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Faith, Hope and Love, these three.

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The *Canadian Baptist* says that Dr. Killen, President of the Presbyterian College at Belfast, Ireland, is ninety-five years old, and his mind is as clear and active as it ever was. He has ever been an intense worker, and the *Baptist* thinks this helps to account for his mental vigor at so advanced an age.

JUDAS EWING, of Chicago, has been going around the country lecturing in favour of "Christian Science," and proving to his own satisfaction that there is no such thing as disease. While he was in the middle of a lecture in New Orleans he was overcome by heart trouble and could not finish his address. It was a complete answer to all his talk.

God and the world will never agree. Gain and godliness cannot both be masters, and however much we may attempt it, we shall not be able to serve both. We should hate evil and love God, despise falsehood and hold to the truth. We need to know how we are affected both to righteousness and to sin; and when this is ascertained to our comfort, we must stand to the right with uncompromising firmness. Our King forbids division of aim in life.

Our Lord tells us only to ask bread day by day. Our business is with to-day. Then how foolish to import the possible sorrows of to-morrow into the thoughts of to-day. It is a "superfluity of unbelief." When the sorrow comes strength will be given for that sorrow. To-day will require all the vigor we have to deal with its immediate evils. Don't load to-day with cares not yet arrived. Anxiety is evil, but anxiety about things which have not yet happened is altogether without excuse. "Oh, my heart, what rest there is for thee if thou wilt give thyself up to thy Lord and leave all thine own concerns with him!" Mind thou the Lord's business and he will see to thy business.

"ALL the labourers and give them their hire." Some are called into the vineyard in childhood, some in early manhood, and happy are they if they take up their tools at once and begin to serve the great Lord. Some in mature age and so on down even to old age. The wearing hours of life are accepted and work given to the weak as well as the strong. Happy are we to have been first called into the vineyard. Thus the second call to receive the hire becomes a welcome one. Our Lord's pay is not a hire of deserving, but a gift of bounty. Let us bestir ourselves. It is time that we go without delay to kill the weeds, to prune the vines and do something for our Lord in his vineyard, remembering that he pays on the scale of grace, and not at the rate of merit.

The Society of Jesus.

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

From the history of the Roman Catholic church during the Middle Ages, it might have been expected that such a crisis as the Protestant Revolution would call forth a new monastic order precisely adapted in spirit and methods to the exigencies of the case. As the wonderful growth of dissent in the twelfth and thirteenth centuries brought into the field the Franciscan and the Dominican Orders, which gathered up in themselves the energy and zeal of the corrupt medieval church and hurled them against heresy in the form of enthusiastic popular preaching, improved theological literature and teaching, and devised more systematic and rigorous methods of searching out and destroying heretics, so the Protestant Revolution called forth the order of Jesuits, which represented the most enthusiastic, aggressive, and intolerant type of Roman Catholicism in a greatly intensified and thoroughly organized form.

Spanish Roman Catholicism at the beginning of the present period had reached a highly aggressive and intolerant form, partly as a result of contact and conflict with the Mohammedan Moors. It might have been expected that the country of Ferdinand the Catholic and Ximenes would give to the church its method, its leaders, and its organization in the great conflict with Protestantism, in which it must employ all its resources to the greatest advantage or else renounce its ambition to be and to be regarded as the catholic church.

Ignatius Loyola (Don Inigo Lopez de Recalde), the founder of the order, was the youngest son of the knight Beltran of Loyola, a member of one of the old noble families of Spain. Born in 1491, he received only a moderate education and spent his youth at the court of Ferdinand. Chivalry and reverence for saints and martyrs became deeply impressed upon his highly sentimental and imaginative nature. In 1521 he was severely wounded in the battle between the Spanish and the French at Pampeluna. During his long confinement, in the absence of works of chivalry, in which he specially delighted, he read with absorbing interest a life of Christ and a book of legends of the saints. The images of heroic Christian service and sacrifice formed by his vivid imagination in reading these works deeply impressed themselves upon his nature. Such monastic leaders as Francis of Assisi and Dominic awakened in him a spirit of emulation. What they did he might also do. Worldly thoughts, especially those involving ambition for advancement and amatory thoughts, inspired by the charms of his lady love, he came to attribute to Satanic prompting, while the desire to consecrate his life with chivalric devotion to the conversion of infidels in the Holy Land he accepted as divinely given. On his recovery he exchanged garments with a beggar and entered a Dominican monastery, where he hung his military accoutrements before an image of the Virgin. Rigorous asceticism, the performance of the most difficult and disagreeable services, and frequent confessions and masses, indicated his intense devotion to his religious ideal. From the monastery of Manresa he went to Barcelona, and in 1528 he journeyed to Palestine to enter upon his chosen life-work. Finding no opening for missionary activity in Jerusalem, after visiting the few holy places that were accessible to him he returned to Spain. He had become convinced that a thorough university education was indispensable

to the realization of his ideal of service. With almost incredible labor he mastered the elements of Latin at Barcelona. At Alcala he studied philosophy and trained a number of young people in the "Spiritual Exercises," which he had early prepared and which in their completed form embody very fully his religious ideals. Here and at Salamanca, where he continued his studies, he incurred the suspicion of the officers of the Inquisition and suffered considerable persecution.

In 1528, now thirty-seven years of age, he entered upon a course of study in the University of Paris, beginning again with grammatical work because of his conscientious deficiencies. His religious enthusiasm might have been expected to thrust him all unprepared into the thick of the conflict; but he had come to realize that education was necessary for his work and that if only twenty years of life were left to him he could afford to devote ten of them to arduous study. He lived on charity, spending his vacations in the Netherlands among his fellow countrymen, who ministered liberally to his wants. But however much he became absorbed in the drudgery of acquiring an education, he never for a moment lost sight of his great purpose. Wherever he could find any one disposed to subject himself to a course of training in the "Spiritual Exercises" he rarely failed to master his will and to fill him with his own enthusiasm for self-sacrificing effort on behalf of the church. For disturbing the students in their studies by his "Spiritual Exercises" he narrowly escaped disgraceful punishment at the hands of the university authorities. Among the able youths who were completely mastered by his enthusiasm were Peter Faber, Francis Xavier, Alfonso Salmeron, Jacob Lainez, Nicholas Bobadilla (Spaniards), and Simon Rodriguez (a Portuguese). On August 15, 1534 (the anniversary of the assumption of the Virgin Mary), in the St. Mary's church at Montmartre, they unitedly took upon themselves the most solemn vows to enter, after the completion of their studies, upon hospital and missionary work in Jerusalem, or, the door being closed for such work, to go without questioning wherever the pope might send them.

In 1535 Loyola and his associates returned to Spain to arrange the affairs of the latter preparatory to their departure for the Orient. At the beginning of 1537 they betook themselves, with three recruits, to Venice, with the design of procuring transportation to Palestine. War between the Venetians and the Turks delayed them, and they entered enthusiastically upon hospital work, which brought them into relations with the Cardinal Caraffa that proved highly important to the society. Caraffa tried to win them to his Theatine order, which had much in common with the new society. Loyola next sent forth his followers as evangelists into the cities and towns of the republic. Reassembling at Rome, they preached with great fervor in the market-place, on the streets, in the hospitals, and in private houses, and made a special effort to win the students of the university. Their labors were so abundant and successful that they were at last able to overcome the reluctance of the pope to the establishment of a new order, and on September 27, 1540, Paul III. issued a bull confirming the society but limiting its membership to sixty. This limitation was removed in March, 1548. Loyola was unanimously elected general, and to set an example of humility he began his official career by serving as cook for a time. Then for forty-six days he devoted himself with unquench-

able zeal and remarkable success to the training of youth in the "Spiritual Exercises." From this time onward the society went forward in influence and in growth by leaps and bounds, soon secured almost unlimited privileges, and was able to shape the policy of the entire Roman Catholic church, and to furnish the most effective agents for the subjugation of the world to the hierarchy.

The facts that have been briefly given regarding the career of Ignatius Loyola reveal to us a man of remarkable power of will, mastered by a great purpose which he identified in the most absolute way with the will of God, idealizing the church by his vivid imagination so as to feel that its aggrandizement was a matter of supreme importance, self-sacrificing to the last degree on behalf of the object of his devotion, able by his zeal, his power of will and his method of training readily to master the wills of those who came within the sphere of his influence, capable of planning and scheming with the utmost deliberation when it suited his purpose, intolerant in the highest degree of opposition to the hierarchical church, which meant to him opposition to God himself, an enthusiast, but not a fanatic.

Enrichment of the Soul.

Wherefore, dear friends, let us remember to keep our eye on the things that are unseen, and not be taken too much with the things that are seen. There are people to whom the world has been very kind, and has given them everything; we hear of them, we envy them, and when we pass them in the street in their glory, we say, How fortunate! They have the world at their feet, we say. On the contrary, the world has often gripped these people's hearts and made them slaves. There are other people, and we say, How hardly they have been used! And behold, they took hold of the world, and used it like a chariot, and made it bring them faster to the heavenly kingdom! Such a man was St. Paul. He did not use his birth, his parentage, education and nationality, but he used his sufferings, his immense and unparalleled sufferings, wherewith to enrich and strengthen his soul.

I always like to see a good picture: I do not know anything except a good book that does a man more good, and some years ago, when I was in Paris, I went into the Salon. One picture represented a man, a king, lying on his death-bed. He was just dead; his face had the appearance of life, and his servants, who a moment before would have flown at his word, were engaged in rifling his caskets and his wardrobes. What do you think was the legend beneath? "William, the Conqueror." Such a victory! Just a moment dead and his own servants were spoiling him! The other picture represented a man lying in a rocky tomb, also dead, but the angels were keeping watch, and to that tomb, now empty, all ages and all generations are coming. He was the Conqueror, and this is the victory given unto every man that is of Christ Jesus; this is the victory, our faith, which overcometh the world!—John Watson.

JUSTIFICATION, a change of state, a new standing before God. Repentance, a change of mind, a new mind about God. Regeneration, a change of nature, a new heart from God. Conversion, a change of life, a new life for God. Adoption, a change of family, new relationship towards God. Sanctification, a change of service, separation unto God. Glorification, a new state, a new condition with God.

The Gospel of the Holy Spirit.

BY PROF. W. O. CARVER, D.D.

The book of Acts is Luke's story of the apostolic execution of the Messiah's commission to fill the earth with testimony to himself.

But it is more than this. The introduction signifies that it is a second "treatise," of which Luke's Gospel forms the "first." Now this "former treatise" "set forth in order" "the things most surely believed among us" concerning the life and work of Jesus, the Christ. But the ending of that Messianic life threw such a light on it that the Gospel is the story only of what Jesus "began both to do and to teach" up to the day of ascension. This was not the completion of his work; for, having "through the Holy Spirit" given "commandments to the apostles whom he had chosen," he "commanded them that they should not depart from Jerusalem, but wait for the promise; . . . ye shall be baptized in the Holy Spirit not many days hence. . . . ye shall receive power, after that the Holy Spirit is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." A comparison of this introduction to Acts with the closing verses of Luke's Gospel will show that in both there is the idea that the earthly life of our Lord has but laid the foundation for a continuous work to be executed by "this same Jesus" in the person and power of the Holy Spirit. Acts, viewed as the execution of the commission by the apostles, becomes the story of the extension of the Gospel in accordance with the geographical plan of the Lord, and, as such a story, it correctly bears the traditional title *Acts of Apostles*. Viewed as the fulfillment of the promise of the continuous abode of Jesus with his disciples; as the gift of power in the Holy Spirit; as the unbroken work of Jesus, present in the Spirit, it becomes the Gospel of the Holy Spirit.

The word *gospel* means *good news*, and, as applied to Jesus, it signifies the announcement that the promised, hoped-for and needed Messiah had come with his kingdom. But Jesus in his Judean life did not exhaust the promises; hopes, or needs as set forth in the Old Testament and in his own messages. Jehovah had promised his redemptive servant: I will pour my Spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up among the grass, as willows by the water courses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel (Isaiah 44:3-5). And, to cite one more promise from the prophets: Ye shall know that I am in the midst of Israel. . . . And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy. . . . And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered (Joel 2:27-32). In Christ Jesus believers came to "know" that God was "in the midst of Israel," and this immanence must in a real sense abide with and in his own. This necessity Jesus encouraged men to entertain. How could it be? Acts is the answer—the good news that the Holy Spirit has come to fulfil the ancient promise of God, renewed by Jesus; to meet the joyous hope of the disciples (cf. Luke 24:49); and to answer the need of the church in its earthly ministry. It is the story of the ascended Lord, still present and operative among men in the Holy Spirit. And so, as designating one phase, and that the most important phase, of this wonderful book, we may properly name Acts *The Gospel of the Holy Spirit*, a title in which Dr. A. T. Pierson had already anticipated the writer's studies.

It will be now in order to vindicate this title by a somewhat detailed notice of the contents of the book, not for the sake of the vindication, but for seeing the real work of the Spirit in the life recorded in Acts. We shall find the present Lord in all its pages, sometimes in the person of

an angel, sometimes in his own person, but chiefly in the person of the Holy Spirit.

1. I:1-11 is the record of the Lord's insistence on the need for, and certainty of, the Spirit's coming upon his followers. I:12-26 presents the waiting church praying and preparing for the Spirit's coming.

2. II:1-41 is the account of the definite and unmistakable fulfillment of this promise in the coming of the Spirit, and of his effects on disciples and sinners. Verses 1-8 give his manifestations; 12-36 present the amazement of the people and Peter's explanation of the wonderful manifestations. He cites the promise of the Spirit in Joel; tells of the gift of Jesus and his rejection and murder, explaining from the Psalms, and then says: This Jesus did God raise up of whom we all are witnesses. Being therefore on the right hand of God exalted, and having received of the Father "the promise of the Holy Spirit, he hath poured forth this which ye see and hear. 37-40 tell of the effect of all this on the hearers and of Peter's message to them which closes with the promise of the same Spirit to such as repent and are baptized.

3. II:42-7 recounts how the Holy Spirit wrought in the Jerusalem church the work of redemption, the constant increase in the number of the redeemed, and the fruits of the Spirit in the lives of Christians.

(1) The picture in II:41-47 does not mention the Holy Spirit for the reason that all these results have already been referred to the Spirit, viz., the "wonders and signs," "additions," spiritual power.

(2) Chapter III tells of the exercise of the Spirit's gift of healing by Peter and John, of the "wonder and amazement" of the people and of Peter's explanation. Peter especially honors the present Christ whose name has wrought the healing (16), of whom God has before spoken in the Spirit of prophecy (18, 21, 24), and who will now bless his enemies with the Spirit's seasons of refreshing in salvation (19, 26).

