a chair of economics and supported it out of his own salary. Now it is proposed as an honorarium of him to raise an endowment of \$200,000 for this department. Uppur Cleveland, Abraham S. Hewitt, George F. Peabody, Arthur Straus, Robert F. Outling, John G. Carlisle, J. C. Carter, O. G. Villard, Horace White and Herbert Welsh are the committee in charge with the late named as treasurer, 1285 Arch St., Philadelphia.

The State Convention of the Young Men's Christian Association held a successful meeting in Lexington last evening and Sunday night. Resolutions, fine speeches and general good cheer were the orders of the day. Chief interest centered on the speeches of Bishop Calverley—a fine specimen of the old-time orator—and of Mr. John R. Moss. There were other fine speeches. The writer heard with interest the type and heard also Messrs. F. E. Burr, John Latta, S. D. Gordon and others. The attendance was good and there was much enthusiasm.

The death of Mrs. D. G. Farr of this city removes one of the pillars of Walnut-street church and one of the most successful of women. She died after a week's illness on Saturday at 5:30 P. M. in her 83rd year. She had her own home and had lived happily together for 52 1/2 years. Her maiden name was Miss Maria Garth Marquardt. She was one of the noblest and purest of women, of clear and firm convictions and of self-sustaining devotion to the cause of Christ. She was a most efficient supporter of her husband and her pastor, who, along with the family, are very bereaved by her death.

### Catarrh Cured at Home.

A Practical Common-Sense Treatment Has Been Discovered That Can be Used by the Patient at Home.

A neglected cold lays the foundation for catarrh; neglected catarrh lays the foundation for consumption. Dr. Blosser's Catarrh Cure will break up the cold, cure the catarrh and prevent consumption.

The symptoms of catarrh are, a discharge, which is either blown from the nose or runs back and drops into the throat; a dull headache; a stopped up feeling in the nose and head; extreme liability to take cold, etc. It often leads to noises in the head, deafness, sore throat, bronchitis, asthma, indigestion, and consumption.

If you suffer from any of the above troubles, you should begin the proper treatment at once.

Dr. Blosser's Catarrh Cure is the best remedy known to medical science for these diseases. It cures 96 out of every 100 cases. The cost is only \$1.00 for a box by mail, containing one month's treatment. It is so simple and pleasant that even a child can use it.

Samples Mailed Free.

Dr. Blosser will send to any sufferer a free trial sample, by mail. Write for his self-examination consultation blank, and you will receive it with special advice, there will be no extra charge. Address, Dr. J. W. Blosser & Son, 115 Broad Street, Atlanta, Ga.

## AMONG THE CHURCHES

### LOUISVILLE.

Walnut-st.—Bro. F. H. Burt spoke on "Christian work for and by young men," and Pastor Eaton preached on "The glory of young men in their strength."

Broadway.—The Y. M. C. A. Convention filled the pulpit in the morning. No meeting at night.

Chestnut-street.—Pastor Weaver preached on "Meekness for the salute inheritance." No meeting at night. Sunday-school rally next Sunday night.

East.—Bro. Coxhead, of St. Louis, preached in the morning. No meeting at night.

McFerran Memorial.—Bro. S. B. Gordon spoke on "Revival in a village." No meeting at night. One received by letter. Series of meetings begin Sunday. Bro. J. T. McGlothlin, C. H. Paek, W. J. Paek and T. J. Talley were ordained to the ministry Wednesday night.

Twenty-second and Walnut.—Dr. W. G. Frost preached on "More than conquerors." At night Bro. W. A. House and John Lake spoke. Two received by letter and two professions.

Clifton.—Brother E. D. Simms preached on "Jesus wept." No meeting at night.

East Market.—Pastor Cooper preached on "The Jewish maid," and on "What it costs not to be a Christian."

Franklin-street.—Bro. McCane, of Mississippi, preached at both hours. Pastor Jenkins is aiding Pastor Napier in a meeting at Borden, Ind.

German.—Pastor Wm. Ritsmann preached on "Songs of victory," and on "The two musts." Bro. J. H. Murphy will aid in a meeting, beginning on March 11.

Highland.—Pastor Dawes preached on "The new tenant," and on "Laboring in God's vineyard."

Logan-street.—Pastor Montgomery preached on "A good church member," and on "The second coming of Christ."

Parkland.—Pastor Taylor preached on "The young man Timothy," and Bro. J. E. Page, of Ind., preached on "Lessons from Lot."

Portland-avenue.—Pastor Traile preached on "Withdrawing from the disorderly." No meeting at night.

Southgate-st.—Pastor McFarland preached on "Christian power," and on "Daniel's purpose."

Third-ave.—Pastor Boyet preached on "Seeking God," and at night Bro. Sinclair and Page, of the Y. M. C. A., Convention, spoke.

Twenty-sixth and Market.—Pastor Thompson preached on "The blessings of obedience," and "The evidence of God's love to sinners."

Oakdale.—Pastor Hill preached in the morning and Bro. B. W. Sims preached at night on "Jesus as Saviour." Two received by letter.

Cane Run.—Pastor Whittinghill preached on "Watchfulness."

The Point.—Pastor Farrer preached on "Brazil."

Preston-st.—Bro. D. P. Montgomery preached every night during the week's addition.—Pastor Whittinghill preached on "Satisfying mercy."

Highland Park.—Bro. C. C. Coleman preached on "God's love commended," and Pastor McLendon preached on "God glorified in answering prayer." One received for baptism.

Hope.—Mission.—Pastor Bruce reported seventeen professions during the week.

Pastor Hamilton addressed the Conference on "The work of the Holy Spirit in believers." His address was much enjoyed, and followed by an interesting discussion.

Pastor J. P. Brunner, of Evansville, Ind., has been aided in a meeting by Bro. Wm. Ritsmann, of this city. At last accounts there were a dozen professions.

### SEMINARY NOTES.

E. A. Burton supplied at Pleasureville for Mahoney.

B. W. Parlee has been visiting his brother James.

There are now four medico-theologues in the Seminary.

H. East has been elected president of the senior class in the Kentucky University Medical School.

T. Joe Talley, recently ordained, now enters with enthusiasm the work at Providence church. Improvement number one is a new carpet.

W. J. Paek is away now for some time holding a meeting with his wife at pastoral charge at Spice Valley, Ind.

## What Shall We Eat

To Keep Healthy and Strong?

A healthy appetite and common sense are excellent guides to follow in matters of diet, and a mixed diet of grains, fruits, and meats is undoubtedly the best, in spite of the claims made by vegetarians and food cranks generally.

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

Dr. Julius Remuson on this subject says: Nervous persons, people run down in health and of low vitality should eat plenty of meat. If the digestion is too feeble at first it may be easily strengthened by the regular use of Stuart's Dyspepsia Tablets after each meal. Two of these excellent tablets taken after dinner will digest several thousand grains of meat, eggs or other animal food in three or four hours, while the malt diastase also contained in Stuart's Tablets cause the perfect digestion of starchy foods, like potatoes, bread, etc., and so no work is done on the stomach may be no trouble will be experienced if a regular practice is made of using Stuart's Dyspepsia Tablets because they supply the pepsin and diastase so necessary to perfect digestion, and any form of indigestion and stomach trouble except cancer of the stomach will be overcome by their daily use.

That large class of people who come under the head of nervous dyspepsia should eat plenty of meat, and insure its complete digestion by the systematic use of a safe, harmless digestive medicine like Stuart's Dyspepsia Tablets composed of the natural digestive principles, pepsines and diastase, which actually perform the work of digestion and give the abused stomach a chance to rest and to furnish the body and brain with the necessary nutriment. Cheap cathartic medicines masquerading under the name of dyspepsia cures are useless for relief or cure of indigestion because they have absolutely no effect upon the actual digestion of food.

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

W. A. Boyd was recently called home to the deathbed of his mother. He is now back among us and taking special intermediate exams.

Bro. L. G. C. Gates is now up and around. He will go home to Mississippi soon. Bro. F. R. Browne is indisposed.