(3) In IV:1-31 the apostles are called before the Sanhedrin to account for their teaching. They obey the command and verify the promise of the Lord for such occasions, for "Peter, filled with the Holy Spirit, said unto them," (v. 8, cf. Luke 12:12). The entire explanation lay in the name of Jesus who has present energy here in Jerusalem (10). "Being let go they came to their own company," reported their experience, joined in a prayer which only Spirit-directed souls could pray, recognizing the Holy Spirit's past and present offices (25, 30), and received for answer a new filling of the Spirit (31).

(4) IV:32-V:16 is another interior view of the church in its progress and harmony. The apostles have the promised witnessing power (33); all share in the divine grace (34); two hypocrites seek credit for a grace not possessed and are charged with lying to the Holy Spirit (5:3) and tempting him (4:7), who is thus recognized as the active force in the church's life; the presence of the Holy Spirit is the presence of God (5) and of the Lord (7); miracle working power is present (12-16).

(5) In V:17-42 persecution arises again and the apostles are thrown into prison to be released and encouraged by an "angel of the Lord" [Jesus] (19); they cannot disobey the God commanding them (29) since they are to bear witness with "the Holy Spirit whom God hath given to them that obey him" (32). Cf. Luke 24:48L, John 15:26L.

(6) VI:1-7 tells of trouble in the church which was met by the choice of seven men "full of the Spirit and wisdom" (8) to serve as deacons, one of whom had already shown special evidence of being under the power of the Spirit (5).

(7) VI:8-VII:60 is the story of the conflict of the Spirit-filled Stephen (8) with the Hellenists, who, unable "to withstand the wisdom and the Spirit by which he spake" (10), hired witnesses to accuse him before the Sanhedrin, where "all that sat in the council. . . saw his face as it had been the face of an angel" (15). Stephen reaches the climax of his address in the charge that

his persecutors are resisting the Holy Spirit as Israel's leaders have ever done (7:51). "They were out to the heart and gnashed on him with their teeth." But he, being full of the Holy Spirit" saw Jesus standing in the glory of God in heaven (55L) and died with a prayer of Jesus on his lips (60).

"Remember My Bonds."

BY DAVID JAMES BURRELL, D. D.

Paul was a prisoner. By his right arm he was chained to a soldier of the Praetorian Guard. With the burden of the manacles upon his wrist, he could do no more than dictate these memorable letters to the churches, one of his faithful friends serving as an amanuensis. "I, Paul, with mine own hand." As he thus adds his signature to the copy of this message to the Colossian Church, the guard bends over to see the movements of his pen. What will he write? "Remember these bonds!" Could we have heard the clanking of the chains as the weighted arm dropped to his side, I think we should discover in these words a pathetic and profound significance.

It is worthy of passing notice that nearly all of St. Paul's most enduring work was wrought within prison walls; for, though in strict custody, his preaching was subject to no restraint whatever, as he says thankfully in his letter to Timothy, "The word of God is not bound." Not only was he permitted to see his familiar friends, but he was allowed to make a very chapel of his cell and invite the people generally there to listen to the word of God. He speaks of "the crowd which pressed upon him daily." It was his congregation. Though bodily confined within the walls of the Mamertine prison, his lines of influence went out through all the earth. The words of the imprisoned confessor were discussed in the Roman markets and porticoes, and, as we may believe, were carried thence to thoughtful minds in other and far distant lands. Thus he speaks of having begotten many children in his chains. He still, moreover, sustained the care of all the churches; no longer able to visit them personally, he made the "circuit," and continued his missionary journeys by means of faithful messengers. Here, among others, is Tychicus, ready to carry his letters to the Ephesian and Corinthian shores; Mark, "the faint-hearted," has returned from his backsliding, and asks at the prison door for the commands of his chief; Timothy, his "beloved son," and most devoted of all, Onesimus, the fugitive slave, are ever ready to do his bidding. So this first and only Pope, from his barred and bolted Vatican, sends forth his willing and faithful emissaries with letters bearing those words of Christian greeting, "Grace be unto you!"—the grace of our Lord and Saviour Jesus Christ—to evangelize; and proselyte the world.

In saying that Paul's grandest work was one from within prison walls, we only illustrate a general truth. Sir Walter Raleigh would never have found a place in history, were it not for his twelve years in the tower, where he gave himself up, in despair of nobler exploits, to the irksome tasks of literature. For the famous satire of Cervantes also we are indebted to his five years of dreary captivity. The Pilgrim's Progress, the book which is said to have been translated into more languages than any other except the Bible, came forth from the darkness of Bedford Jail.

The noblest element in human character is this power of rising above difficulty and assuming the mastery of one's environment. "The distinguishing mark of greatness," says Macaulay, "is to assert itself in the midst of adversity." It was in the dread silence of the Bastille that Madame Guion wrought out for herself, in communion with God, that saintliness of life and character which has made her memory "as ointment poured forth." Her soul, blessed and enriched from above, found expression in that quaint old hymn:

"Great God, at ease,
These only to please,
I sing through the length of the day;
Shut up in a cage,
Yet sheltered from rage,
O listen and smile on my lay!"

In these words of the imprisoned apostle, there is a plea for sympathy. He would not have his friends in Christ, amid the flood of their own cares and troubles, forget that he, their father in the faith, is burdened with chains. Nor is it any sign of weakness in this hero of the early church that he should so yearn for the sustaining strength and comfort of friendship. Did not our Saviour take with Him three tried and trusty friends when He entered the dark shadows of Olivet? Ah, He shrank from treading the wine-press alone. And when, from His bloody sweat of prayer, He "cometh and findeth them sleeping," what mean those tenderly reproachful words, "Could ye not watch with me one hour?" It is the only begotten Son of the Father, weary with the pains of loneliness, and pleading for the sympathy of earthly friends!—Selected.

Be Steadfast.

An even, persevering type of the Christian life is essential to religious happiness and usefulness. To be out of the way much of the time and to be vacillating between right and wrong is a very unsatisfactory state of heart and mind. Some people are in such a tangle as to their relation to the church and the world that they are in real misery. They find little comfort in their religion because there is so little of it; and they cannot enjoy the world because of the restraints of their profession and church relation.

Be steadfast in faith. Faith as a principle can be so strengthened and made a fixity in one's character as to become immovable. Men become Christians by believing; they become doubters by doubting. Our perception of truth is governed largely by our attitude toward it when presented to us. To doubt when it requires an effort and costs a struggle not to believe blunts the keener sense of perception concerning truth, and cultivates a habit of doubting. Steadfastness in faith tends to intensify our power of perception of truth, and hence makes apprehension of truth easier and removes the individual farther and farther from doubt.

Be steadfast in service. The responsibility of a definite assignment of work is a thing of vital importance to any Christian. To be continually free from such responsibility cannot but prove seriously detrimental to faith and grace in the heart. They who are pressed most by practical church work make the greatest strides toward stalwart manhood in Christ Jesus. Close observers well know that it is a hazardous thing for any man to throw off service and fall back to the inactive ranks. Many who have arbitrarily done so have soon grown cold and have lost almost all trace of interest in the welfare of the church and in their own salvation.

Inactivity in the church is not a friend to grace. Idleness brings poverty of soul as well as poverty of purse. Work! work! is the cry of the faithful. We are not saved by works, but it is doubtful whether we can be saved without service.—Evangelical Messenger.

Let a man get but one glimpse of the King in his beauty, and then the forms and shapes of things here are but the types of an invisible loveliness—types which he is content should break and fade. Let but a man feel the truth that goodness is greatness, and there is no other greatness, and then the degrading reverence with which the titled of this world bow before wealth, and the pretension with which the rich of this world profess their familiarity with title, all the pride of life, what is it to him? The love of the inward, everlasting, real, the love that is of the Father, annihilates the love of the world.—F. W. Robertson.



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AN UP-TO-DATE BIBLE.

BY T. T. EATON.

Dr. Lyman Abbott has well stated the view of a modern school of theologians in his "Life and Literature of the Ancient Hebrews" (p. 378). He says: "What we have in the Old Testament is what in scientific terms would be called the survival of the fittest; it is the word of the great leaders of a great people on the problems of religion which had such a quality that they could survive the sifting of the centuries." On the previous page he calls the Old Testament "the record of the message of Israel to the world."

This same school of theologians hold that the Bible was written between 800 B. C. and 100 (or 150) A. D. So that in the Bible we have the words of great leaders on the problems of religion for 900 years. This school regards the Bible as of great spiritual value, but as having the defects of the thinking and the beliefs of the men of the times in which it was produced.

These theologians also hold that the inspiration of the Holy Spirit has by no means been confined to those who wrote the Bible; but that in all ages he has inspired men as truly as he inspired the prophets and apostles. It is insisted that God's voice has not been hushed through these 1800 years, but that he has spoken to men in all ages, and that he still speaks to them.

If these things be true, it necessarily follows that we ought not to be dependent for our Bible on men that lived between 800 B. C. and 100 A. D. Surely in all these 1800 years with the wonderful progress man has made along all lines, with the correction of so many crude and erroneous ideas held in the long ago, surely a better Bible can be gathered from the words of great leaders about the problems of religion, during the past 1800 years, than was gathered for the 900 years previous. The inspired thought of to-day cannot but be free from the defects of the thinking and the belief of the times in which the Bible was prepared. To admit that the thoughts of the leaders in regard to religion between B. C. 800 and A. D. 100 are superior to the thoughts of the leaders in these last days is to surrender the whole case of this modern school of theologians. And just as editors and redactors gathered (according to this modern theory) the good things about religion in the literature of their times, so as to give the world our Bible; so let this modern school furnish some editors and redactors who will gather the good things about religion in modern literature, and give us a Bible that shall be up to date. This new Bible ought to be as much better than the one we now use, as our times are more enlightened than the times of the prophets and apostles.

While myself holding to the old view of the exclusive inspiration and authority of the Bible, I yet would be very glad to see the up-to-date Bible, and I believe it is incumbent on the theologians of this new school to furnish such a Bible to the world, so that it may be compared with the Bible of our fathers, and that the theory of modern inspiration may be put to a scientific test. When we are asked to believe that God inspires men today as truly as he inspired the men of old who wrote the Scriptures, we certainly have a right to ask that samples of the modern inspiration be furnished us.

College. I am afraid if he is relying upon this money being sent up "dry so," he will never get us into "Gadsden"—Gadsden, because of a little incident he told at Brewton, being the figurative soul to the endowment race. Dr. Dawson is chairman of the Endowment Committee, and I think the state, if properly appealed to, will come up as certainly and successfully as Georgia and Virginia. For one, I would not, bother about the agent's salary. An agent who cannot collect his salary, and that without detriment to the general cause, is not worth having.

We have four good churches in Alabama still without pastors—Selma, La Fayette, Union Springs and Greenville. There has been some talk of getting Bro. Hubbard to return to Selma, but I do not know that that will happen. Selma is so important, with its new church building to cost \$25,000, that it is said she will ask Georgia not for one, or one dozen preachers, but a "Gross" to come and serve her.

I live in the garden spot of Alabama, the "Third department," upon a high bluff, while the noble Ochalabuhue roll in splendor at our feet. From this high vantage ground it is pleasant to take a survey of the field and to see how the brethren are prospering everywhere: Cox at Mobile, Stasely and Provence at Montgomery, Dickinson and Davidson at Birmingham, Foster at Anniston, Parser at Oelika, Callaway at Talladega, Kramer at Brewton, Oatts at Fort Deposit, Thompson at Bessemer, Hagood at Clayton, White at Dothan, Crumpton at Abbeville, Lawrence at Andalusia, Hall at Florence, Quisenberry at Decatur, and so on, all of whom are doing finely. And then I look over the river into Georgia and see the "sacramental part of God's elect" everywhere going forth conquering and to conquer.

M. B. WHARTON.

I remember the morning on which I came out of my room after I had first trusted Christ. I thought the old sun shone a good deal brighter than it ever had before—I thought that it was just smiling upon me. As I walked out upon Boston Common and heard the birds singing in the trees, I thought they were all singing a song to me. Do you know, I fell in love with the birds! I had never cared for them before. It seemed to me that now I was in love with all creation. I had not a bitter feeling against any man. I was ready to take all men to my heart.

LETTER FROM ALABAMA.

Many things in Alabama might be written about, but I will confine myself to a very few topics. The first is the *Alabama Baptist*. This paper has been bought out and merged into the new *Southern Baptist*, published at Birmingham by Rev. Frank Wilkerson. The people part with Major John G. Harris, the late editor of the *Baptist*, and for twenty years owner of it, with sincere regret. He is a noble, genial, kind-hearted Christian gentleman. He loved the work in which he was engaged, and had he been a younger man I have no idea he would have parted with his property. Bro. Barnett is a young, dashing, gifted worker whose I know will be helped to obtain in the First Baptist church, Atlanta, Ga. He is a native of this place (Eufaula, Ala.) and belongs to a number one Methodist family—a family noted for their piety and intelligence. Bro. Barnett's father, Dr. Barnett, was a close friend of mine when I was here thirty years ago. He lived right across the street from my church. He was a leading merchant and local Methodist preacher. Here Frank grew up to young manhood, and afterwards led a high social life and went traveling abroad for the work of the ministry, having previously united with the Baptist church, whose doctrines he thought more conformable to the New Testament than those in which he had been brought up. He has filled pastorates at Washington, Tenn., Forsyth and Jacksonville, Ga., and is regarded as an attractive preacher and fine business man. He proposes to publish a pictorial or rather illustrated Baptist weekly, and his first issue speaks well for his enterprise. He will have Rev. E. M. Provence on his staff, living and keeping open an office in Montgomery, the late home of the paper.

Dr. Provence is a good writer. The *Index* calls him the wielder of a nigger. This was in allusion to an article he wrote in the *Index* of this week criticizing Dr. Broughton for his "Tabernacle creed." Broughton will be apt "to come back at him," and if so there will doubtless be some hair-pulling. If not it will be to because Broughton hasn't long hair and Provence long fingers.

We are all waiting on Rev. L. O. Dawson's making that trip to Gadsden. He is waiting till a new contract shall be raised to pay the salary of the agent before attempting a \$50,000 (Rockefeller) endowment for Howard

WHAT A SAMPLE BOTTLE OF SWAMP-ROOT DID

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

W. F. Lohnes, a prominent business man of Springfield, Ohio, writes the following strong endorsement of the great kidney remedy, Swamp-Root, to the editor of the Springfield, Ohio, Republic:

Springfield, Ohio, Feb. 21st, 1901.
"Having heard that you could procure a sample bottle of Swamp-Root, free by mail, I wrote to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle and it was promptly sent. I was so pleased after trying the sample bottle that I sent to the drug store and procured a supply. I have used Swamp-Root regularly for some time and consider it unsurpassed as a remedy for torpid liver, loss of appetite and general derangement of the digestive functions. I think my trouble was due to too close confinement to my business. I can recommend it highly for all liver and kidney complaints. I am not in the habit of ordering any medicine, but in this case I cannot speak too much in praise of what Swamp-Root has done for me."

ease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, *fatal results are sure to follow.*

We often see a friend, a relative, or an acquaintance apparently well, but in a few days we may be grieved to learn of their severe illness, or sudden death, caused by that fatal type of kidney trouble—Bright's Disease.



W. F. LOHNES.

W. F. Lohnes.

The mild and extraordinary effect of the world-famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other dis-

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

You may have a sample bottle of this wonderful remedy, Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp-Root and containing many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives to the great curative properties of Swamp-Root. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in the Louisville *WESTERN RECORDER*.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y.

that we may compare them with the writings of Isaiah, John and Paul

Moreover, according to the view of the modern school of theologians, a better Bible can be furnished now than was possible 1800 and more years ago. And can any one imagine a good reason why it should not be furnished? Ought not the world to have the best Bible possible? May we not hope that this new school of theologians will give us an up-to-date Bible?—The Watchman.

DEAR RECORDER:

While it has been my privilege to receive the great benefits of your weekly visits in another state (Texas), this week's paper is the first issue I have read in "Old Kentucky" for several years. Surely words of praise and commendation are fitly spoken as they appear in your columns all along.

The preacher boys here (Russellville) in Bethel College are very close readers of the *RECORDER*. It is with much pride and enthusiasm they make mention of the fact.

The *RECORDER* came to our home when I was quite a boy, so I feel, and must realize, I am just speaking of an old friend of our family every time I speak words of praise for it.

The meeting of the present editor of the *RECORDER*, Dr. T. T. Eaton, in Louisville, Feb. 4th, was a source of great pleasure and satisfaction to the writer. In this connection, I will say it

was extremely gratifying and pleasant to me to meet with Dr. W. P. Harvey of the Baptist Book Concern again, while in Louisville the 4th. May the Lord bless these brethren and *RECORDER* more and more.

BLACKSTONE TAYLOR.

Paris, Tenn.

The truth is—for preaching you want general culture rather than special culture. Great refinement, extreme accuracy are useless in what must be in its essence an appeal to the feelings. However one may argue in a sermon, it must all center itself in the closing appeal to religious feeling. And the force of this appeal can only come from a power of sympathy—the one power lacking in "dons," and weaker in men, I think, as they grow into some special subject of study. The croquet you despise, the cricket, the frank mingling with all the joys and sorrows of men and women about them—this is the real training of the preacher.—From the letters of John R. Greep.

Fast Service to Florida.

The "Florida Special" leaves Louisville via the Southern Railway 1:25 p. m.; arrives at Jacksonville 8:30 p. m. next day. Meticulous observation sleepers through without change. Dining cars en route. The Florida Limited leaves 9 a. m.; arrives at Jacksonville 5:30 p. m. next day. Close connections for later or Florida points. Finest routes in the South and only line running sleepers Louisville to Florida without change. Address U. H. Hungerford, D. P. A. Southern Railway, 200 Fourth Avenue, Louisville, Ky.

The blessing of the Lord, it maketh rich, and he addeth no sorrow with it.—The Bible.

TWO WORLDS' PLAN OF PARK.

BY HUGH F. OLIVER.

[A true picture of David Henry Smith, deacon of the Georgetown (B. C.) Baptist church, brother of Thomas F. Smith, deacon of Citadel Square Baptist church, Charleston, S. C. "Faithful found among the faithless only he," a staunch Baptist for forty years, in the midst of High Church Episcopalians.]

Never aching heart he brake
Nor ungentle word he spake;
Firm his lip but soft his eye,
Blessed he 'en the passer-by.

Sons and daughters gently grew,
Like the Christly sire they knew;
Neighbors, too, when 'he was seen,
Felt and said, "The Nazarene!"

Smiling, made he strong the good,
Frowning, evil awe-struck stood;
Every road his feet dear trod,
Walked with him the Son of God.

Gone his form but not his fame,
Thou, O man, mayst be the same,
Loving and beloved, till death
Give thee, too, divinest breath.

Love to live, and live to love,
Blessing here and blest above!
Heaven to earth doth fondest bend,
Where a life with love doth blend.

Grave for him the world hath not,
But a measured, hallowed spot,
Where the placid waters flow,
Where the breezes whisper low.

OUR PULPIT.

FAITH'S FIRM RESOLVE.

BY G. H. SPURGEON.

I will go in the strength of the Lord God; I will make mention of thy righteousness, even of things only.—Psalms 71:16.

This is a Psalm of David's old age, and we will carefully notice the characteristic feature of it. It is not addressed to men concerning God, but it is addressed to God himself, for he was David's dearest friend. Our psalms and hymns are not for man's criticism, but for the Lord's acceptance.

This is the tenor of the psalm: he has been with his God, and he is now ready for anything. This grand old man, in his later days, is exposed to enemies quite as fierce as those which he had to encounter in his earlier times; but instead of gathering his friends together, and conversing with them, and seeking their counsel, he gets quite alone and begins to cry, "In thee, O Lord, do I put my trust; let me never be put to confusion." Trusting alone in God makes us grandly independent towards men. The man of God shuts to the door; he realizes that the Lord is in the chamber with him, and he speaks to him, saying, "Be thou my strong habitation, whereto I may continually resort; thou hast given commandment to save me; for thou art my rock and my fortress." He pours out his heart before God, and pleads with him, "Cast me not off in the time of old age; forsake me not when my strength faileth. O God, be not far from me: O my God, make haste for my help." It is a delightful sight; there are two in the room, though you can only see one with the natural eye, the man whom you can see discerns another, a great and glorious one, and he talks with him "as a man talketh with his friend."

Is this a fancy picture to you, my brother, my sister? Is this merely a sketch of something which happened ages ago? Have you not often been one in that scene? I know that I have been there, and I trust that it has been so with you. These are the choicest joys we know—these

lone communings with Jehovah, our God. That room where we are alone with God is the nearest to heaven of any place between here and Paradise. I wish that we oftener enjoyed communion with closed doors. We might. Why do we not? Whatever we gain by occupying our time otherwise, can, at the best, be only compared to silver; but this is the golden way of spending hours. When we are with God we have the All-in-all for company, and he fills our minds better than a thousand finite beings could do. The Lord our God has filled our heart, and filled our room, and filled the universe for us, and we are overflowing with blessedness.

It is good to come here and mingle with God's people in public worship. As my well-beloved brother, Mr. Williams, said in prayer just now; many a Thursday night have the saints of God come in here burdened, and they have gone away lightened, for God has met with them. Our Thursday nights are little Sabbaths in the middle of the week; halting places between the Sundays; oases in the desert of our toil. But there is something closer, and less likely to be a mere form, in our private meetings with God. I pray you make many secret appointments with your Lord, and keep them. Have many trying places, where you and your Well-beloved meet. Certain I am that it will be imperative upon you to meet him, whenever you are in sore trouble; your sense of need will drive you to it. I do not know that Jacob ever spent a whole night with God till he was about to meet his brother Esau, and was in great fear that he would smite the mother with the children. Then it was that he said—

With thee all night I mean to stay,
And wrestle till the break of day.

I warrant you, Jacob was a greater gainer by that fight than if he had never heard a whisper of opposition. It was well for him that he had an Esau, with armed men, to drive him to his God. He could say afterwards, "It was good for me to have been afflicted." Anything that brings us into close fellowship with God, however evil in itself, works for us the grandest form of good. Now, if there are any here very much like David; if they are growing aged; and if, being aged, they are also surrounded by slander, persecution and reproach, let them see what David did. If they are met by great difficulties, and even by malicious adversaries, let them go where David went. Go and sit before the Lord and pour out your heart before him. I think I see David sitting there, naturally full of sorrow; an old man, compassed with infirmities, and, at the same time, bowed down with troubles; and there he is rejoicing in the faithful God, of whom he says, "O God, thou hast taught me from my youth; and hitherto have I declared thy wondrous works. Now also when I am old and grey-headed, O God, forsake me not; until I have showed thy strength unto this generation, and thy power to every one that is to come." He has realized the presence of his God in secret and his troubles are laid before God in prayer. Gradually they subside. He began to speak very hopefully; now he rises from hope to a joyful confidence. The old man goes on talking there, as some would say, "to himself;" but we know better: he was conversing with his God, and before that hallowed interview is over he has reached such a happy state of mind that he says, "My lips

shall greatly rejoice when I sing unto thee."

I. Now, here is, first, his resolve. "I will go," saith he. It is my impression that David meant, "I will go to warfare." He was a man of war from his youth up; and, of course, after many years of fighting, which is by no means pleasant work, and after many serious risks, it might naturally suggest itself to the aged man that he had better quit the tented field. Yet the old man would go. In fact, he went to battle so long that one day, in the midst of the fight, he fainted, and then his people insisted upon it that he should not go any more, for they saw that it would be out of all character to let the old man expose himself to certain death. Did they not say to him, "Thou art worth ten thousand of us?" If he were to fall the very light of Israel would be quenched. But there was "fight" in the old lion till the very last. The same spirit that made him go as a boy to fight with Goliath still burned in him when he became an old man, and he still said, "I will go." When he could not literally go to any physical conflict, you can see that, to the end, he fought for God and for truth, by his laws, his government, his influence and his prayers. When he could not do one thing he did another. His enemies that gathered about him to destroy him, found that they had a very difficult task before them, for it was not true, though they said it, that the Lord was no longer on his side. They told a lie when they uttered that cruel taunt, "God has forsaken him." And they proposed more than they could carry out when they said, "Persecute and take him, for there is none to deliver him." David turned a bold front towards them to the very last, setting his face like a flint, resolving that he would administer justice and maintain the cause of God in Israel, as long as he lived.

Well, dear friends, you are not called to be soldiers in the literal sense—the most of you, at any rate—but you are called to be soldiers of the cross. These are

COFFEE EYES.

To illustrate how coffee can affect the eyes the words of a lady in Woodland, Ia., are quoted:

"I was brought up to believe that tea was injurious but was allowed to drink coffee from childhood. Ever since I can remember I have been subject to severe attacks of headache, otherwise my health was pretty good until a short time ago my eyes became affected; they ached and pained me continually and were often badly inflamed. I also had queer, daisy feelings in my head almost continually.

One time we were obliged to do without milk or cream for a few weeks, and not relishing my coffee clear I left it off use. In a short time I was surprised to find my eyes greatly improved, and I felt better in every way, still I did not mistrust the coffee, and began its use as soon as we got cream again. Within a few days my eyes were worse than ever. Then I resolved to quit coffee absolutely and take up Postum. This I did and my eyes quickly recovered.

My experience shows that while coffee caused headache and eye trouble Postum Food Coffee does not produce any bad effects whatever and is greatly strengthening and nourishing." Name given by Postum Co., Battle Creek, Mich.

fighting times, and no one must back out of the conflict. Be not cowardly, be not neutral. Show your colors, and fear no opposition. Every day wear the red cross on your arm, by avowing your faith in the stoning blood. Still have a good word for Christ and the old, old gospel. Be not ashamed of the doctrines of grace nor of those who make a stand for them. Still "contend earnestly for the faith once for all delivered to the saints," and still say—I will go in the strength of the Lord God, to make mention of his righteousness, and of it only.

Let us cheerfully use this text whenever any service is proposed to us. A young man has been asked to preach at a small cottage meeting. He has been hesitating during the last two or three days whether he shall go or not. I want him to feel that if this is a work in which he can glorify God, he should say, "I will go in the strength of the Lord God." There is a sister here who has been invited to take a class of young women. She thinks that she is hardly fitted for the Bible class proposed to her; and yet she is the only person available, and evidently the finger of God points to her. I want her to say, with David, "I will go in the strength of the Lord." Have you rendered no service to your Saviour? Have I the unhappiness to be addressing some member of a church who has really done nothing for the Redeemer? Do you understand what the gospel is? Do you know what its effect upon the heart is? If so, how can you remain idle? I do not understand you, or your religion. A man who is saved—who is saved—who has no longer to live with a view to his own salvation, but is saved—what can he do but feel, "Bought with thy blood, my gracious Lord, I belong to thee, and new I must spend all my days in serving thee?" It is an instinct of the Christian life to wish to be doing something to glorify God and to save the souls of others. If you have not that instinct, I should question whether you are really born of God at all. Can hard hearts have been renewed? Will the Lord own sluggards as his children? Did the heavenly husbandman really plant an utterly barren tree? Be it so, that hitherto you have done nothing. May the Holy Spirit at once awaken you, and may you say before you leave this tabernacle: "I will go in the strength of the Lord God: I will make mention of thy righteousness!"

We have also before us a man who will go to suffering with holy resignation. A sister, just now, sent a letter asking us to pray for her while she undergoes an operation. May the Lord sustain her: It is a prayer we often have to put up in this large congregation for some of the very dearest and best amongst us. Dear friends, the text is for you with regard to the suffering you have to encounter: may you go forward to it without fear! Some of us have to take turns at the two forms of appointed exercise: we are sometimes serving, sometimes suffering; and occasionally we carry a pair of panners, and both work and suffer. The Lord will be with us under every form of trial: he will sustain us under personal pain, or bereavement, or business care, or orcal persecution. Therefore, believe, do not linger, but say, "I will go, I will go."

Beloved, may it be so when we come to die: in a short time, unless the Lord shall come, you and I will have to go upstairs and

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gather up our feet in the bed; and die, our fathers' God to meet! Well, if it should happen to be some disease which gives us warning and opportunity to think beforehand, we will go onward, with death in full view, without any trepidation, in the strength of the Lord. Some of us know what it is to lie for days and weeks, looking into eternity, till our eyes have been able to gaze steadily on death and all the future, and we have grown so used to the prospect, and so peaceful in reference to it, that we have almost been sorry to come back again to life and its trials and sins. When we were so prepared, and even so jubilant in the prospect of passing into the world of spirits, we almost reluctantly turned our face earthward again. When the time does actually arrive, our God will give us grace to say, "I will go: I will go. My Lord has called me over the river and I will go. I hear his sweet and mighty voice saying, 'Arise, my love, my fair one, and come away!' I answer to it gladly, My Master, I will come." I will go in the strength of the Lord God. Perhaps I have said enough upon this point. May we be ready to march when the trumpet sounds. Without fear or question may we say at once, "Where he leads me I will follow."