Bro. W. W. Hordner recently made an address at Clifton church to the B. Y. P. U. He came back enthusiastically, of course, over Foster and his people.

Sam Bennett is back now for good from his recuperation. Of course he will meet with the difficulties of recognition and the after effect of long letters.

Bro. A. Y. Napier has been out the past week in a meeting which he is holding with his church at Borden, Ind. In to-day, but back again tomorrow for another week or two.

Rev. H. W. Virgin was a visitor in the hall last week. Bro. Virgin is the pastor of Leverage. Bro. W. T. Nunally, this city, also paid us a visit.

Yes, we had a part in the Y. M. C. A. Convention. The inspiration got from Morgan, Mott and Fred B. Smith will be ours for some time to trust. For our part, we say thanks to the convention and to the local Association.

Dr. Fink, the editor of the *Baptist and Reflector*, was a visitor last week especially of H. B.'s, but incidentally of ours. We of course got a happy after-dinner talk out of him.

Monday night we were honored in having Dr. Matthews, of Chicago, temporarily address us. His subject was a study of the "Acts in Relation to Missions." Ably was the subject handled, and it was eloquently and appreciatively enjoyed.

H. A. F. BUCKNER.

### THE STATE.

Since Pastor G. W. Perryman took charge of the church in Paducah, there have been 30 additions to its fellowship.

Bro. J. A. Crouch, the beloved pastor at Stanford, called at our office last week. He is one of our best pastors and preachers and we are always pleased to see him.

Bro. Theodore Compton writes: I am in a meeting here with Brother Frank Taylor, but several professions and five additions to date. We propose holding two weeks yet. With such a worker as Pastor Taylor—methodical, diligent and consecrated—we can hardly fail to have a good meeting. Pray for us.

Bro. G. H. Dorris writes from Gallatin, Tenn.: I have just closed a good meeting with Jackson Grove church, Warren county, Ky. There were four additions to the church by experience and baptism and two others will join Baptist churches. I baptized Taylor, but the river Harlan, and I doubt the waters of old Jordan in which our Saviour was baptized being clearer and the place more suitable than the waters of Harlan and the place where I baptized these converts. At the close of the meeting I preached a series of sermons on New Testament churches, which every Baptist preacher should do.

Sixteen years ago, I organized this church with seventeen members. In the last few months, Willie Jackson, one of the members and one of the best men that I ever knew, with but little help, has repaired and enlarged the house; so they now have a good house, with new seats, just about as good as I ever saw. In the first place, Dick Jackson, father of Willie Jackson, gave the house to the church with but a small exception. It was so that the well-beloved Pastor L. H. Voyles could not be with us.

### OTHER STATES.

From Chicago we learn that Bro. J. T. Christian, pastor at LaSalle Avenue church, is blessed with a continuous revival.

Pastor W. J. Holtzclaw, of Perry, Ga., held a meeting with the Jones Branch church, A. S. Georgia, one of the results of which was, that he was called to the pastorate of the latter church, and he has accepted the call. It is not a bad idea to have a preacher hold a meeting with a church before he is called.

Bro. G. W. Riley writes from Calvert, Texas: "We are here in a promising meeting. This is a place of about 4,000 people and 15 saloons and drinking places. I find some of God's best people here. As Baptists, I find them sound—but sound asleep. Many of the men are great thinkers, card-party and ball-room devotees. By the help of the

THE ORIGINAL. THE BEST. TRADE MARK. AVOID UNKNOWN BRANDS.

**Condensed Milk**  
HAS NO EQUAL AS AN INFANT FOOD.

SEND FOR BABIES A GOOD FOR MOTHERS. Borden's Condensed Milk, New York.

Lord, we are making inroads on these places of sin and iniquity. I have great confidence in the faith and prayers of my Kentucky brethren. Pray the Lord to give us a great meeting.

The Scotch church, Texas, has set apart its new house for the worship of God.

An eight days' meeting in the Mossey church, Fayette county, W. Va. resulted in many conversions. Fifteen have been received, and others will soon follow.

The Gem church, Mo., has set apart Bro. John Robert for the full work of the Gospel ministry.

The Pinosk church, Texas, has set apart Bro. O. E. Bryan to the full work of the Gospel ministry.

### PROGRAMME.

The Ministers' Meeting of West Union Association will convene with Lovelaceville Baptist church, Friday night before the 8th Sunday in March, 1901. The following is the programme:

1. Introductory sermon—J. N. Robinson; alternate, E. B. Sullivan.
2. How to develop a church in spirituality and church work.—W. J. Couch, H. K. Thomas.
3. Evidence of regeneration.—G. W. Perryman, A. H. Murphy.
4. Sanctification as taught by the Scriptures, contrasted with the modern holiness ideas.—T. M. Meeks, W. M. Rudolph.
5. Church discipline.—L. B. Duncan, J. H. Hallinan.
6. What is valid baptism?—W. E. Lowe, T. B. House.
7. To what extent can Baptists consistently co-operate with other denominations in Christian work.—J. A. Giles, J. W. Hill.
8. Do the Scriptures teach a divine call to the ministry?—L. V. Brown, J. R. Stewart.
9. Is the Lord's Supper as observed by Baptists Scriptural?—H. C. Roberts, H. B. Weston.
10. The duty of Baptists to give a pure Gospel to the world.—G. W. Perryman, J. P. Adams.

The Mission Board is hereby called to meet in connection with this meeting. The query box will also be an interesting feature. We hope the brethren will be on hand and try to make this a profitable session.

J. B. SEWAK, Secy.  
T. B. HOUSE, Com.  
T. M. MOGEE, Com.

### ORDINATION COUNCIL.

An advisory council, for the purpose of the consideration of ordaining to the Gospel ministry R. T. Kilgore, was called by the Fairburg Baptist church, Fairburg, Ill. Feb. 22, 1901.

There were present twenty-four delegates, representing 15 churches of the Association. A permanent organization was effected with Rev. E. J. Thomas, moderator.

Bro. Kilgore was introduced and gave an account of his Christian experience, his call to the ministry and views of Bible doctrine. The examination was satisfactory and the council advised the church to proceed with the services of ordination, which it accordingly did in the following order:

1. Opening prayer—Rev. J. B. Brown.
2. Ordaining prayer—Rev. J. E. Howard.
3. Hand of fellowship—Rev. J. L. Ryan.
4. Charge to candidate—Rev. E. M. Lake.
5. Benediction—Rev. R. T. Kilgore, E. J. Thomas, Mod., E. M. LAKE, Clerk.

### THE CONVENTION AT NEW ORLEANS.

Committees are at work on the various details in preparation for the meeting of the Convention in May.

A great gathering is anticipated. The best workers and the best talent of the denomination will be present from all over the South, and that the best from the North will be here also. Why not special trains from Louisville, Chicago, Baltimore, Washington, Richmond and Atlanta? Let us have PROGRESS.

### A CHANCE TO MAKE MONEY.

I have been selling Perfumes for the past six months. I make them myself at home and sell to friends and neighbors. Have made \$100. Every one has a bottle. For a worth of material I will give you one that would cost \$20.00 in drug stores.

I first made it for my own use only, but the curiosity of friends as to where I procured such exquisite odors, prompted me to sell it. I clear from \$25.00 to \$50.00 per week. I can not exhaust people come and send me for the perfumes. Any letter sent person or place will receive 200 cents in stamps will send you the formula for making all kinds of perfumes and a sample bottle of perfume. I will also help you get started in the business.