II. Now, secondly, notice his reliance. He is ready to go, but he tells us how—"I will go in the strength of the Lord God."

David means that he would go relying upon a strength which did not alter. The source from which we draw our strength, dear friends, is as full of omnipotence as when David drew from it—certainly as full as when we went to it in our younger days. Our own strength is much less as our years increase; but it is not so with the Lord strong and mighty. Where we could have traversed a county, we now weary with a mile. Old men find that they cannot do what they once did; but God can do all things evermore. Our own strength is a cistern soon drained dry; but we need not thirst, for we can tap the great "deep that lieth under." Our faith knows how to bore an Artesian well, when surface water fails. Let us bore deep, and then the stream will flow in summer and in winter, never frozen, never parched; and we may be always "strong in the Lord and in the power of his might." So David means that he would go in the all-sufficiency and the immutable power of the Most High.

He felt that he would go, also, in a power which sanctified his going. "I will go in the strength of the Lord God." Where will a man go in that strength? To the theatre? Verily, it is a sort of constructive blasphemy to imagine a Christian's going there in the strength of the Lord. Will he enter upon a speculation in which he will, in all probability, rob other people if he succeeds, and injure others if he is disappointed? No, not in the strength of the Lord God. There are a thousand things that a man could not think of doing in the strength of the Lord God; and yet professing men venture upon them, to their sin and shame. In the strength of the devil a man might attempt many of the doubtful enterprises and amusements of modern professors; but in the strength of the Lord God—no. It was profanity to talk of it. Do you see what a limit this puts upon a Christian's action? And yet it is no limit which in the least restricts his gracious liberty. It is such a

boundary as he himself would set up. You are strong to do what you ought to do; and it is only what you ought to do that you would wish to attempt in the strength of the Lord God. You are weak if you transgress; for the strength is gone from you when you attempt to do what would dishonour God. And is not this as it should be? Is it not just as you wish it to be? Come, beloved, you see that not only did David get strength, but he obtained holiness also from the Lord his God; for, if he would go in the holy strength of the most holy God, he could not go amiss.

Again, in this text, I notice that he is confident as to the sufficiency and adaptation of God's strength to every trial or work to which he might be called; for the Hebrew, being plural, hints at this, "I will go in the strength of the Lord God." If I shall require mental vigour, God can give it me. If I shall want physical strength, he can give it me. If I shall need spiritual power, he can give it me. If the particular demand is a clear sight, that I may detect and baffle the cunning of the enemy, he can give it me. If I require courage and quick resolve, he can give them me. If my special need be firmness of mind in the day of temptation, he can give it me. If it be a patient temper, he can give it me. Nothing is wanted by a believer, but that which the strength of God supplies when it is needed. As our days our strength shall be. We shall find the supply always equal to the demand.

Says one, "Mine is a miserable family trouble. I seem to get no help." Well, go in the strength of the Lord God. That is the right way to go. If you have nobody else to help you, go in his strength. I told you of a good woman who was speaking about Mr. Hudson Taylor years ago. She said, "Poor Mr. Hudson Taylor! I do not think that he can depend upon any of the missionary societies to help him. He has nobody to trust but God." She said it in that kind of style, too—"nobody to trust to but God." And whom do you want to trust to but God? It is a glorious thing to get all the dog-shores knocked away, that the ship may be launched from the stocks, and may float upon the great ocean. We are apt to be hampered by friends. They stand between us and the Lord. I know I have been so hampered; but I am finding deliverance from these poor creature confidences in a very painful but effective manner. I have lost a great many on whose fidelity I thought I could depend; but since I depend on the Lord all the more, I am a gainer by ungrateful desertions. "Oh," say you, "do not talk like that." I speak the words of soberness. It is a mercy to be saved from our friends. I believe that oftentimes our trust in friends makes us live like frequenters of lodging-houses, who seek together in a miserable old shanty. When our friends are gone, and thus the shanty comes down, what then? Why, we go off to a palace. We live at once in the palace of assurance, with God, resting in him alone. Oh, it is a poor life—the life that de-

pends upon things seen! It is a poor life that is buttressed and shored up by this and that; but that is the best life which dwells under God's unpillared sky, and has no fear that the cerulean arch will fall. As the heavens stand unshored and unsupported, save by the word of God, so stands the man of God. Remember how Luther realized this; and when they said that Duke George would oppose him, he said, "If it rained Duke George, I would not care, so long as God is with me."

III. Now I have only a minute to speak upon the last point. I will save that for another time, I think. David informs us as to his message: "I will make mention of thy righteousness, even of thine only." The only testimony that he was going to bear for the rest of his life would be a testimony to the righteousness of the Lord God. Here was enough work for a lifetime, and here was a man who was at home in the work.

I cannot go into it. Therefore I say this: Bear your testimony to the righteousness of God in providence. Stand to it; that the Lord never does wrong. He is never mistaken; but whatever he ordains is, and must be, unquestionably right. Bear witness, next, to his righteousness in salvation; that he does not save without an atonement; that he does not put away sin without being strictly just; that he does by no means spare the guilty, but has laid on Christ that which was due to human sin, that he might be "just and the justifier of him that believeth." Go on, then, to tell everybody that the righteousness which saves you is the righteousness of God, not your own righteousness. There is no such thing as human righteousness: the two words make up a contradiction. Any righteousness that you could gain by your own works would be filthy rags at the best; and filthy rags are not righteousness. We have no personal merit, but we are justified by imputed righteousness. Make mention of the righteousness of Christ, which covers you from head to foot.

Declare the righteousness of God as to a future state. Declare that whatever Scripture speaks of the ungodly is true, and that God is righteous in it. Never mind the cavils and invectives of this present age; God's character can never be harmed by these dreamers. Stand you by your God, and you may rest assured that time shall never change the essential truth that he is a holy and a righteous God, and will justify his ways to men.

But the time has gone, so I have only to say this: there is no other righteousness worth talking about; but if you will mention the righteousness of God, you will do much good. Make mention of the righteousness of God to convince men of their unrighteousness. Talk of it to win their admiration for the Lord Jesus. Oh, that everybody in this place knew how righteous the Lord Jesus was, not only in life, but in nature! Talk of the righteousness of God to show men the way of salvation. Tell them how the Lord laid help upon Christ, and that, while he is infinitely gracious, he is infinitely just. Then go on to point convinced sinners to where righteousness is to be had. He that believeth in the Lord Jesus shall find him made of God wisdom and righteousness.

Tax Laws will destroy the house of the proud.—The Bible.

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BALTIMORE, Md., March 10, 1901.
Gentlemen: Being entirely cured of deafness, thanks to your treatment, I will now give you a full history of my case, to be used at your discretion.
About five years ago my right ear began to ring, and this kept on getting worse, until I lost my hearing in this ear entirely.
I underwent a treatment for catarrh, for three months, without any success, consulted a number of physicians, among others, the most eminent ear specialist of this city, who told me that only an operation could help me, and even that only temporarily, that the head noises would then cease, but the hearing in the affected ear would be lost forever.
I then saw your advertisement, accidentally in a New York paper, and ordered your treatment. After I had used it only a few days according to your directions, the ringing ceased, and to-day, after five weeks, my hearing in the diseased ear has been entirely restored. I thank you heartily and beg to remain
Very truly yours,
F. A. WERMAN, 730 S. Broadway, Baltimore, Md.

Our treatment does not interfere with your usual occupation.
Examination and advice free. **YOU CAN CURE YOURSELF AT HOME** at a nominal cost.
INTERNATIONAL AURAL CLINIC, 596 LA SALLE AVE., CHICAGO, ILL.

PAY ONE PROFIT—SAVE TWO.
By our Manufacturers' One Profit selling system you can buy Vehicles and Harness direct of us and save the Jobbers' and Retailers' profits. Freight? Yes, you pay the freight, but so does the dealer. If he pays it he charges you a profit on freight also. (By you see?)

\$45.90 FULL LEATHER TOP BUGGY
LEATHER BOOT and BACK CURTAIN, Low

CANOPY TOP SURREY, \$59.65
Full Fenders, Oil Burning Lamps, Spring Cushions, Full Size Axles, Eel Iron Springs, Fine Finish, Every Vehicle Guaranteed Two Years. Our Complete FREE Vehicle and Harness Catalogue gives full descriptions of these and many other styles. Write for it today.
SUTCLIFFE & CO., Louisville, Ky.

Everything for the Garden
Is the title of our New Catalogue for 1902—the most superb and instructive horticultural publication of the day. 190 pages 700 engravings—4 superb colored plates of vegetables and flowers.

To give this Catalogue the largest possible distribution, we make the following liberal offer:

Every Empty Envelope
Counts as Cash.

To every one who will state where this advertisement was seen, and who incloses 10 cents in stamps, we will mail the Catalogue, and also send free of charge, our famous 50-Cent "Henderson" Collection of seeds containing one packet each of Sweet Peas, Giant Peas, Pinks, Mammoth Flowering Asparagus, Giant Corn, New York Lettuce, Freedom Tomatoes, and White Flower Cabbages, in a coupon envelope, which when emptied and returned will be accepted as a 25-cent cash payment on any order of goods selected from Catalogue to the amount of \$1.00 and upward.

PETER HENDERSON & CO.,
35 & 37 Cortlandt Street, New York.

A Strong Woman

Iowa City, Iowa, Aug. 15, 1900.
My wife was sick for three years. We tried everything without relief and spent much money. My wife tried Wine of Cardui and four bottles cured her. She took two more bottles, knowing she would have to work hard during the hay harvest. She attended to all her household duties and looked as well as usual. For nearly she was weak and tired and could hardly get about, but since she has been taking Wine of Cardui she feels better and stronger than when 20 years of age. JOB A. KRISHNAPUR.

Mrs. Eisenhafer had tried everything during her three years sickness and had spent considerable money. She was weak and could hardly get about for three years before she took

WINE OF CARDUI

Now, after taking the Wine of Cardui, she can work with her husband in the hay field. That is hard work, but it is not as injurious to a woman's health as labor in stores, factories and offices where thousands of girls are clearly confined year after year. With the aid of Wine of Cardui a woman can do any reasonable work and enjoy good health. The health that Wine of Cardui brings makes a woman vigorous in body and mind. Freed from those terrible devastating pains a woman grows well and strong naturally. Wine of Cardui regulates the disordered functions and cures leucopis uteri and dragging periodical pains in the head and back caused by standing or sitting a long time in the same position. Theford's Black-Draught puts the bowels, stomach, liver, kidneys and blood in proper shape. Greatly increased strength and endurance is the natural result. Most cases are cured quickly. All Druggists sell \$1.00 bottles of Wine of Cardui and 25-cent packages of Theford's Black-Draught.

For address and literature, address, giving address, "The Ladies' Advisory Department," The Chattanooga Medicine Company, Chattanooga, Tenn.

Please Mention the Western Recorder when answering any advertisements.

FREE.

For the purpose of introducing my new book, "The Christian's Liberty," I will send it free of charge to any person who writes me and asks for it. The book is a full and complete treatise on the subject of Christian liberty, and is a most valuable work. It is a full and complete treatise on the subject of Christian liberty, and is a most valuable work. It is a full and complete treatise on the subject of Christian liberty, and is a most valuable work.

Send FREE to C. O. F. International, 1000 N. 1st St., St. Paul, Minn.

EDITORIAL

ADDITIONAL POINTS.

When we learned through Dr. Henry D. Kerfoot that the editor of the New York Evening Post said he got his information for that offensive article from a man who got it from one who said he was a trustee of the Seminary, we wrote to the New York editor asking whether the name of that alleged trustee was on the list of trustees sent him. The editor had previously stated that his informant's name was not on that list, and we published this fact as exonerating the trustee. But this appearance of a middle man between the editor and the author of the information, modified previous statements and altered the situation.

In answer to our last letter the editor wrote: "The list which you send does not include the name of the informant or of the alleged trustee. Your statement, then, that the author of the information is not on the list is entirely correct."

This puts us back where we were before, except it shows that the guilty man made use of a middleman between himself and the editor, probably hoping to make it more difficult to determine his identity when the storm of indignation should arise. The New York editor, however, persists in his refusal to give the name. Since this editor was thus grossly imposed upon, we do not think (and we have so told him) that he is under the slightest obligation to shield the "author of the information."

EXCITEMENT IN RICHMOND.

The Richmond (Va.) Times came out last week with a long article with flaming headlines: "A Great Stir in Church Circles," "Supposed Attack Upon Dr. Whitsett," "Made By Baptist Minister," "Who is Editor of a Louisville Paper," &c., &c., &c. In the article we find such statements as these:

Dr. Whitsett's friends assert that Dr. Eaton, through the columns of his paper, has made statements calculated to damage the Richmond minister. Not that any specific reference is made of Dr. Whitsett in connection with the matter—merely that Dr. Eaton cited certain "arrows," which he said pointed to the guilty person and his whereabouts, and that the public at large believe the Louisville editor had Dr. Whitsett in mind when he wrote the article. It is further stated that when asked to deny that he referred to Dr. Whitsett, Dr. Eaton practically declined to do so.

To state that Dr. Whitsett's friends are indignant, is to put it mildly. Letters have been sent to Dr. Eaton from many points, including Richmond. It is reported that there are other things beyond which will develop at a later date.

The Richmond Dispatch also had an article, shorter and with less flaming headlines—"Aimed At Whitsett," &c., but in the main to the same effect. The Dispatch interviewed Drs. C. H. Ryland and W. E. Hatcher, and tried to interview Dr. Whitsett, but he declined. Dr. Ryland is quoted, among other things, as saying: "Dr. Eaton had no right to question members of the board or to cast reflections upon them." Dr. Hatcher is quoted as saying:

Dr. Eaton's attempt to secure from me a delivery concerning the article in the New York Evening Post did not command my respect, and was treated with silence.

Also—

I should have nothing to say, even to my own people, at this time, but for the manifest attempt of Dr. Eaton

to cast a reproach upon the name of William H. Whitsett, LL.D., of Richmond College.

Dr. Whitsett is enshrined in the hearts of thousands and thousands of the choicest people in every section of our country. He is a most accomplished gentleman, an eminent scholar, a distinguished teacher, and I am sure he will not suffer in the good opinion of the Virginia people on account of the ruthless hostility of one who seems to have reasons of his own for speaking ill of him.

Beside all this, friends have sent us clippings from papers in other cities (Baltimore, Norfolk, &c.,) containing a special telegram from Richmond, which contains the following:

The famous "Whitsett controversy" of some years ago, which stirred the entire Baptist denomination, seems to have been revived in a different form, and the Baptists here are in a fever of excitement.