W. A. LITTLE, Evansville, Ind.  
18 South Vandevanter Ave., St. Louis, Mo.

## Lonely Homes

A home is never complete without children. Yet many homes are childless. Many wives are desolate for the lack of a child to love. Their lives are aimless and void of the high motives of motherhood. While barrenness is causing incalculable sadness and sorrow, it exists in most cases on account of some little female trouble, which Wine of Cardui would speedily set right. This pure Wine regulates the disordered female organs by building up the worn out nerves and regulating the menstrual flow. It restores the lallen womb to its proper place. By strengthening the generative organs, it makes pregnancy possible where barrenness exists. You can depend on

## WINE OF CARDUI

Suffering women all over the land have been depending on it for seventy-five years. No more convincing proof can be given than the testimony of Mrs. Benson, who is only one of thousands of women to whom Wine of Cardui has brought a permanent cure. Many cases of miscarriage that trouble which robs mothers of their hopes—have been avoided by timely use of the Wine. You are asked to try Wine of Cardui and Theodor's Diet-Bread, its companion medicine. Nine out of ten cases of female trouble, barrenness included, yield to them. All druggists sell \$1.00 bottles of Wine of Cardui.

Vanderwood, Ark., April 2, 1900.  
Last May I had a miscarriage, which was followed by flooding. I read your Almanac and my husband got me a bottle of Wine of Cardui and it stopped my flooding and restored my fallen womb to its place. Now I am cured after taking three bottles and have another to take which I got this morning. I am expecting to become a mother and Wine of Cardui will be my doctor.

Mrs. MARY L. BENSON.  
For advice and literature, address, giving symptoms: "The Ladies' Advisory Department," The Cardiovascular Medicine Company, Littleton, Colo.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

SOME OTHER DAY.

There are wonderful things we are going to do. Some other day. Add harbors we hope to drift into. Some other day. With folded hands, and ears that trail. We watch and wait for a favoring gale. To fill the folds of an idle sail. Some other day. We know we must toil if ever we win. Some other day. But we say to ourselves, There's time to be gin. Some other day. And so, deferring we linger on. Until at last we find withdrawn. The strength of the hope we leaned upon. Some other day. And when we are old and our race is run. Some other day. We fret for the things that might have been done. Some other day. We trace the path that leads us where. The beckoning harbor, grills in repair. Leads us yonder out of the here. Some other day! Memerville Journal.

AN INDEPENDENT PAIR.

BY J. L. HARRISON.

Gran'ma'am sat in her hot and close little room sewing carpet rags. She hated to sew carpet rags, and there was an angry look in her dim blue eyes as she glanced at the great basket of rags her daughter-in-law, Susan had asked her to "fix round" and sew that day, as she wanted to take them to the weaver the next morning.

"I'd a good mind to tell her that if she was in such a terrible taw for them she'd better give 'em up and help them," said gran'ma'am to herself. "I wish I had told her that's very thing."

There were a good many things that the old lady "had a mind to do" that she never did, and that she always wished that she had done. She had a way of talking half audibly to herself when she was alone in her room.

The rebellion that filled her heart found utterance here, if nowhere else, and it was some satisfaction to her to "spit" her anger into the unresponsive walls of her room. Never had she been more rebellious than on this beautiful June morning, as she sat with the basket in her lap picking out the red and green and yellow rags that were to be sewed by the hands of her "twisted strips" of Susan's carpet.

"I've stood just all I'm goin' to stand," the old lady said as she spitefully flung aside a handful of the black rags that were to be used as "fillin'" in the center of the rug she put upon and put upon until I can't and won't stand any more. A body would think from the way Susan and Hiram act that I hadn't any right here. I'll let them see if I ain't! It's my house just as much, and a good deal more than it's theirs. I ain't never signed away my rights to a third in the place, and I ain't goin' to, no matter how much Hiram and Susan hint that I ought to. They're carrying things with a mighty high hand, but they'll over-reach themselves if they ain't careful."

She stitched together the ends of two lengths of red rags and continued with increased indignation:

"Now they're going over to the big celebration at Hinsdale, and, as usual, are going to invite me at home to look after things." They've been leaving me at home to look after things' every time they have gone any place for the last six years. I ain't even been to town in all that time, and I ain't done a thing but seen times in eight years. Susan thinks that 'home is the best place for old folks,' and she makes Hiram think just as she does. She lets us go to folks that come here that gran'ma'am prefer to stay at home. Gran'ma'am don't prefer to be bothered of the sort. Susan prefers it for her. I wish to the land they would call me anything on earth but gran'ma'am. I'd rather be called granny, or anything but that, and Susan knows it. I called my grandmother grandmother, as she ought to have been called. I reckon if I wanted to be called gran'ma'am they would call me grandmother, things go so by countries in this house!"

She threaded her needle and said with increasing determination:

"They don't know it, but I'm going to that celebration over in Hinsdale. I ain't going to say a word to them about it, but I'm going! If independence day ain't a good day for a body to muster up some independence, what day is it? I ain't bound to say anything to Hiram and Susan if I want to go any place, and if Susan thinks that I'm going to set here and sew carpet rags or do mending all day the Fourth she's mighty mistaken. A body would think to hear her talk, as if she was a hundred years old, and too feeble to get from room to room, and here I ain't but sixty-nine, and I do about as much work in this house as any one. I'm capable enough except when I want to go some place or be a little more independent, and then I'm terrible feeble and incompetent. I guess I'll let them know I ain't going to say another word about it, but I'm going to that celebration over in Hinsdale. There's lots of people out there that I'd like real well to see and that I ain't seen for ten years. My own cousin, Sarah Puffer, lives there, and I know she'd be real tickled to have me make her a visit. I asked Hiram to take me over there five years ago when he was going to Hinsdale to buy some stock, but Susan made him think I was too feeble to go so far from home. It was my opinion she didn't want me to go, and there would be no one to do the driving and mending, and she thousand and one things she has for me to do every day."

There were others beside herself who thought that old lady Dickey was "imposed upon." When her son Hiram had married Susan, he brought his bride to his mother's home to live, and Susan had, to use the old lady's words, "begun to drive right off." She had ignored the fact that her husband's mother was still the legal owner of one-third of the farm, and that she could at any time demand that her legal rights be granted her. Susan was a strong-willed, domineering woman, and her husband was afraid to oppose her in anything. The old lady loved peace, and was ready to endure a great deal of trouble and trouble in her day, but she yielded this one and that one of her just rights until she at last found herself without any rights in her own home. She had been "set aside" in a way that she had not openly rebelled, but her inward indignation had been great. Never had it been so great as on this day, when Hiram and Susan had planned to take their four children and go over to Hinsdale to the celebration, leaving gran'ma'am to stay at home and sew carpet rags.

The old lady's indignation and determination did not wane as the day wore on. She sat in the little room to which she had been relegated soon after the advent of Susan and sewed away on the carpet rags, brooding over her wrongs and planning the indignation which she could give Hiram and Susan as surprise on the day of the celebration.

"I guess they'll open their eyes when they run up again me over there in Hinsdale next Friday," said the old lady. "I shan't say a word to 'em about it, but I'll let 'em know the coast is clear, and then I'll set out after 'em and trust to luck to get there. There's so many going from the neighborhood that I ain't afraid but that some one will pick me up. If it happens to be some of the neighbors, I'll talk about it. Hiram and Susan allowing me to set off foot for a place ten miles from home. But let 'em talk! Land knows there's plenty for 'em to talk about, and I guess I ain't any call to shield Susan from the blame she deserves. I ain't a thing decent to wear, but not even that shall keep me at home as it would some women. If folks want to talk because I ain't had my just thirds of the profits of this farm since my husband died, what's the account then? I ain't to wear it ain't my place to live at home so they won't know that I ain't any fit things to wear out. I'll have to wear my faded old black and white calico and my old out-of-date bunnet, that ain't had even the trimmings changed for eight years. I ain't even got whole shoes, but I'm so on going that I'd go if I went bare-foot. Cousin Sarah Puffer will open her eyes to see me so shabby. But I'm going, no matter what any one thinks or says. I'm going to celebrate my independence by having a little independence of my own!"

Her resolution did not waver as the day of the celebration drew near. The spirit of independence had entered her soul, and it had taken such a hold on her that she would have defied even Susan herself, that domineering woman discovered the old lady's plans and sought to bring them to naught. Hiram and his wife and children set out early for Hinsdale on the

morning of the Fourth, Susan's parting injunctions to the old lady being: "Now you look after things closely, gran'ma'am. Be sure and not give a thing to tramps if any come along, and don't forget to take them things off the line if a show-er should come up. And if we should be late getting home you start up the fire about 6 o'clock and get supper under way. Keep your eyes on my little chicks in the hen yard and scare off any dogs or cats if any come about. I left a lot of things to be mended in my mending basket on the setting-room table. I wish that you would get them all done to-day. You ought to, not having a lot of dinner-dishes and dishes to do in the setting-room to tidy up, as you have to do when we are all at home for dinner. Don't go out of the yard."

"We'll see if I don't go out of the yard," said gran'ma'am the moment her son and his happy family were out of sight, and she began to take a little on her way to Hinsdale before I'm out of this yard. You'll see!" She hurried up to her room and began to dress with nervous haste.

When she was ready to go down stairs she gave her parting look to the old lady, as she did so, she said: "You look purty shabby, Elmlyr Wheeler; but you are clean and tidy."

"This was true. There was nothing awry, nothing amiss, about the little old woman as she stepped out of the house into the glowing sunshine of that cloudless July day. She held her clean but faded calico skirts well up out of the dust as she walked down the dusty road with a step that was wonderfully light and springy for a body of her age. Her faded cheeks glowed with excitement, and her blue eyes were shining.

"I declare if I don't feel like a child goin' to a party," she said as she tripped along on the grass by the roadside. "I hope that I'll have a chance to ride soon, or I'll be all covered with dust."

She had walked half a mile when she heard the sound of wheels behind her. She waited under the shade of a tree for the vehicle to approach, and when it came she was saying gleefully:

"Well, Sam'l Turner, if I ain't lucky! I bet you're goin' over to Hinsdale to the Fourth! July din't you're all dressed up so smart."

"I well, Elmlyr Dickey, when have I ever seen you so far from home before? Ain't look, be you?"

Samuel Turner was a kindly looking little old man with wonderfully ruddy cheeks and eyes of surprising brightness, when one remembered that he was verging on his four score and ten. He had a somewhat rickety old buggy and a horse that was quite in harmony with its antiquated appearance.

"Yes," said Samuel, "I have started for Hinsdale, whether I ever get there or not with the horse and buggy. You're on the way to Hinsdale, too. Be you crazy, Elmlyr? Why, it's ten miles to Hinsdale!"

"I know it. But I reckoned that some of my neighbors would happen along, and that they would be per-ill and obligin' enough to ask me to ride, but they needn't unless they want to."

"La, climb right in, Elmlyr! Climb right in, if you ain't ashamed to be seen in such a turnout."

"I reckon it looks as well as I do," said Elmlyr. "It looks as well as I do, Elmlyr. I ain't talk about it in a con-son's age. Seems as if it takes all o' my pension money to git things for my son's farm, since I broke up an' went to livin' with him. It's surprisin' how everything seems to give out about the day my pension money comes due. Git up, Bill!"

He laid the whip across the back of the horse before adding:

"I'll tell you how I happen to be goin' over to the Fourth in this old rig with such a skillion of a horse and that so recent things to wear, it ain't my place to live at home so they won't know that I ain't any fit things to wear out. I'll have to wear my faded old black and white calico and my old out-of-date bunnet, that ain't had even the trimmings changed for eight years. I ain't even got whole shoes, but I'm so on going that I'd go if I went bare-foot. Cousin Sarah Puffer will open her eyes to see me so shabby. But I'm going, no matter what any one thinks or says. I'm going to celebrate my independence by having a little independence of my own!"

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to shame the way these youngsters try to ride over the old folks. An' it ain't right! I ain't going to stand it any longer, an' I don't want you should. It's a good day to assert our independence."

It was a long ride to Hinsdale, and the old horse went very slowly, so that the couple had a long time in which to talk over their grievances. Each found a sympathetic listener in the other. Samuel was very thoughtful for some time before they reached Hinsdale. The old lady suddenly as he reined the horse to a standstill under the shade of a tree:

"See here, Elmlyr! I've been thinkin' of a way out o' our troubles for both of us, an' I ain't goin' to drive on until you have heard what that way is. You see I still own my little house and five acres of ground, and I have my pension of twelve dollars a month. You own a third of your home place, and it is only right, an' just that you should have the profit of it, an' I'll be the git scall. Elmlyr, if you displease what I'm goin' to say, we ain't such terrible old folks, an' we are both in the best o' health. Both my parents lived to be twenty years older than I be, an' you come from long-lived stock. I've known you for years, an' I always liked you. I was good to my first wife, an' I—well, Elmlyr, I'd be just as good to a second wife, an' specially to one that'd make me such a home as I know you'd make. What do you say, Elmlyr?"

Her face was crimson and her eyes downcast.

"Why, Sam'l," she said, "I—what would our children say?"

"Who keeps a car for us that they'd say? But this Independence day? An' ain't we both set out to be independent? Course we have! I carry it right through, an' let our children think what they please! You see that red brick house on the hill about a mile and a half from here, that was built by old Elder Thorn, lives there an' he's so crippled up with rheumatiz that it ain't likely he has gone to the celebration. We don't need any license in this state, an' I say for us to stop an' let the Elder say the words that'll make the marriage legal. We'll make a weddin' journey. Ain't that the best way to let folks see that we've got some independence left?"

He pleaded his cause so well that gran'ma'am was a bride when she reached the grove in which the celebration was being held. Five minutes later she came face to face with Susan and Hiram in company with Samuel's son and daughter-in-law.

"Well, for pity sake!" exclaimed Susan. "If here ain't gran'ma'am!"

"An' here are ain't gran'pa," exclaimed Samuel's daughter-in-law. "I'd like to know who is lookin' after things at home?"

"That's what I'd like to know," said Susan sharply.

Then Samuel stood up with his old bride's hand in his and said boldly:

"There's nobody seem' to things at home, an' hereafter you will have to see to your own things, for we'll have all we kin do to see to our things. I'm pleased to interduce you to my wife."

Susan dropped down on a log in her amazement, and Samuel's son and daughter-in-law were too amazed for words. Before they could find utterance Samuel said with increased boldness:

"Elmlyr an' me thought it about time to show our independence. We ain't in bondage no longer. We've turned on our oppressors. But we hain't any hard feelin's, an' we'll be glad to see all of you at our home at any time. Come, Elmlyr, let's go an' git some o' that pink lemonade an' some ice cream."

They turned away, and Samuel said over his shoulder:

"You needn't wait fer us to go home. We're goin' to visit a few days with Elmlyr's son-in-law, an' then we plan to go over to Hillsboro an' visit awhile with some o' my kin over that way. We'll come home when we git ready. We're jest that independent."—Good Housekeeping.

Tommy had had pneumonia, so he was for some time in a hospital where they had treated him so well that he was much adverse to the prospect of being discharged as "cured."

One day the doctor in charge was taking his temperature, and while they were at it he took a look at his mouth, the doctor moved on, and happened to turn his back. Tommy saw his chance. He pulled the thermometer out of his mouth and popped it into a cup of tea, replacing it at the first sign of the medicus turning round. He was so sure that the doctor's thermometer be looked first at Tommy, then back to the thermometer, and gasped:

"Well, my man, you're not dead, but you ought to be!"

Clerking

Looks more attractive than housework for a woman, but it is also even more exhausting. The work is often done under high pressure, and the brightness of the eyes and the washed cheeks of the attentive clerk indicate nervousness rather than health. If this is true under most favorable conditions, what shall be said of those who suffer from womanly diseases, and who endure headache, backache, and other pains day after day?



No sick woman should neglect the means of cure for womanly diseases offered in Doctor Pierce's Favorite Prescription. It regulates the periods, dries encrusting drams, heals inflammation and ulceration, and cures female weakness. It makes weak women strong and sick women well.