Dr. Eaton has intimated strongly in his paper that Dr. Whitsett is responsible for the article (i. e., the N. Y. Evening Post article.—ED.) and this intimation has raised a storm which may be far-reaching.

Well! Well! Well! Here is richness. We received one private letter from Richmond, asking if we did not intend to designate Dr. Whitsett in our editorial of Jan. 23. We also received one letter from a brother in another state, who said he had heard from Richmond that such was the intended designation. This is the sum total of letters received on the subject up to the present writing. The Richmond Times also said: "It is stated that when asked if this was not his purpose, he [Eaton.—ED.] would not deny it."

Now the only two letters received were promptly answered with the statement that we did not intend to designate anybody. We simply stated the facts, leaving our readers to draw their own inferences, for which they alone are responsible.

CRUEL TO DR. WHITSETT.

We regard the action of these Richmond friends as cruel to Dr. Whitsett. Assuming him to be innocent, one of two things follows: either the facts stated in our editorial of Jan. 23 are not correct, or else they do not point to Dr. Whitsett. These friends do not deny a single one of these facts, and yet they say those facts designate Dr. Whitsett. They thus, in effect, charge him with being the guilty man. Let it be remembered that this charge does not come from the Recorder, but from these Richmond friends, who wax so indignant at the charge which they themselves bring. Several other names have been privately mentioned to us, each as certainly the one intended to be designated by that editorial, but the friends of these parties have not rushed indignantly into the secular papers on the subject, and so these parties are spared what has been brought upon Dr. Whitsett. Surely if ever a man needed to pray to be delivered from his friends, that man is Dr. Whitsett.

TWO FAILURES.

At first the attempt was made to shield the guilty party by assailing the Recorder for publishing what was claimed as harrowing to the feelings of Dr. Kerfoot's family and friends. This attempt failed signally, because the family and friends heartily thanked us for what we had done. Now the attempt is made to revive the Whitsett issue, and to rally those who supported him in the late controversy. This, too, will fail. Among those who strongly condemned that dastardly article, in our columns, were some of the staunchest supporters of Dr. Whitsett in the

controversy. As Dr. B. F. Riley says, the call will be in vain to rally Dr. W.'s friends to protect the author of that dastardly New York Evening Post article. This attempt shows the desperate straits to which those who oppose the Recorder's investigations are reduced.

WILL NAME HIM, WHEN KNOWN.

We have intended no designation of any individual in what we have said. We have given the facts as we have gotten hold of them, and our readers can draw their own inferences, and they may be assured that so soon as we learn certainly who is the guilty man we will name him in capital letters. And if we find there are more than one, we will also name them thus. We are after the facts, whoever may be implicated. We believe in "freedom of investigation."

UNWARRANTED.

Dr. Hatcher's charging us with speaking "ill" of Dr. Whitsett, is utterly without foundation. We challenge Dr. Hatcher to cite any such "ill" we have spoken.

WHY? WHY? WHY?

Why should these Richmond brethren oppose the uncovering of the guilty man? Why? Why? Why? The best way to save innocent parties from suspicion in this matter, is to uncover the guilty. Now we call upon these Richmond brethren to join in a call upon the editor of the New York Evening Post to give the name of the guilty. Will they do this? If not, why not? The author of that dastardly Post article sought to reopen the late controversy, and we are sorry to see any of our brethren falling in line with such a purpose. Why should they be willing to reopen that controversy? What good can possibly come from such an attempt? We do not believe the attempt will succeed. The guilty man will not be able to escape under any cloud of dust that may be raised.

Rev. T. T. Eaton, D.D., Louisville, Ky. DEAR BRO.—I desire to have your opinion concerning some Baptist usages.

(1) I am acquainted with a Baptist minister who baptized a member of a Methodist church who was dissatisfied with his baptism, permitting him to retain his membership in the Methodist church. Was this in accordance with Baptist usage? If not, why not?

(2) I am acquainted with another Baptist minister who baptized a man, upon the profession of his faith, who did not unite with any church until some years afterward, when he became a member of a local Baptist church. Was this in accordance with Baptist usage? If not, why not?

(3) Not long since, a member of a United Brethren church, upon a sick bed, from which she never expected to rise, desired me to baptize her. Her friends suggested making a temporary baptism at her home for that purpose. I refused, because she had never applied for membership in any Baptist church. Was this in accordance with Baptist usage? Fraternally,

AN OHIO BAPTIST MINISTER.

(1) It was not in accord with Baptist usage. Ever and anon we hear of some eccentric Baptist somewhere who does something of that sort, but it is, happily, very rare. A Baptist preacher in Brooklyn years ago announced that he would immerse any persons desiring it, without asking them to join his church. A good many came, but his church was not thereby strengthened. After a time he announced that he would no longer "take in washing," and he gave up the practice. A man who proposes to remain in a Pedobaptist church should be satisfied with the sort of baptism they furnish. If he is not, he ought

to join a church whose baptism does meet his views. To be baptized by a Baptist with the understanding that the candidate will remain in a Pedobaptist church, is to repudiate the baptism while submitting to it, and to make it a farce. What is worth doing, is worth maintaining.

(2) That was irregular, unless it were a case where no Baptist church was accessible, as with Philip and the eunuch, or with soldiers in the army. If a man wishes to be baptized, and refuses to be identified with a Baptist church, he thus turns his back on gospel order.

(3) It would have been well for this case to have been before the church, and on the approval of the church the pastor could properly have administered the ordinance. If, however, the lady had refused to have her case presented to the church, or had cherished superstitious notions about the efficacy of the baptism, it would have been right to refuse to administer the ordinance. Often persons who are sick wish to be baptized under the idea that somehow they are thus made safer and fitted for death, just as a Roman Catholic feels about extreme unction.

The article on "An Up to Date Bible," which we publish on our 5th page from the Watchman, has a history. It was written by the editor of the Western Recorder and sent to The Outlook, The Independent and The Congregationalist, respectively, and was declined by each in succession. The object in offering it to these papers was to reach as many of the new theology men as possible. Dr. Dargan told us in advance that they would not publish the article, because it would be like exploding a dynamite bomb amidst them. Supposing that the Watchman, published in Boston, reached more of the class sought than any other Baptist paper, the article was sent to that paper and was accepted. Prof. J. W. McCarvey published it in full in The Christian Standard, and complimented the article, and for this he has our thanks.

If it be true that people are inspired to-day as much as ever, then certainly a better Bible can be made now than ever before, because the world is more enlightened now than ever before. Those who hold this view surely cannot object to furnishing us with some specimens of alleged modern inspiration, that we may compare them with the writings of Isaiah, Paul and John. Why should the new theology man hesitate to do this? We commend the questions asked in the article to the attention not only of our readers, but of all interested.

Now the Mormons believe in modern inspiration, and they furnish on demand samples of their alleged inspiration. To be sure, the samples do not indicate much inspiration, but they are consistent. Now, why should those who believe in modern inspiration hesitate for a moment to produce samples when called on? Yet they refuse, and the papers which hold that view will not allow the question to be asked in their columns. Yet these papers talk much of "freedom of investigation," "liberty of thought," &c., &c. Ah! Well!

DR. WARDER reports a good State Board Institute at Marehead; and he specially commends the lectures of Pastor Ryland Knight.

Editorial Varieties

Dr. A. C. Dixon has been elected President of the Gordon Training and Bible School. This will not interfere with his work as announced.

The Rev. Ben M. Egnard has become "Doctrinal and Field Editor" of the Arkansas Baptist. He is a bright and a strong man.

The creed of some of the "advanced thinkers," as they call themselves, has been well described as consisting of two articles: 1. Ego and 11. Nemo.

Editor J. N. Hall, of Fulton, has journeyed Southward. He will hold a meeting in Tampa and then go to Cuba. It has been suggested that he is determined to get beyond the Frost line.—W. F. Harvey.

We ought sooner to have acknowledged receipt from Mr. B. F. Johnson, of Richmond, Va., of an invitation to attend the last meeting of the Richmond Baptist Social Union. Mr. Johnson was the great pastor, and he is the President of the Social Union.

The Southwestern Baptist University opened its new term the other day with 40 new students. Dr. David Heagle has returned and has resumed his work in the theological department. He is doing solid work. He is one of our clearest and strongest thinkers.

Our honored brother, the Rev. H. M. Burdett, writes from San Marcos, Texas: "The same old set everywhere spoken against, seems to be still slanderously reported and easily associated words of correction." His address: "Many Baptists of Texas appreciate your paper ever so much."

We are glad to learn that Dr. A. J. S. Thomas has greatly improved in health, while he has been sojourning at Hot Springs, Ark., and we are glad to see him resume his editorial work on the Baptist Courier. He has had a long and a severe siege of it, and we hope he will now be vigorous for a long time.

The Rev. Dr. W. O. Taylor, of Indianapolis, writes: "I want to say that in my judgment the Recorder was never so strong and able as now. As regards its editing and its editorial work, the country is full of interest, though very little is generally known about it. If you want a good lecture, arrange with the Rev. I. N. Yohannon (75 Fifth St., Louisville, Ky.) to come to your church."

We are glad with great interest to see Dr. B. H. Carroll's introductory lecture at the beginning of the new course of studies on the English Bible in Baylor University. That is his department. A better head for such a department could not have been chosen. A second better department have been chosen for such a head. Happily the mailing address is published in pamphlet form and it should be scattered broadcast.

Mrs. Nancy Hatcher has been a constant subscriber to the Western Recorder for 37 years. She is now in a green and rippled age, with a record of which she has great reason to be proud. May she long be spared. When she married the late Daniel Hatcher, in 1871, she was house-keeping with the Western Recorder, and that home has never been without the paper. This is a noble example.

One of the most vigorous deliverances on that New York Evening Post article came from Editor J. W. Hadden in his paper, the Mt. Sterling Advocate. This, by the way, is one of the best and brightest papers in the state. Editor Hadden is a member of our State Mission Board, and he is one of our most active, as well as one of our most intelligent, laymen. He cordially commends that Evening Post article and commends the course of the Western Recorder in the matter.

A session of the Educational Committee visited Georgetown College last week and they were really very much interested in the situation, except in two particulars: In the College needs more money and, sad, Prof. Pulliam was sick. President Gray has things well in hand and he has large plans for the future of the College. The health of the students has been almost perfect during the session, there having been only one serious case of sickness. The trustees of the College held their mid-year meeting and it was a very satisfactory meeting.

Prof. Pearson of the Northwestern University (Methodist in Chicago) has come out denying intrusion, and the result is that the students have been almost entirely gratified that the Independent says only one theories are right in retiring him, and that it retains no place of "freedom of teaching," "freedom of investigation," &c., &c., &c. When a professor is not in harmony with the purpose for which the institution, where he holds office, was organized, he ought to get out. And yet there are those who denounce as "persecutors," "bigots," "enemies of freedom," &c., &c., those who say such a professor should resign.

AMONG THE CHURCHES

LOUISVILLE.

Tuesday afternoon, and Dr. Hayes' sermons and readings were very enjoyable.

L. B. Warren is making a tour down in the Sunny South. He supplied awhile at New Orleans, and now he is in Florida.

The mid-week prayer-meeting was led by Deacon Theodore Harzle, of Chestnut-street Baptist church, subject, "Preacher and his Business." It was very suggestive and enjoyed by all.

Dr. Hatcher was delayed in his coming to Louisville on account of sickness. He will commence his lectures next week.

Some of our professors have a novel way of posting the names of those who passed. They divide the names into grades, and it makes one feel almost as bad to see his name in the fourth grade as to fail. The grades are from 75-85; 85-90; 90-95; 95-100.

Last Tuesday, Feb. 4th, the monthly missionary Society was addressed by Secretary C. J. Thompson, for a few minutes, at Mission Work in Virginia, followed by the main address of the morning by Pastor Johnston Myers, of Immanuel Baptist church, Chicago. His subject was "The Kingdom of God on Earth." There was quite a large crowd out to hear him, and his address was very practical and suggestive, as well as enjoyable.

Bro. E. T. Snuggs, missionary from Canton, China who was first a member of the church of England, then a Methodist and now a Baptist, gave us a talk on some of the missionaries in South China. He spoke very highly of Drs. Graves, McCollum and Williams as missionaries.

The following brethren were appointed as messengers to the Student Body Conference at Memphis, Tenn., to convene the last of the month at Toronto, via: B. T. R. aoh, of Tennessee; R. E. Bell, of P. R.; W. E. Wiatt, of Missouri; J. L. Hart, of Virginia, and Dr. Carver will represent the faculty.

Supplies last Sunday: V. L. Stonnell, of Virginia, at Elkton, Ky.; A. M. Ross, of North Carolina, at Washington, Ind.; Z. J. Edge, of North Carolina, at Cumberland-on-ness, New Albany, Ind.; O. T. Monerief, of Georgia, at Duckers, Ky.; J. E. Haslam, of Georgia, at Hickory Park, Ky. H. C. McGILL.

THE STATE.

We had pleasant visits last week from Elders Alderman and Chalk, of Russellville, Hibbe, of Williamsburg, and Blackstone Taylor, recently of Waco, Texas.

Bro. A. C. Dorris has resigned the care of Oak Grove and Locust Grove churches, and Bro. J. T. Cunningham has succeeded him as pastor.

Pastor E. Lee Smith writes from Ewing: "I entered upon my second year of work here the last of January, and all the departments of the church work are making wonderful progress. We have an evergreen Sunday-school, B. Y. P. U., Sunbeam Circle, Woman's Missionary Society and Wednesday evening prayer-meeting. Have secured the new members this year. Work in a fine condition at Locust Grove. We have some good workers in each field."

The Upper-street church, in Lexington, of which Pastor W. D. Nowlin is the efficient leader, had 90 additions last year.

Bro. O. Olin Green writes: "Bro. J. F. Williams, D. D., pastor of the Baptist church at Versailles, has just recently closed one of the best revivals in the history of the church. The series of meetings lasted three weeks. The pastor did all of the preaching, being assisted in the singing by the pastor of the Mt. Vernon church. As a result there were 31 additions, 1 by letter and 37 by experience and baptism. In many respects it was a remarkable meeting. The Spirit's power was present and moved greatly upon the hearts of the unconverted. There was no excitement, but there was marked interest and earnestness on the part of both saved and unsaved. Brother Williams preached strong sermons. He preached the pure Gospel and people are congratulating themselves on having such an efficient pastor. There are many noble people in the Versailles church, and financially it ranks among the first churches of the state for the church. The faithful pastor accomplish much good in the Master's work."

OTHER STATES.