"A heart overflowing with gratitude, as well as a sense of duty urges me to write to you and tell you of my wonderful recovery," says Miss Conner C. Black, Orangeburg, Orangeburg Co., South Carolina. "The use of Dr. Pierce's Favorite Prescription has entirely cured a new being compared with the poor miserable sufferer who wrote you four months ago. I remark to my parents almost every day that it seems almost an impossibility to believe that I was in so much pain. During the whole summer I could scarcely keep my feet out of the house and yesterday I walked four miles and left letters from the railroad. It now weighs 125 pounds. Mine was a complicated case of female disease in its worst form. Dr. Pierce's Pleasant Pellets cure biliousness."

HOOPING-COUGH GROUP.

Robb's Herbal Embracation. The celebrated and effective English Cure with the following testimonials: W. E. Egan, Esq., 25, Queen Victoria St., London, England and Mrs. J. H. Egan, 10, Northampton St., London, England. Dr. F. Rogers & Co., 38 North William Street, New York.

Advertisement for THE ROYAL INSURANCE COMPANY - LIVERPOOL. Includes names of John B. Castleman and A. G. Langbar, and address: Columbia Building, Louisville, Ky.

Advertisement for Pianos by SMITH & NIXON COMPANY. The leading Piano Dealers of Louisville. Write for the catalogue of the famous KURTSMANN Pianos, the most popular piano now before the public.

Advertisement for U. S. Mail Steamships of the Peninsula & Occidental Steamship Co. PORT TAMPA to KEY WEST & HAVANA. 3 SHIPS EVERY WEEK. Leave Port Tampa 8:30 a. m., Tuesdays, Fridays and Sundays. B. W. WRENN, Passenger Traffic Manager.

Advertisement for PISCICURE FOR RHEUMATISM. A cure for Rheumatism, Gout, Gravel, and other ailments. Price 50 cents per bottle.

Children's Corner.



ATTENTION, CHILDREN.

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

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

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

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

A SOLDIER.

Jimmy went with his mother to see the soldiers march away, and on the way home he said: "Oh, I would like to be a brave soldier and go away to battle!"

"I am afraid you wouldn't make a good soldier," said his mother.

"Why not?" asked Jimmie in great surprise.

"Soldiers must be very brave and very obedient," said his mother.

"I could be brave and obedient if I were a soldier," said Jimmy.

That afternoon, when he was playing, he cut his foot on a piece of glass, and came in crying so loudly that his mother was alarmed. When the hurt was washed it was found to be only a tiny cut.

"Soldiers sometimes have a foot cut quite off," said mother, as she tied it up. "I wonder if they cry?"

Jimmy looked rather ashamed for a moment and then stopped crying. When his mother asked him to bring a pail of water he whined out: "Oh, why do I have to bring it now?"

"Soldiers never ask why, and if they didn't do at once what they were told, they could be sent home in disgrace."

Jimmy went after the water without another word. When his father told him he could not go to the picnic the next day, he looked as if he were ready to cry; but, catching his mother's eye, he smiled instead, and then his father said: "I am glad you do not complain about it. You cannot go to-morrow, because there is no one to go with you; but I shall take you to the lake with me some day next week."

"At half-past eight mother said: "It is bedtime, my boy."

"Oh, why?" began Jimmy, but his mother said "soldiers," and he jumped up laughing, and began putting away his papers.

"Do you think you would make a good soldier?" asked his mother, as she kissed him good-night.

"Not a very good one to-day," he said soberly; "but I'm going to practice to-morrow and every day, and maybe when I grow up I'll do. Brave and obedient is what I want to think of."

"Well, I believe you'll make a genuine soldier in a little while," said his mother.—Selected.

FRACTIONS.

Bright children in school are in great danger sometimes of passing over the border line of mathematics into the forbidden domain of common sense. A teacher once said to her class in mental arithmetic:

"Now, boys, I have a few questions in fractions to ask. Suppose I have a piece of beefsteak and cut it in two pieces. What would those pieces be called?"

"Halves!" shouted the class.

"Right. And if I cut each half into two pieces?"

"Quarters!"

"That is correct. And if the quarters were each cut in half?"

"Eighths!"

"Yes. And if those were chopped in two?"

The answers had been growing fewer and fewer, but one boy meditated a moment, and answered:

"Sixteenths!"

"Very good. And when the sixteenths were cut in half, what would they be?"

There was silence in the class, but presently a little boy at the foot put up his hand.

"Do you know, Johnny? Well, you may tell me."

"Hash!" answered Johnny, confidently—and truly.—EX.

As a child, says Collier's Weekly, the young Crown Prince of Germany, whose recent coming of age was celebrated with such pomp, possessed a very exalted opinion of his own importance as heir to the throne, of which his younger brothers were frequently the victims. Admonitions, threats, nothing availed with him. He grew daily more exacting and captious; and when poor Eitel Fritz, the second son, rebelled, he paid the penalty in well administered cuffs. The Emperor appeared unexpectedly

in the playroom one day, and, finding Fritz in tears, demanded the cause.

"He wouldn't obey me," replied his heir, "and so I punished him, because I'm Crown Prince."

"Haven't I forbidden you to strike your brothers?" asked his father.

The young culprit nodded assent, The Emperor, without a word, stretched him across his knee and administered as sound a spanking as ever youngster, royal or otherwise, received.

"There," he concluded, "I've whipped you because you wouldn't obey me, and I'm Emperor."

Needless to add that peace reigned among the brothers for some days afterward.

A BRAVE MONKEY.

A gentleman who had been travelling in Africa, brought home with him a large monkey. The monkey loved his master very much, but he loved his master's baby boy still more. One day a fire broke out in the house. Everybody was busy trying to put it out, and the baby was forgotten until the staircase was in flames. What was to be done? Men rushed for a ladder to reach the window, but that was no use now. As they were looking up in despair, their eyes caught an astonishing spectacle. A hairy hand and arm pushed up the nursery window; then on came the monkey, carrying the baby in his arms. Down he climbed, slowly and carefully, and took the little boy safely to his mother. How the faithful monkey was praised and petted!

The famous Mr. Ruskin once said that the first lesson he learned was to be obedient.

"One evening," he says, when I was yet in my nurse's arm, I wanted to touch the tea urn which was boiling merrily. It was an early taste for bronzes, I suppose; but I was resolute about it. My mother bade me keep my fingers back. I insisted on putting them forward. My nurse would have taken me away from the urn, but my mother said:

"Let him touch it, nurse."

"So I touched it, and that was my first lesson in the meaning of the word liberty. It was the first piece of liberty I got, and the last that for some time I asked."

A good story is told of a madman who was confined in a Scottish lunatic asylum, and whose particular infirmity was an unshakable belief that every day was Christmas Day, and that he was dining sumptuously on turkey or roast beef and a good slice of plum pudding. His real diet, however, was of the plainest, he being served twice daily with a dish of oatmeal porridge. After daily describing to his attendant's the pleasures he had tasted in his cut of turkey or what not, he as regularly added:—

"Yet, somehow or other, everything that I eat tastes of porridge."

J. Bacon and Sons, Great Removal Sale

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

- Plaid and Striped Outing Cloth for Comfort Linings, the best quality, 10c per yard.
Parsons' Wash Blouses, new styles, and flounces for men, price 12c per yard.
One lot solid colored flannel shirts, 10c per yard.
Our fine Waist and Collar, 11c per yard.
One lot of All-wool, 15c per yard.
One lot of All-wool Checked Flannel for undershirts and dresses, 19c per yard.

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 stopping in person from our counters.

\$5 Worth for \$2

A Special Offer to Preachers.



ANY PREACHER who will mail postpaid six of these Marriage Certificates with the Western Recorder one year... We trust many will take advantage of it at once.

Table with 2 columns: Item, Price. Six Marriage Certificates with Western Recorder one year: \$2.00. Total: \$12.00.

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

Of the many beautiful designs that have been produced for the Marriage Certificate, ours is the most novel, and the exquisite Certificate of Marriage we offer. It is a beautiful conception of a work of art... Address: WESTERN RECORDER.



THE THEODORE HARRIS INSTITUTE.

The Secretary spent Sunday, the 10th, at Pineville. Attended Sunday-school and preached twice. A large per cent. of the attendants at Sunday-school, preaching and prayer-meeting are our students. Visited the institute Monday. The earnestness of the pupils, the enthusiasm of the teachers and the interest of the citizens are marvelous. Six splendid teachers—three men and three ladies.

Through the benevolence of the citizens and the National Coal and Iron Company, of which Theodore Harris, of Louisville, is President, the General Association came in possession of the magnificent property. The State Board has the management of the school, and is responsible for the expenses. This is in no sense true of any other school in the state. The property was donated to us upon condition that we put into the school \$100 per month to aid in the running expenses.

The Central Committee of the W. M. U. asked the privilege of aiding, and pledged us their cooperation in this great missionary enterprise. We are looking to them to fulfill this pledge. We cannot use the regular mission funds in this work. Will not the societies, churches and individuals help now? Send funds to the undersigned.

J. G. Bow, Box 504, Louisville, Ky.

THE PAIN OF PARTING.

BY REV. HENRY CROCKER.

A minister who prays for a long pastorate may well pray that it may be life-long, for the ending of a long pastorate, even under the most favorable circumstances, is exceedingly painful. The parting of a pastor from a people whom he has long served has about it something of the sorrow of a great personal bereavement, to both parties. Though the combination of circumstances may make the duty perfectly clear to the pastor, still he will shrink from it with an unspeakable dread, and when the decision has finally been reached, he will feel, for a time, as if something dreadful had happened. It is easy to pull up a sapling, but not so easy to pull up a tree; and to transplant a tree has its perils. Whatever the new location may be, its leaves will for a while wither, and it will take time for it to root again.

Oh, the ties of a long pastorate! Like a thrifty tangled vine, they seem to lay hold on everything. They envelop the parsonage, which has become a home. They mantle the meeting-house, from foundation to steeple-top. They humanize the pulpit and the pews, the audience-room and the vestries, the organ and the bell. They cling to every object and scene in nature round about,—the willows and the well, the elms and the meadows, the woods and the mountains. Every house in the village, and on the country roads outside, has its sacred associations, awakening memories, some joyous and some sad.

But more treasured are the entwinings of heart with heart, and of life with life. To look into the dimming eyes of aged people, to take their hands for a farewell grasp, and to know that leaving them now is probably leaving them forever, until the glad reunion on the other side; to know that these dear old friends longed to have their pastor stay until he had spoken

loving words over their caskets, and laid them away to rest,—to leave these aged disciples is no common pain. To look into the faces of young men and women, whom the pastor has known from their childhood, who have been loved and taught and led under his ministry; whose Christian experience, from the first faint indication of interest till their last confident testimony for Christ, has been known by the pastor and treasured in his memory,—to see their faces shaded with tearful sorrow at the thought of parting with the only pastor they have ever really known, that gives edge to the pastor's pain of parting. To see the group of little children, whose birth has given the pastor joy, and with whom he has been so familiar that they seem almost like his own,—to leave these costs a heartache. To bid goodbye to true yokefellow, whose lives have been knit to one's own by the fellowship of Christian service; to pass beyond the sound of their songs and prayers, beyond the sight of their smiles, beyond the reach of their friendly hands, and away from all contact with their lives; to cease working with them for the interests of Zion and for the conversion of souls; to relinquish all further personal efforts for the conversion of some who have been long carried as burdens to the throne of grace, all this is hard.—Zion's Herald.

PNEUMONIA CURE.

In view of the prevalence of pneumonia to such an alarming extent, and the many deaths resulting therefrom, I send you the following for publication:

Take six to ten onions according to size, and chop fine, put in a large spider over a hot fire; then add about the same quantity of rye meal, and vinegar enough to make it a thick paste.

In the meanwhile stir it thoroughly, letting it simmer five or ten minutes. Then put in a cotton bag large enough to cover the lungs, and apply it to the chest as hot as the patient can bear. When it gets cool apply another, and thus continue by reheating the poultice. In a few hours the patient will be out of danger.

Usually three or four applications will be sufficient, but continue always until perspiration starts freely from the chest.

This simple remedy was formulated many years ago by one of the best physicians New England has ever known, who never lost a patient by this disease.—New York Sun.

MISSOURI PACIFIC RAILWAY

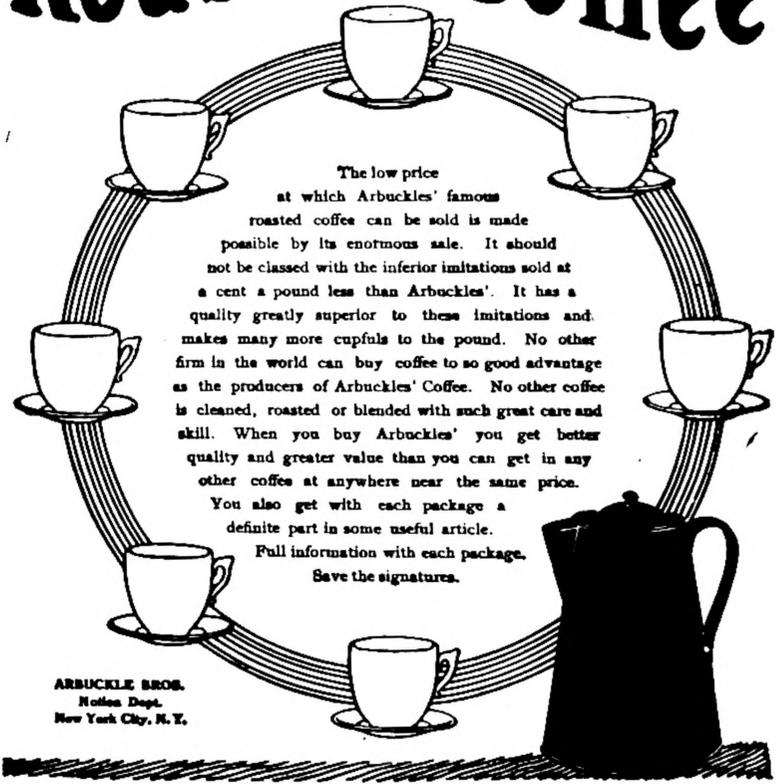
The best line to Kansas City, St. Joe, Omaha, Pueblo, Denver and all points West. Pullman Sleeper and Free Reclining Chair Cars on all trains. Home-seeker excursion tickets on sale semi-monthly to points in Southern Missouri, Kansas, Nebraska, Indiana and Oklahoma Territory only. For particulars, rates, free descriptive literature, map folders, etc., call on nearest ticket agent or address R. T. G. Matthews, T. P. A., 24 W. Main St., Louisville, Ky., or H. O. Townsend, G. P. & T. A., St. Louis, Mo.

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3 Fast Trains Daily from St. Louis. 3 Fast Trains Daily from Memphis. Free Reclining Chair Cars on all trains. Kiegan's Pullman Drawing-Room Sleepers every night from St. Louis and Memphis to Hot Springs. Home-seeker excursions without charge. Handsome descriptive literature of Hot Springs furnished free. Check rates, reliable rates, reliable rates year round. Liberal limit. For particulars, rates, free descriptive literature, maps, folders, etc., consult nearest ticket agent or address R. T. G. Matthews, T. P. A., 24 W. Main St., Louisville, Ky., or H. O. Townsend, G. P. & T. A., St. Louis, Mo.

# Arbuckles' famous Roasted Coffee



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

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

ST. LOUIS TO SAN FRANCISCO. Pullman Tourist Sleeper leaves St. Louis 11:15 P. M., Thursday, Nov. 15th, and every Thursday thereafter, via Iron Mountain Route through Little Rock to Texarkana, Texas and Pacific Ry. through Dallas and Fort Worth to El Paso, Southern Pacific to Los Angeles and San Francisco without change. The ideal route for winter travel through the "Sunny South," avoiding ice and snow blockades. Special agent in charge of sleepers. Connection made with this excellent service at Little Rock, leaving Memphis (Iron Mountain Route) 8:30 P. M. every Thursday. Low rates one way and round-trip to California points.