Pastor J. M. Phillips, of Jefferson City, Tenn., is to supply the Baptist pulpit in Sedalia, Mo., for a month.

Pastor C. W. Blanchard, of Kingston, N. C., has been elected general secretary of the Atlantic association, and will accept the work.

Pastor Chas. A. G. Thomas has entered upon his work in Moore county. He will reside in Sanford, N. C. (Pastor W. A. Smith, of West Durham, N. C., has accepted the care of the Lexington, N. C., Baptist church.)

Two were received into the First Baptist church of Greensboro, Miss., by letter. They are planning to have a week of missions, rather a missionary institute. The secretary, Bro. A. V. Rowe, and four neighboring pastors will come and speak for them. We are hoping for great things.

Pastor W. C. Pierce writes from Castletown under date of Feb 6: "Our church here closed a protracted meeting last Monday night. Bro. J. S. Cheek, of Russellville, did the preaching for us, and most acceptably, too. This is the second time he has assisted us in a meeting. His hold on our people is very strong. There were about 10 professions of faith; 7 candidates stand approved for baptism. For most of the meeting all business concerns except the drug store, closed at 7 P. M. Quite a number appeared anxious who have not professed faith."

The New church at Jasper, Ala. has been set apart to the worship of God.

The First church Montgomery, Ala., has closed its meeting with 100 additions to the church. With one or two exceptions, these are all recent converts and candidates for baptism.

After long waiting and struggling the Baptist people of Princeton, Ind., have set apart their new church to the worship of God. The church, with furnishings, has cost about \$3,000.

Bro. A. E. Baten pastor at Brownwood, Texas, closed a meeting in his church in which there were 153 accessions to the church.

The meeting at Howell is in progress with 27 conversions so far, 23 by letter, 2 by baptism and 2 restored. Eld. G. W. Sherman of Carthage, Tenn., is doing the preaching.

The Second church, Jackson, Miss., has been set apart to the worship of God.

Bro. H. Battle of the First church Petersburg, Va., has closed a meeting with 15 additions by baptism.

The church at Sandersville, Ga., Elder A. Chamlee pastor, has been enjoying a gracious revival. There were 17 additions by baptism and 2 by letter.

A 12 days' meeting has closed at Couch, Kansas county, Texas, with 56 additions to the church. This church is in a newly settled country of south-west Texas.

A tent meeting was held at Melissa, Texas, Bro. W. R. Chandler doing the preaching. The pastor Bro. G. O. Key says: "the meeting has put us on our feet and makes it possible for us to do greater things for God in the future." There were 35 accessions to the church.

Neonday church, Texas, has been greatly blessed in a meeting in which 40 were added to the church. Many back sliders were reclaimed.

Fond Creek church, Denton county, Texas, has closed a good meeting resulting in 17 accessions to the church all by experience and baptism.

A meeting held in the Mt. Vernon church, Miss., resulted in thirteen accessions to the church, and church much revived.

Union Grove church, Miss., a mission of the Oxford church has just closed a good meeting. Seventeen were added to the membership of the church.

A meeting of great power has closed at Benson, La., in which 26 were added to the church.

Twenty-one souls have been added to the First church at Lake Charles, La., as the result of a meeting held at their Geopost mission.

The Tuscapan church, S. C., has set apart its new house for the worship of God.

DEAR RECORDER:

This is a sad day for our church. Our pastor, Dr. A. B. MacCurdy, was buried yesterday. It is a blow to our people and the community, for he was a princely man and a very fine preacher of Jesus Christ. No man ever got a firmer hold on our people than he, and none in this section of Texas appeared destined to do more good. He was Dr. E. McCovvill. Longview, Texas, Feb. 6, 1902.

DEAR RECORDER:

I have received a most cordial welcome by the Gilead and Sonora churches, whom I have come to serve as pastor. I find them an excellent people and loyal Baptists. They have been exceedingly kind to myself and family since we came, and have already won our hearts and are making our work a delight. They have demonstrated their kindness in various ways—by transporting our goods from the car to our home, by graciously entertaining us till things could be put in order in our home, by many valuable gifts, including supplies for our larder in great variety and abundance, and other gifts equally suited to the time and place. They have fully sustained their enviable reputation for kindness and generosity, and have laid the foundation for large expectations as to our work together in the future, and they have drawn largely upon my family and I, for we are a noble people with a noble history. Respectfully, J. B. HUNT.

February 10, 1902.

PROGRAMME.

The following is the programme of the hundredth anniversary of the L'Orange Baptist church, L'Orange, Ky., February 16-23, 1902:

February 16—Address—The Baptist opportunity—Dr. B. D. Gray, President of Georgetown College.

February 17—Address—Centenary of Baptist progress—Dr. B. A. Daves, Louisville, Ky.

February 18—Address—A hundred years of Baptist education—Dr. T. T. Eaton, editor WESTERN RECORDER.

February 19—Address—A hundred years of Baptist missions—Dr. W. O. Carver, professor, Southern Baptist Theological Seminary.

February 20—Address—The influence of Baptist principles on civil government—Dr. J. M. Prestridge, editor of the Argus.

February 21—Address—A hundred years of Baptist progress in Kentucky—Dr. W. P. Harvey, Louisville, Ky.

February 22—Sermon—Reading history of the church by Rev. F. W. Virgin, pastor. Addresses by ex-pastors. Reminiscences by members and visiting friends, &c., services commencing at 10 A. M.

February 23—Address—The ambition of a young Christian—Dr. H. E. Tralle, Secretary State R. Y. P. U. All services, excepting the 21st, at 7 P. M. H. W. VIRGIN, J. T. WILSON, Committee.

DR. E. H. CARROLL took charge of the department of the study of the English Bible in Baylor University, January 20, and during four times a week to a class of about one hundred. Baylor already has between 500 and 600 students for the spring term in literary and theological departments. The theological faculty now has three professors, a fourth to be added next fall. Dr. A. H. Newman teaches Church History, New Testament Greek and Systematic Theology, and the writer teaches Hebrew, Homiletics and Missions. We also teach in the literary department. Great interest is being shown.

ROBT. N. BARRITT.

STATE SUNDAY SCHOOL AND COLPORTAGE WORK.

This is an exceedingly important phase of our mission work in Kentucky. If we sit idly by and let other denominations run the mountain Sunday schools, train the children, put their literature into their hands, flood the country with their books, in a short time it will not be true that the mountain people are Baptists. With this fact before us, we have been trying to get colporters and Sunday school missionaries in all our mountain associations.

We have in Greenville association, Rev. Barney Blankenship, in Landmark Rev. J. J. Parsons, in Upper Cumberland Rev. W. W. Brock, in North Concord Rev. J. T. Stamper, in East Concord Rev. J. G. Browning, in Cumberland River Rev. J. T. Stogdill, in Irvine Rev. Ell A. Ball, in Christman Mr. Jesse Dudley, in South Union Rev. W. H. Cornelia, in Concord Rev. N. F. Jones, in Freedom, Liberty and Green River Rev. B. W. Garr. We had also one in Laurel River and one in Enterprise and others in General work.

Now the Board has employed Bro. R. L. Baker as a Sunday School Missionary for Eastern Kentucky. He will give all his time to preaching, organizing and equipping Sunday Schools. He is a worthy and efficient man and best qualified for his best cooperation of our brethren in his work. His headquarters will probably be Jackson. Now he must be supported. Again I call on every Sunday School in the state to take a special collection for this work and send to me as early as practical. Quite a number of Sunday Schools gave me a contribution last year. It was a great help. Will not each pastor, each superintendent, each teacher, see that this matter is attended to once in each month? Send me just in receipt of a ten (10) dollar check from Corbin Sunday School, one of our mission stations in the mountains.

Will you help in this work? Just present the matter to your Sunday School, give yourself, and send me whatever you receive. Your Brother, J. G. Bow.

Box 504, Louisville, Ky.

FROM THE OLD GUARD.

"I have been a reader of the Recorder for more than 40 years, and a personal subscriber for nearly one to years. I suppose I am about in the Old Guard List. I regard it as a grand paper in defence of the truth. J. C. Freeman.

[Yes, having been a constant subscriber for 40 years, I am one of a member of our Old Guard. We are proud of our Old Guard. No paper can show a truer or more faithful constituency.—Ed.]

A BASE BLANDER.

The New York Evening Post article on "The Virtue in Majorities" is a base slander on Southern Baptists in general and on Dr. Kerfoot in particular. I am not surprised that the author would not sign his name to this article. It contains to the square inch either more ignorance or malice than anything I have read for some time. I wish the New York papers would quit publishing slanders against the Baptists of the South furnished by men who haven't the manhood to sign their names. Wm. D. Nowlin, Lexington, Ky.

Prof. Henry C. Irby writes: "I congratulate the Baptists everywhere that you have successfully handled the New York Evening Post article. The man who inspired the article is unworthy of membership in the denomination."

Dr. J. M. Phillips writes: "I heartily commend you for the expose given to the author of the libel of the New York Evening Post. I suffered for a while to deter others from repeating the offence."

We often stop short at the means, and begin to calculate their natural force, and thus we miss our mark. The point is to get beyond the instruments to the God who uses the instruments. I think that I have heard that a tall candle stood from a rifle will go through a door; the penetrating power is not the candle, but in the force impelling it. So, in this case, it was not the barley biscuit, but the mighty impulse, which urged it forward and made it upset the partition. We are nothing; but God with us is everything. "He giveth power to the faint; and to them that have no might he increases strength."—Spurgeon.

Walnut-st—Pastor Eaton preached on "Following Christ." Two received by letter and one for baptism.

Broadway—Pastor Jones preached on "Fisher of men," and on "Moral athletics." Collection for permanent fund of Hope Reason Mission, \$1,500 raised. One received by letter and one for baptism.

Chestnut-street—Pastor Weaver preached on "Christ's questions to Peter," and on "Probation gone forever."

East—Bro. J. R. Sampsel preached on "A tempted Saviour," and on "Two friends of Jesus." Pastor Felix is recuperating in Florida.

McFerran Memorial—Pastor Hamilton preached on "Heavenly visions," and on "How to be saved." Bro. W. E. Hatcher begins preaching next Monday.

Twenty-second and Walnut—Pastor Dement preached on "Right walking," and Bro. H. H. Hibbs spoke on "Mountain education."

Clifton—Pastor Foster preached on "Doing will that good may come," and on "Human depravity." Special prayer-meeting held for Barbourville school. Two joined by letter.

East Mead—Pastor J. E. Johnson preached on "Prayer," and on "Sealing Jesus."

Franklin-street—Pastor Jenkins preached on "Cleaning for service," and on "Keeping back part of the price." Protracted meeting begins next Sunday. Bro. B. F. Hagau begins preaching February 24.

German—Pastor Jansen preached on "Isolation impossible," and on "God's advice to man," and on "The light of life."

Highland—Bro. H. H. Hibbs spoke on "Education in the mountains." Pastor Daves preached on "The Christian's wish for the world." Three joined by letter.

Logan-st—Pastor Tralle preached on "Joyful thanksgiving," and on "Repentance."

Parkland—Pastor Taylor preached on "An example of redeeming grace," and on "The dangers of delay." Two joined by letter.

Portland-ave.—Pastor Henderson preached as usual.

Southgate-street.—Pastor Clarke preached on "God's lights in the world," and on "Thou Lord seem me."

Third-ave.—Pastor Allen preached on "Self-esteem," and on "A fearful fall."

Twenty-sixth and Market.—Pastor Reed preached on "Christ not to condemn but to save," and on "The position of the transgressor."

Oakdale—Pastor Hill preached on "Promise of the Father," and on "He must increase." Sunday-school revived.

Van Buren-street Mission.—Pastor Reed preached on "Temptation," and on "A noble purpose."

Jeffersonville, Ind.—Pastor McFarland preached on "Prosperity," and on "The rich fool." Church decided to raise \$3,000 to spend on their home.

Bro. H. H. Hibbs addressed the Pastors' Conference on the work of Williamsburg Institute. He is raising \$20,000 in order to secure \$7,500 offered by Mr. Rockefeller. He wants help speedily to complete this amount.

Pastor Hill presented an interesting paper on "The Promise of the Father."

SEMINARY NOTES.

W. H. Williams was called to his home in Missouri on business.

P. T. Evans, of Winchester, Ohio, is back with us again.

The enrollment of the Seminary is now near 500, an increase over last year at this time.

Pastor J. T. McEllohill, and wife, of Midway, Ky., were pleasant visitors in the Hall for a few days last week; also Pastor R. W. Weaver, of Middleton, Ohio.

Bro. A. J. Umbarger, of Kansas, and J. S. Daniel, of Alabama, are sick. Bro. O. L. Powers took sick in the country, and has not been able to return.

The faculty gave the students a delightful reception at the Library



Cured of Piles After Many Years.

Mrs. D. E. Reed of Albany says: "I would not take \$500 and be placed back where I was before I used the Pyramid Pile Cure. I suffered for years and it is now 18 months since I used it and not the slightest trace of the trouble has returned." For sale by all druggists. Little Book "Piles, Causes and Cure" mailed free. Pyramid Drug Co., Marshall, Mich.

FAMILY CIRCLE.

STORIES FOR YOUTH AND OLD.

A SONG OF FREEDOM.

Freedom spoke to the Greeks of old When the Persians bore them down... And the plains of Marathon... And Leonidas and his Spartan few...

THE TWO VISITORS.

BY ADRIAN D. ROLLISTON.

(Concluded.) "Never heard anything to equal it in all my life before!" declared Nathan as he tip-toed back into the kitchen...

were so full of quaint humor and philosophy that Nancy quite forgot to nibble on her raspberries to listen to them... "Then who in the world was the man we thought was Uncle David?"

to spend a day or two with us if he comes back this way... "Well, 'tain't no use to puzzle our brains over it," said Mrs. Talliver...

Are Quick To See

Good Doctors are Quick to See and Appreciate Real Merit in New Medicines.

Stuart's Dyspepsia Tablets are a discovery of great value to the medical profession and the public. They are an unbalancing specific in all cases.



of dyspepsia and disordered digestion. Almost everybody's digestion is disordered more or less...

"I hope he won't want to come in," she said, tensely. "You know Aunt Hannah never sees a peddler come inside the gate if she can help it."

"Well, he needn't stop, for I'm not going to let him come inside the gate," she said in a determined tone...

"I don't wish to buy anything," she repeated, raising her voice. The old man nodded his head and said...

"I reckon you wouldn't mind me resizin' a bit on your front porch, would you?" he said, pleasantly.

"Oh! we wouldn't object," she replied, smiling. But Aunt Hannah isn't home, and she never allows peddlers in the yard...

"All right, all right," he interrupted, good naturedly. "I never force myself on nobody."

"You might have allowed him to come in and rest," remarked Nathan, as they went back to the house.

"Aunt Hannah needn't have ever known anything about it," rejoined Nancy. "He had such a disagreeable face."

"It wasn't half as disagreeable as Uncle David's," retorted Nathan. The old man nodded his head and said...

"Well, I got to see David after all," she remarked as she sat down and untied her bonnet. "Met him on the road between here and the office..."

It will cost you to find out just how much dyspepsia is doing to you. It will help you. Try them—that's the best way to decide.

up that very evening by the finding of a note pinned to the inside of the box when Nathan went to the stable to put up the old horse for the night... "F. S.—I didn't really forget the blessing. I didn't know any to say."

MOUNTAINEER HOSPITALITY.

The latch-string hangs outside every cabin door if the men folk are at home, but you must shout "hello" always outside the fence.

"We 'uns is poor," you will be told, "but y'uns is welcome if y'uns kin put up with what we have."

After a stay of a week at a mountain cabin a young "farrier" asked what his bill was. The old mountaineer waved his hand "Nothin'!" he said "Jept come agin!"

A belated traveler asked to stay all night at a cabin. The mountaineer answered that his wife was sick and that he was sorry not to go, but he reckoned he might step over to a neighbor's an' borrow some. He did step over and he was gone three hours...

"Oh! jest over the mountain thar." He had stepped six miles over the mountain and back for that little bag of meal, and he would allow his guest to pay nothing next morning.

I have slept with nine others in a single room, and the boss gave up his bed to two of our party, and he and his wife slept with the rest of us on the floor. He gave us supper, kept us all night, sent us away next morning with a parting draught of moonshine apple-jack, and the boss gave up the way, and would suffer no one to pay a cent for his entertainment.

Two outlaw sons were supposed to be killed by officers. I offered slightly but refused to have them buried in a shroud and buried, but the old man, who was as bad as his sons, declined it with some dignity.

He had enough left for that; and if not, they had had—"From 'The Southern Mountaineer'" by John Fox, Jr., in Scribner's.

EXAGGERATED ILLS.

"I may not have achieved anything great in my life," said a woman the day she died, but I have brought up two daughters who never talk about their pains and aches."

"Maybe they haven't any," ventured a woman who enjoys poor health.

"Oh, ifancy they have their share," rejoined the first woman placidly. "One has enormous dentist's bills, and they are documentary evidence of a certain amount of suffering, don't you think?—The other is anything but robust conditionally, but she is seldom ill, because she takes care of her health, instead of talking about it. I don't think I have been an unympathetic mother, and I fear I'm not made of Spartan material; but when my girls got old enough to take care of themselves and toothaches and ailments, real, exaggerated or imaginary, I made up my mind to discourage it at once."

I refused to listen to accounts of mysterious aches and sensations when I had reason to believe they were the result of too much introspection and too little exercise. Fresh air and occupation were the prescriptions for headaches and bad temper, and a bread-and-milk supper and early to bed was the treatment for other ailments. Real illness seldom comes unheralded, and when the eyes keep bright, pulses regular and appetite good, there is scarcely anything which cannot be cured by witch-hazel or a good sleep. We are a busy family, and there is seldom any time for idling. They had plenty of pleasure, but it was active and jolly, rather than leisurely. They never got into the summer-pleasure complaining habit, because they were always playing tennis, or sailing, boating, or reading books.

books. I suppose their education has been sadly neglected as far as many work is concerned, but the hours which most women spend over fancy work are, in my life, like those hours after dinner, which Thackeray says women always spend in discussing their diseases."—Ex.

Prescriptions for the Recorder.

EIGHT POUNDS!

Eight pounds of love and laughter, of smiles and sunshine or—? Many a mother can fill up the blank out of her experience of puffy, wailing children, whose coming brought no gladness to the home.



The "Favorite Prescription" contains no alcohol, neither opium, cocaine, chloral nor any other narcotic.

"I am mother of six children," writes Mrs. C. A. Briggs of Millwood, Douglas Co., Oregon. "I had always took three or four bottles of Favorite Prescription before confinement and never suffered any to speak of; had no after-pains; my babies were large—they all weighed more than eight pounds, and I am not a large woman, weigh about six pounds. I have had some stomach trouble, but a few doses of Favorite Prescription would set me all right. I am hardly ever without your medicines. They are all the medicine one needs. If taken in time, I keep one in perfect health."

Dr. Pierce's Pleasant Pellets are the best laxative for women.

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Children's Corner.

THE DOLL IN THE BATH.

BY LUCIE HEATON ARMSTRONG.

When Humphrey was a little boy, he could not bear his bath. 'No, no!' he used to cry when he saw his nurse approaching him in her big white apron, and noted obvious preparations in the way of rough and smooth towels, and cans of hot and cold water. 'No, no! Humphrey not like it! Not go in bath!' Loud howls were uttered whilst the ablutions were going on. Humphrey wriggled afresh at every application of the flesh glove or squeeze of the sponge; Nurse got hot and excited, and hardly knew what she was doing; she was afraid that the people over the way would think that Master Humphrey was being murdered.

Perhaps she was not quite gentle enough. Perhaps she did put the soap in his eye. He certainly made her so nervous that she could not do her best, and she scrubbed away at his poor little cheeks as if she had been rubbing the grate.

Mother was very distressed that Humphrey was so unhappy in his bath, and she saw that it worried Nurse almost as much as it worried Humphrey. But at last she hit on an excellent way for making him good. She bought a little china dolly in a bath, and always washed the dolly whilst Humphrey was having his bath. Humphrey watched the proceedings with interest as he stood upright in his bath, and forgot to cry because he was so curious about the doll.

The dolly lived in a long box with a glass lid to it, and there were three compartments inside. The dolly was in the centre, and on one side was a little tin bath, green outside and white within, a very large sponge, a big bit of soap, and a very small towel with fringed ends. On the other side were her clothes; white muslin petticoat, pink silk frock; also a back-glass, a sazh, and a hair-brush, with flowers on the back.

Dolly used to be washed on the nursery table, so that Humphrey could see her whilst he was in his bath. He saw Mother take a clean pocket-handkerchief and spread it out on the table for a bathing-sheet. The little green bath was placed in the middle of the bathing-sheet, and his little sister Nellie filled it with real water out of one of the dolls' jugs. Then the dolly was put in the bath, and washed with soap and water whilst Humphrey was being washed, and sponged whilst Humphrey was being sponged. Mother kept praising the doll all the time, and saying "Nice dolly! Good dolly! Dolly doesn't mind being washed."

Now, all this praise of the

dolly had an excellent effect on Humphrey, but it was very bad for dolly herself. It made her so frightfully conceited. And she thought that cleanliness was the only virtue in the world.

"Have you got a bath?" she asked the dolls' house doll the moment she caught sight of her. "Well, no," said the dolls' house doll, "but it would be no good to me if I had—you see, my dress is sewn on to me."

"Oh, pray don't explain!" said the proud dolly, turning away her head in disgust.

There was one person who admired the dolly very much, and that was Mr. Saem. He had lost his wife a little time before (she had been eaten up by one of the tigers), and his mother was always telling him he ought to marry again.

"You want a wife to walk with you when we walk round the table on Sunday," she said. "Everyone goes two and two. I don't like to see anything odd."

"I know it spoils the procession," said Mr. Shem ruefully; "it was a most unfortunate accident, was it not?"

"No good crying about it now," said Mrs. Noah; "what is past is past. What you have got to do now is to set about finding a new wife as soon as you can." Mrs. Noah was very determined, and generally got her own way. She had to be rather masterful, she had such a very large family to look after.

"It is quite time you were married," said Mrs. Noah, "I have thought of Miss Ninepin for you."

"Miss Ninepin's so plain," replied Mr. Shem. "I would much rather look out for myself."

He took a little walk round the nursery table, and very soon he came on the china doll, who lived in the box with the glass lid. There she was! A grand lady, indeed, with her bath on one side and her and her clothes on the floor.

"What a nice wife you would be for me!" said Mr. Shem. "Will you think it over? Shall we make a match? I am not very well off now. I have only the clothes I stand up in—the yellow coat I have on—but I shall be very rich one of these days. I am the eldest son, and the whole of the Noah's Ark will belong to me."

"I should like to see the animals," remarked the china doll. "I have never seen them come out."

"You shall on Sunday," said Mr. Shem, "we always go out once a week, and we will all walk past your house. I am sure my mother will like you. She will admire your beautiful clothes."

"I very seldom wear them," said the dolly, with a pout. "I am generally in my bath."

"Aren't you afraid of too much washing?" asked Mr. Shem. "I should be afraid it would take the paint off."

"Oh, dear, no!" replied the china doll. "My paint will nev-

er come off.

"I should be afraid of my yellow coat," said Mr. Shem, "but you see I must be careful of it. It is the only one I have, and I shan't get another when it is gone."

"Ah, that's a consideration, of course," said the china doll, carelessly, and she let the conversation drop.

When Sunday came, Mr. and Mrs. Noah went out for a walk with the whole of their family. First came Mr. and Mrs. Noah in bright scarlet, with lions and tigers, and bears. Then Mr. Shem with the elephants, and he also had buffaloes and moocows. Then Mr. and Mrs. Ham, in blue, with zebras, stags, and two monkeys, who sat upright with a red apple in their hands. Mr. Japhet and his wife were both dressed in green, and it was their place to look after the dogs, and cats, and birds, and insects, for those things were all of one size.

Mrs. Noah gave the china doll a sharp glance as she went by. "Rather a fine madam," she said to herself.

The china doll had been very much impressed with the show, and began to realize the importance of Mr. Shem. She began to think she should like to live in the Ark, and to rule over such a large establishment. When Mr. Shem had walked round with the animals, he came to have a talk with the doll.

"I should like you to be Mrs. Shem," he said. "You look so smart, and I can see that you have a sweet temper."

"Yes, I have a good temper," replied the doll, conceitedly. "I am much better than Master Humphrey. He is not as good as I am in his bath. You are not fond of the water, I think?" she added.

"Not to wash in," said Mr. Shem hastily, "but I like to sail on it. You know, I am nearly always traveling. We are always going for nice trips. Won't you come with us next time?"

"Willingly," replied the china doll. "I have never seen foreign parts."

Next day the Noah's Ark was starting off for China, and just as they were ready to start Mr. Shem brought the doll on board.

"Do you go in by the roof?" said the doll. "What a funny way! What is the good of the door?"

"You shouldn't make remarks," said Mr. Shem. "My mother has taught me that. Just then they caught sight of Mrs. Noah, who was all ready for traveling, in a bright red ulster, and a black shiny hat.

"You told me to look out for a wife," said Mr. Shem. "Here she is."

Mrs. Noah looked her sharply up and down.

"A great deal of luggage," she said. "I don't see how we are going to get it in."

"I couldn't possibly do without my bath," replied the doll.

"Well, I suppose we must

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manage it," said Mrs. Noah, "but the animals will be dreadfully crushed."

The animals were packed in as tightly as possible, but even then there was not room for the glass box with the bath. The packing was done again, and it was decided to leave out the elephant and the flies, because they took up so much room.

"We shall be much more comfortable without them," said the selfish little doll, who did not at all mind about the elephant losing the trip.

They started off at last, and bye-and-bye Mr. Shem called out to the dolly, "Come up on deck, my dear! We are seeing the last of England! You can take a last look at the chalk cliffs."

"I can't come!" replied the dolly. "I'm in my bath!"

After a bit, Mr. Shem shouted, "Come up on deck; this is France. You will like to see it for the first time."

"Oh, I can't come now," said the dolly, "I'm doing my hair."

It was just the same way all through the voyage. They passed the most beautiful places, they saw the most lovely sights, but the china doll never looked at anything. She was always having her bath or drying herself, or dressing or doing her hair. The Chinese dolls were very anxious to see the English dolly, but she never would appear—her toilet took all the time.

"Why she so much washed?" asked the Chinese dolls. "Dat lady in her bath again!"

When they got back to England, Mrs. Noah gave her a piece of her mind.

"I have been very quiet all the voyage," she said, "for it's no good to quarrel when you're travelling. But now we've got back, I'll tell you. You won't do for my daughter-in-law at all. You bring too much luggage, you take up too much room. Do you know how we live in this Ark? Every square inch of room is wanted. The poor animals have been awfully crowded this time, all on account of you. The stage haven't had a bit of room for their horns, and but for the lion being so good-natured they could hardly have lain down. The birds have been very uncomfortable, and the wolf has suffered dreadfully from the cramp. And the poor elephant has been out of it altogether, and he always enjoys the voyage so much. And what's the good of taking you? You don't look at anything, you don't enjoy anything, you are messing about with water, and dressing yourself up all the time.

I've been travelling around ever since I first came to this Ark, and I tell you I never was so uncomfortable before."

So the china doll was turned out of the Ark, and Mr. Shem married little Miss Ninepin instead. Mrs. Noah was much more pleased with her; she was just the right height, and, though not so handsome as the last Mrs. Shem, she had quite a look of the family. She took up no room in the Ark, and packed in with the rest without complaining.

The china doll was unhappy at first—it was a great blow to her vanity—but after a while she consoled herself. "The Ark is dreadfully stuffy to travel in," she remarked, "and it's not so nice to be always going round with your mother-in-law and the whole of your husband's relations."

Little Folks.

THE MAPLE'S VISITOR.

"Whew!" whistled the birch, with a shiver that shook off a great handful of leaves. "Winter is coming!"

"Why should you sigh over that?" said the jolly, rosy maple. "The garden will be so clean and white—and then the icicles! How they will sparkle on the tips of our fingers! You know they are so much brighter than these gold and crimson leaves that everybody likes so well."

"But the robins will be gone," sighed the birch, shaking her head, "and the pheasants and blue-birds!"

"Never mind; we shall have plenty of company," said the maple, and just at that moment a squirrel ran along her branches, and, peeping into a hole in her trunk, asked if he might come in.

"Certainly," said the maple. "Stay all winter if you like."

The squirrel seemed pleased with the invitation, so he stored in the maple's spare room all his baggage, which consisted of one hickory nut. He soon brought another, however, and another and another, till the room was almost full. Then he curled himself up comfortably in the warmest corner.

"I told you we should have company," said the maple. "Now I have some one to talk to on dull winter days."

And, sure enough, in stormy weather we always hear her rattling her branches and talking very fast in her fashion. But I am afraid that the squirrel is not a good listener, for, to tell the truth, he is sound asleep.—Youth's Companion.