### THE MARKETS.

Table with columns for 'LIVE STOCK' and 'CATTLE'. Includes sub-sections for 'ST. LOUIS TO SAN FRANCISCO' and 'CATTLE'. Lists various types of livestock and their market prices.

Table with columns for 'LEAF TOBACCO'. Includes sub-sections for 'ST. LOUIS TO SAN FRANCISCO' and 'LEAF TOBACCO'. Lists various types of tobacco and their market prices.

Table with columns for 'RECEIPTS'. Includes sub-sections for 'RECEIPTS' and 'BULKY—1899 CROP'. Lists various types of crops and their market prices.

Table with columns for 'LEAF TOBACCO'. Includes sub-sections for 'LEAF TOBACCO' and 'LEAF TOBACCO'. Lists various types of tobacco and their market prices.

Table with columns for 'RECEIPTS'. Includes sub-sections for 'RECEIPTS' and 'BULKY—1900 CROP'. Lists various types of crops and their market prices.

# BURPEE'S FARM ANNUAL FOR 1901

"QUARTER-CENTURY EDITION"

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Send for FREE TRIAL TREATMENT. The "Cure" for Catarrh, Bronchitis, Asthma, Consumption and Weak Lungs. Prepared especially for each individual case, and guaranteed to cure. Write at once and get your medicine. All sufferers are invited to test the merits of this great Treatment. Send for your copy of the "Cure" at once. Write to the Editor, THE FARM, Box 208, West Ninth Street, Cincinnati, Ohio. Kentucky Western Association, 1000 Broadway, New York.

CHESAPEAKE AND RAILWAY Union Depot, foot of Seventh Street, one block from Louisville Hotel. Additional stop at Elevated Station, foot of Third Street. Ticket office, 224 Fourth ave. Boarding at about May 15, 1901.

Through Pullman vestibule service to New York, connect with the Pullman F. V. Limited, running solid to New York via Washington, with Dining Car and Observation Car. Night train lighted with electricity.

Leave Louisville	8:00 am
Arrive Washington	5:45 am
Arrive Baltimore	10:00 am
Arrive Philadelphia	10:15 am
Arrive New York	12:00 pm
Arrive Providence	1:45 pm
Arrive Boston	4:00 pm
Arrive Richmond, Va.	8:00 am
Arrive Old Point Comfort	11:00 am
Arrive Norfolk	12:00 pm
Returning arrives in Louisville	8:00 pm

WASHINGTON EXPRESS DAILY.

Only electric lighted train leaving Louisville in any direction. Through Pullman vestibule sleeping car Louisville to Washington.

Leave Louisville	8:00 pm
Arrive Washington	5:45 am
Arrive Baltimore	10:00 am
Arrive Philadelphia	10:15 am
Arrive New York	12:00 pm
Arrive Richmond, Va.	8:00 am
Arrive Old Point Comfort	11:00 am
Arrive Norfolk	12:00 pm

Returning arrives in Louisville, 8:00 pm.

LEXINGTON SHORT LINE

Solid vestibule trains daily.

Leave Louisville	8:00 am	4:00 pm
Arrive Lexington	9:15 am	5:15 pm
Arrive Frankfort	10:30 am	6:30 pm
Arrive Lexington	11:45 am	7:45 pm
Arrive Frankfort	1:00 pm	9:00 pm
Arrive Lexington	2:15 pm	10:15 pm
Arrive Frankfort	3:30 pm	11:30 pm

## Big Four

The Buffalo Route



1901 Pan-American Exposition

Big Four route in connection with Lake Shore & Michigan Southern and New York Central & Hudson River. Equipped train service at frequent intervals to Buffalo from South & West.

M. E. Apple, President  
Warren J. Lynch, Gen. Ex. Agt.  
W. P. Depp, A. G. P. A.  
Cincinnati

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

HENDERSON ROUTE LOUISVILLE & HENDERSON & ST. LOUIS RAILWAY-Union Depot, Seventh and River. Ticket Office, 224 Fourth Street.

LOUISVILLE TO ST. LOUIS & WEST

Lv. Louisville	No. 41	No. 42
Lv. Owensboro	11:00 am	11:20 pm
Ar. Evansville	11:40 am	12:00 am
Ar. St. Louis	1:10 pm	1:30 am

ST. LOUIS TO LOUISVILLE & KANT

Lv. St. Louis	No. 43	No. 44
Ar. Louisville	8:00 pm	7:00 am

LOUISVILLE TO EVANSVILLE AND RETURN.

Lv. Louisville	No. 45	No. 46
Lv. Owensboro	11:00 am	11:20 pm
Ar. Evansville	11:40 am	12:00 am
Ar. Louisville	1:10 pm	1:30 am

EVANSVILLE TO LOUISVILLE

Lv. Evansville	No. 47	No. 48
Lv. Owensboro	11:00 am	11:20 pm
Ar. Louisville	11:40 am	12:00 am

All trains run through solid to Evansville. Through parlor cars and Pullman sleepers on all trains to Louisville.

Trains No. 41, 42, 43 and 44 connect at Lexington, Harrisburg and Falls of South and other stations on the Fordville branch.

### PLANTING AND CULTIVATION OF CORN.

The cultivation of corn should begin with the plowing of the ground. The best depth to plow will depend altogether on the kind of soil and the condition of the field. Many fields cannot be plowed the same depth throughout the whole length. Often one end or the other of the field, or probably the middle, is low. Then the side of the hill might be quite steep, with most of the surface soil washed off. Low places and these washed hillsides should not be plowed more than four inches deep. Give such spots a good dressing of manure before harrowing.

On level and moderately dry land, plow to a depth of eight inches. The ground will then hold more moisture and the corn suffer less from drought. If Southern farmers would plow their ground in the fall and seed to rye the roots of the growing rye would prevent washing and would catch and hold the fertility which otherwise would leach through the soil. In the spring it will only be necessary to plow to a depth of two or three inches. Begin harrowing as soon as the ground will permit, going once each way before planting, or as many times as is necessary to pulverize the seed bed. The distance between the rows of corn and the thickness of planting depend entirely upon the quality of the land, and every farmer must be his own judge. In some Southern localities one stalk every six feet in rows four feet apart is sufficient. When the land is rich, more can be planted.

As soon as the corn is planted the ground should be harrowed again, and ordinarily the fields should receive another harrowing just before the corn comes to the surface. The crop will not be injured. When the rows can be seen across the field, go over with a weeder or an A harrow. Cultivate once each way in this manner, then use an ordinary corn cultivator, going over the field not more than three times with this implement. In very dry seasons twice is sufficient. Much corn is ruined by deep and close cultivation, for if the roots are once disturbed the crop will never fully recover. After the last cultivation I go through the field once each way with a small one-horse harrow, which runs between the rows. If the season has been at all favorable, the crop will need no further attention. When the hucks on the ears have turned yellow, cut and put in shocks twelve to fourteen feet square. W. M. KNOX, in American Agriculturist.

### CHARACTERISTICS OF LONGEVITY.

Long life is not an accident. It is not even an inheritance. For the inheritance of physical vitality sufficient to make a centenarian may be dissipated away in twenty years of riotous living. The scion of a long-lived race may die early (as he often has) of debility or wasting disease, induced by unhygienic living. On the other hand, a small stock of vital force husbanded carefully may often prolong life to a healthy and efficient old age. A careful examination will show that certain physical characteristics are usually associated with longevity. Perhaps the most noticeable of them is carriage. Ninety-nine out of 100 people have curvature of the spine. The octogenarian is the hundredth man. His spine is a

straight line, his head erect, his chest broad and deep. This means that the vital organs are properly supported by the attachments provided by nature, and that they do not rest upon and crowd each other. The heart, lungs, stomach, liver and kidneys are thus enabled to do their work unimpeded, and their activity in providing food for the tissues and in removing waste matter (which is the prime cause of disease) is a potent factor in longevity. A large trunk, with legs short in proportion, a straight spine and an erect carriage are among the most obvious characteristics of those who attain great age.

Another characteristic, less evident to the untrained observer but equally important, is the habit of slow, deep respiration. The oxygen is the only real food, for only the matter oxidized in the system becomes tissue. Deep, full breathing means an immensely increased amount of oxygen ingested, and an equally augmented quantity of poisonous matter eliminated by the lungs. Mental quietude is essential to proper breathing. The excited man—the emotional individual—who suffocates with joy, palpitates with enthusiasm, chokes with rage, gasps with astonishment, sighs from the intensity of his attachments—the emotional individual by every inequality in his respiration abbreviates his life.

Another physical characteristic of longevity, most important of all, and seldom or never noticed, is ease and repose of movement. The octogenarian—the hale, vigorous, healthy old man—moves easily, lightly, silently. He has always moved that way. That's the reason he is here now, instead of with the others who, with their gasps and sighs, their clenched brows and twirling thumbs, intense emotions and little complaints, are gone and forgotten. Ease of movement and grace depend upon muscular relaxation. Muscular relaxation is impossible except when the mind is tranquil.

A fourth peculiarity of those who live long is that they are invariably small eaters. Gourmands die young. The octogenarian is always frugal. The enormous physiological task of digesting and excreting daily pounds of food not needed by the organism, is not performed by the frugal eater, and so he has the more vitality to expend in thought, in working, and in living out his century. We live not so much because of what we eat as because of what we do not eat. Much has been written on the subject of longevity, but little that to-day possesses any beyond a merely literary interest.—The Peerless.

### HOW TO CURE A COLD.

First, stop eating. The system is overloaded with impurities, and they must be eliminated. Fast until these poisons can be disposed of in a natural manner. Take long walks, drawing in many deep, full breaths; exercise every muscle of the body, that the circulation may be quickened and every part of the body thoroughly cleansed by this accelerated circulation. Bathe at least once a day, rubbing the surface of the body briskly all over for five or ten minutes. After missing from two to three meals, if a ravenous appetite is acquired, it is, of course, desirable to indulge this appetite, but in moderation. Under no circumstances should the stomach be gorged.—Med. Press.

## 60 YEARS OF SUCCESS

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Alcool de Menthe

# DE RICQLES

the only genuine Alcool de Menthe. Cures STOMACH AILS, HEADACHE and INDIGESTION. Sovereign Remedy for GRIPPE, COLDS, etc.

Take a few drops in a glass of hot water, or a little of the Alcool de Menthe in a glass of beer, or in a glass of wine, or in a glass of stout, or in a glass of whisky, or in a glass of rum, or in a glass of brandy, or in a glass of gin, or in a glass of port, or in a glass of sherry, or in a glass of claret, or in a glass of burgundy, or in a glass of champagne, or in a glass of sparkling wine, or in a glass of mineral water, or in a glass of soda water, or in a glass of lemonade, or in a glass of iced tea, or in a glass of iced coffee, or in a glass of iced milk, or in a glass of iced cream, or in a glass of iced fruit, or in a glass of iced vegetables, or in a glass of iced fruit and vegetables, or in a glass of iced fruit and vegetables and cream, or in a glass of iced fruit and vegetables and cream and sugar, or in a glass of iced fruit and vegetables and cream and sugar and vanilla, or in a glass of iced fruit and vegetables and cream and sugar and vanilla and chocolate, or in a 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WE BUY lamp chimneys by the dozen; they go on snapping and popping and flying in pieces; and we go on buying the very same chimneys year after year.

Our dealer is willing to sell us a chimney a week for every lamp we burn.

Macbeth's "pearl top" and "pearl glass" do not break from heat; they are made of tough glass. Try them.

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Items of Interest. NEWS THE WORLD OVER.

His roommate at West Point testified that young MacArthur, after he had been expelled from the tent and went into convulsion... Suppose we were suddenly faced with a foreign war.

While Lord Roseberry talks in a pessimistic strain of the trade of England owing to American rivalry, it is pleasant to hear optimism from one nation at least.

The President of Philadelphia quotes from a resident physician in one of the hospitals in that city: "There is not a particle of doubt that these high collars now being worn by many young women are decidedly injurious."

A workman named Montag at Mannheim, Germany, is said to have invented a new ink which costs 25 cents for 25 pounds. The ink is not treated with chemicals.

Bishop Potter, of New York, after an eloquent defense of the missionaries in China, added to regard to other men and soldiers.

The British naval estimates for 1901-1902 show a total of \$5,527,000, an increase of \$1,000,000, providing for an increase of 220 officers and 4,270 men for new ships.

Harvard University has been anonymously endowed with \$100,000 to provide the students with a medical friend competent to give them the best advice.

The employment of electricity in making glass has been tried in Cologne with most gratifying results. An electric furnace melts in fifteen minutes the metal that an ordinary glass furnace took thirty hours to melt.

In South Africa the English and Irish horses have proved the best, and the American the next best. In the recent purchases 11,875 have been bought in England and Ireland, 21,000 in the United States and 4,750 in Canada.

DEATHS.

On January 27, Mrs. M. A. Killbuck fell asleep in Jesus at her home in Brownsville, Tenn. She was born in Clark county, Ky. in 1826. In 1852 she was married to W. Killbuck. To them seven children were born.

While Henry, son of D. R. Perkins, of Haywood, La., departed this life at his home, December 1, 1900. He was born November 6, 1866. Having been afflicted for several years, he had not enjoyed the many privileges of other boys.

Before purchasing a monument or head stone, it will pay you to get the estimate of the Peter & Burghard Stone Co. Write for prices and designs.

All Competition Distanced. The fast trains of the Union Pacific reach San Francisco fifteen hours ahead of all competitors.

Half Fare. Those who attend the inauguration of President McKinley should go to Washington over the picturesque Chesapeake and Ohio Ry.

Quickest Line to Florida and the Southeast via the Southern Railway. Lv. Louisville 7:45 P. M. 7:45 A. M. At Atlanta 9:45 A. M. 10:25 P. M.

GERMAN BANK. 11th and Market St., LOUISVILLE, KY. CAPITAL - - - - - \$200,000. RESERVE - - - - - \$200,000.

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20 cents; 3 for 50 cents; 6 for \$1.00.

- The Abbe Constantine Ludovik, Holy Cross.
Alice's Adventures in Wonderland, Lewis Carroll.
Auld Licht Ditties, J. M. Barrie.
The A-Z of the Breakfast Table, G. W. Holmes.
Barrack Room Ballads, Richard Kilgiving.
Becky's Bonnie Briar Bush, Ian MacLaren.
Beyond the City, A. Conan Doyle.
Black Beauty, Anna Sewall.
Book of Golden Deeds, C. M. Yonge.
Burns' Poems, Robert Burns.
Child's Harold's Pilgrimage, Lord Byron.
The Counting Room, Lord Lytton.
The Confessions of an English Opium Eater, Thomas DeQuincy.
Cranford, Mrs. Gaskell.
Crown of Wild Olive, John Ruskin.
Departmental Ditties, Richard Kipling.
Dream Life, D. G. Mitchell, E. K. Marwell.
Drummond's Addresses, Henry Drummond.
Elmes of the East, John Ruskin.
Evangelical Longfellow, Favorite Poems.
Hermes and Hero Worship, Thomas Carlyle.
Hawthorne, Henry W. Longfellow.
The House of Seven Gables, Nathaniel Hawthorne.
Inez, Augusta Evans.
The Idle Thoughts of an Idle Fellow, Jerome K. Jerome.
Idylls of the King, Lord Tennyson.
Imitations of Christ, Thomas Kempis.
Kept for the Master's Use, Haverhill.
Kidnapped, Robert L. Stevenson.
The Lady of the Lake, Sir Walter Scott.
Lalla Rookh, Thomas Moore.
Light of Asia, Sir Edwin Arnold.
Longfellow's Poems, H. W. Longfellow.

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