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I have used Iklenza Eye Bath and my family have used it and I take great pleasure in recommending it to others as it has been found to relieve and comfort work eyes. It is used in most pleasant, refreshing and effective.—Rev. W. F. HANVY.

THE STUDENTS' MISSIONARY CONVENTION.

The programme of the fourth International Convention of the Student Volunteer Movement for Foreign Missions, which will be held in Toronto, Canada, February 26 to March 2, promises to be very strong. The meetings will be held in Massey Music Hall, the largest meeting place in the city. Some of the ablest missionary speakers of North America and from the mission field will address the Convention at the five evening sessions. These addresses will deal largely with obligations of promoting the missionary enterprise and the means which are essential to its success. A part of each day will be devoted to the consideration of the relation of students to missions, the promotion of missionary interest in the colleges, the financial problems of missions, the extension and development of the Student Volunteer Movement and the responsibility resting upon clergymen and laymen in view of the consecration of students to world-wide evangelization.

Among the speakers who will address the Convention are: Rt. Rev. M. S. Baldwin, D.D., Bishop of Huron; Rt. Rev. A. Sweetman, D.D., D. C. L. Bishop of Toronto; Mr. Robert E. Spear, of New York; Hon. S. E. Osgood, LL.D., President of the American Board for Foreign Missions; Bishop Charles B. Galloway, of Jackson, Miss.; Bishop, J. M. Theburn, of India; Mr. J. Ross Stevenson, D.D., of McCormick Theological Seminary; Dr. and Mrs. F. Howard Taylor, of the China Island Mission, and Prof. Gamewell and Dr. Ament, who are so well known in connection with the siege of Peking.

Three afternoons of the Convention will be devoted to section meetings. The first of these will be given to simultaneous conferences on the great mission fields, and will be addressed by missionaries. On the second afternoon denominational conferences will be held. The fact

that the conference of secretaries and officers of Boards of Missions will be held in Toronto just preceding the Convention will assure the attendance of these, and will thus give opportunities for helpful contact between the students of the different denominations and their missionary leaders. One afternoon will be devoted to conferences to consider different phases of work on the mission field. At the same time there will be a meeting of professors and instructors, and a conference of editors of religious and missionary papers and magazines to consider the relation of the press to the cause of missions.

Mr. John B. Mott, the chairman of the Student Volunteer Movement, who has been visiting Japan, China and India to hold conferences and conduct evangelistic meetings for students, will return in time to preside at the Convention.

REMINISCENCES.

Forty years ago I taught school in Allen county, Ky. Now I have a tender letter from Rev. J. T. Pineson, the present efficient pastor at Paris, Texas, who, with his wife, were children in that school. I remember the rollicking, buoyant "Tom" Pineson and the golden haired sweet little "Mandy" McFarlan with unfeigned pleasure. They were cheery, bright children, and the very soul of loyalty to their teacher. I am glad they joyfully cherish the relationship of the long years as evidenced by the joyful letter just received. The stirring references it makes to the other loved ones that were with us in that school, but are now scattered and growing old, or have crossed over the river, thrills my soul with emotions too profound to tell. You and I are growing old too, Tom, and we, soon we also will cross the river. How glad the thought that we shall be with these dear ones again so soon!

Bro. Pineson says of his work: "We have a very good church with a membership of 250, some of whom are as the church workers as I know. Our house is large and well suited for general church work. It will seat about 1,200 or more. It has 14 rooms with grates and stoves, etc., so as to be comfortable in all kinds of weather. Soon we hope to keep the house open seven days in the week. I am working to that end. This is an experiment in Texas, but such, I believe, ought to be the case in every city at least."

Of his "silver wedding" January 14, he says: "It was a notable event in our lives." The Texas Baptist Standard explains why: "The decorations were beautiful, the music enchanting, the refreshments delicious, the presents numerous, choice and appropriately suggestive of the high esteem in which Mr. Pineson and his excellent wife are held by the people of Paris and other points in which they have lived."

T. K. RICHY.

A BAPTISMAL SUIT.

I was very agreeably surprised to find in a letter from Stephensport a check for \$12, coming from some of my members and two other friends in "the faith" to purchase for myself a baptismal suit. It is with a deep spirit of gratitude that I make my best bow to these friends who desire that their pastor shall "obey" the Word of God, and also that he may do this without getting wet. I am very fond of these

friends—they belong to the old family that partook of "the faith" that was "once given" at "one" time—for all time—to be performed "one" way, because of the "one" great work of Christ, wherein he was able to say: "I am he that liveth, and was dead, and behold, I am alive forever more." They knew that their pastor added a "baptismal suit!" All preachers don't, however. Some "lacken" some "one thing"—whether it is the "one thing" Jesus spoke of or not, we are sure it is the "one thing" needful for the man who says he is ready to "bury with him by baptism." Sometimes food is needed more than clothing—knowledge more than means. It is possible that some preachers still need to take a divine prescription internally so that they may receive strength of mind and conviction of heart to enable them to perform faithfully the externals of the gospel even if they, of a necessity, must get wet. "Let us hear the conclusion of the whole matter." Every Baptist church not on "the river" ought to have a baptistery, and every Baptist preacher ought to have a "baptismal suit." I am going to get one right soon!

This would apply to other churches and other preachers. "If"—well, the fact is, they have gotten too much "matter" in their "conclusions." And the "one" has been lost in three, even if they do "prefer" one way. Well, it is a blessing to be the pastor of a people who try to help one obey the Word of God, adding pleasure and comfort to the "laborer's" "with God." With humility and gratitude we are yours for the Lord.

J. T. LEWIS.

DEAR RECORDER—I want to call your attention to a statement made in the Western Recorder of Jan. 30, 1903, page 6, concerning the election of Matthias to take the place of Judas as an apostle. "We conclude, therefore, that the election of Matthias was all right, and that he really took Judas' place." If your decision in this statement is correct, then there would be thirteen recognized apostles of the Lamb, while there are only the names of twelve written on the foundation stones of the New Jerusalem (Rev. 21:14). It is also well for us to notice that Jesus commanded his disciples to tarry at Jerusalem until they were endued with power from on high—did not command them to do anything only to tarry, or wait, until the power came. But I want to quote you from Dr. A. J. Gordon on this subject—his book on The Ministry of the Spirit, pages 141-142, "Doubtless the mistakes of God's servants, as given in the Scriptures, are as truly designed for our instruction and admonition as their obedient examples. We think we do not err in finding such a recorded warning in the opening chapter of the Acts of the Apostles. A vacancy had occurred in the apostolate. Standing up in the upper room, amidst of the hundred and twenty, Peter boldly affirmed that this vacancy must be filled, and of the men who had companied with them during the Lord's earthly ministry. One must be obtained to be a witness with us of his resurrection. But the disciples had hitherto had no voice in choosing apostles. The Lord had done this of his own sovereign will. 'Have I not chosen you twelve?' Now he had gone away into heaven and his administrator had not yet arrived to enter upon his office work. Surely if

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- We submit to you that few propositions that have been offered from this field have combined all of the strong features of the Blue Grass Oil Company, and we unhesitatingly and urgently recommend the purchase of its stock.

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MENTION THIS PAPER.

the divine order was to be, that having ascended on high, he was to give some apostles, it was better to await the coming of the paraclete with his gifts. Not only so, but we are persuaded that, with Christ departed and the Holy Spirit not yet come, a valid election of an apostle were impossible. But, in spite of this, a nomination was made, prayer was offered in which the Lord was asked to indicate which of the candidates he had chosen, and then a vote having been taken, Matthias was declared elected. Is there any indication that this choice was ever ratified by the Lord? On the contrary, Matthias passes into obscurity from this time, his name never again being mentioned. Some two years subsequent, the Lord calls Saul of Tarsus; he is sealed with his Spirit and certified by such evident credentials of the divine appointment that he boldly signs himself Paul, an apostle, not of men, neither by man, but by Jesus Christ and God the Father" (Gal. 1:1). You will have to try again before you convince me that there were thirteen apostles of Christ, and that Matthias actually took the place

of Judas, and was recognized by the Lord as his successor.

Yours truly, ISAAC CAROTHERS.

[Bro. Carothers forgets that Barnabas was also an apostle, or Luke was not infallibly inspired when he wrote the Acts.—Ed.]

The Master would not have any one think that losing is always a sure condition of gaining more. Multitudes have given away goods and gold without getting anything better, or back again. But no one ever did lovingly give away of this world's wealth, or work for others in order to honor Christ, without receiving a return "in this time." The wealth and weight of influence which once were predominantly in possession of the pagan and unchristian people of the earth, are now in the coffers and care of people bearing the Christian name. It pays in coin to be a consistent, consecrated, out-giving child of God; and it pays still more in character and peace of conscience.

SUBSCRIBE for the RECORDER.

MISSION NOTES.

Rev. F. G. Jones has again taken charge of our mission church at Drakeboro. At this point we have efficient leaders in the persons of Bro. James T. Pierce and wife. Bro. Pierce is manager of the Black Diamond Coal Company, and is superintendent of the Sunday-school. The Secretary spent the first Sunday with the Drakeboro saints.

Bro. I. N. Strother, to our great regret, declines the call to the Second church Bowling Green. Pastor Lunsford and his people and the Warren Board are taking new interest in the Second church and we hope for great things.

The Secretary goes to Jackson the 15th to spend some days looking after the work there.

Rev. R. L. Baker has been elected by the State Board as Sunday-school Missionary in Eastern Kentucky. We predict great results from his labors. We are sorry to lose him from the pastorate and his churches will be very reluctant to give him up.

Bro. Wm. B. McGarity, mission pastor at London, is suffering from throat trouble. He will go south for a little rest. His pulpit will be supplied by Bro. Morgan and Brock. Bro. M. is one of our most efficient mission pastors. We pray he may be speedily restored.

Bro. George E. Baker becomes missionary pastor at Burnside, Ky.

Dr. Theodore N. Compton is engaged in a meeting at Berea with Pastor H. F. Anlick.

Dr. J. Wendell Blackburn writes: "The church building at Burkeville is an assured thing, and it will be a beauty." I wish we had a hundred Blackburns on our mission fields.

Almost every month there are more applications for money to help build churches on needy mission fields than the Board has ever received. It is a source of great grief that the pastors and churches cannot see the need of this work and enable the Board to build up these waste places. Ten thousand dollars judiciously used would secure one hundred thousand dollars worth of churches. Who will help? Won't some liberal Baptist give us \$5,000 and name the fund as a memorial for themselves or a loved one?

Mr. Jesse Dudley becomes missionary colporteur in Crittenden Association.

Some of our colporters are doing excellent work. Some of them failed to report last month. Pastor Lewis Lytle is struggling to build a church house at Hindman. Has secured a lot and has himself cut and hauled the logs for the lumber. He deserves help.

The Theodore Harris Institute at Pineville, under Prof. J. T. O. Noe, is prospering, but we are greatly in need of funds. This is the only school belonging to, and under the control of, the State Board—the only one the Board is responsible for. We cannot see mission money in this work—only funds designated. This work was assigned to the Woman's Missionary Society, by request of the Central Committee, but they seem to have forgotten it.

The church at Manfordville, Bro. Ois E. Carter pastor, has released the Board and voted themselves self-sustaining. Also

the church at Morgantown under Pastor A. B. Gardner. Are there not others who can do this? The cry from the needy fields is distressing and funds are slack.

Receipts for missions in January were very small.

Only three months now till the financial year closes. Shall each of us have done our duty to the mission cause? Have you?

Will the mission treasurers of churches and boards please send the funds in their hands promptly?

J. G. Bow, Cor. Secretary. Louisville, Ky.

DEAR RECORDER:

While we enjoy reading the Recorder every week (more than we can here describe.) We specially want to speak of this week's issue, January 23d. The article, "Baptist Newspapers for Baptist People," by Rev. Joseph Weston, is so full of good reasoning. Reader, read the article again; note with care the second, third, fourth, seventh, eighth, ninth, tenth, eleventh and twelfth paragraphs (and this is nearly all) and it will do you good; "Heart Keeping," by Theodore L. Cuyler, D.D., short, but contains so much; "Dr. James Rodman," by J. O. Rust; we never met Dr. Rodman; what a life, so sweetly portrayed by Bro. Rust. What an example for the living! Why can't we have more men like Dr. Rodman? We have met, and in a measure known the other three mentioned in the article—Judge Patrie, Bro. Trice and Bro. Jake Rust. The latter spent much of his life in this vicinity. The world is better for these noble men having lived in it. God bless Brother J. O. Rust for what he is, and for what he is destined to be. We always feel better after having read from his pen.

The article, "The Deaf Churchgoer"—what a lesson it contains! The reasons given for attending services, reader, think on these things; the ringing editorials not only in this issue, but in all. Knowing the editor as we do, and believing in his teachings as we do, we cannot but help love the Recorder. While we would not be counted one of the "Old Guard" we have been taking and reading the Recorder for thirty-four years, and we know what it is. God bless the Recorder. T. R. MASON. Adairville, Ky.

BAPTIST SCHOOLS IN THE MOUNTAINS.

We have enrolled at the Laurel Baptist Seminary, London, Ky., one hundred and seventy. All these except one are in actual attendance. The kindergarten has been closed until March. The teachers are Christian workers, and are more anxious to develop character than impart knowledge. The Bible is systematically taught in each room. The larger students will study this session Abraham, Moses and David; the primary department will go through the Gospel of Mark in seventy lessons. Constant effort will be made by teachers and pastor to bring unconverted students to Christ and develop Christian character. Two students finish the course this spring and will enter Georgetown College next session. If, in addition to the six Baptist schools in the mountains, we had six more, and all thoroughly religious, with Georgetown College as a center, the mountain problem would soon be solved. Wm. B. McGarity.

EXTRACTS FROM UNCLE JAKE'S DOCTRINAL SERMON.

DEAR BRETHREN: I speak I tell you some things what you don't know.

I ax you why de Lord called so many his postles fisherman. I spects its cause he wanted preacher what ain't afraid of water.

I ax you agin. Why do so many of us colored folks believe in immenshun? Cause why, we don't have lamsin' enough to splain away Scripture.

Ansuder why: Why does so many us colored folks be Baptists? Cause we mostwise be pore folks and Baptist religion is de cheapest religion on arth. And den we free nigers wants to do as we please, and dese de way Baptists does.

REV. W. E. HATCHER, D.D. of Richmond, Va., will deliver five lectures on "The Pastor's Relation to the Sunday-school" at Norton Hall of the Southern Baptist Theological Seminary. The first three lectures will be delivered on Wednesday, Thursday and Saturday, the 12th, 13th and 15th of February, 1902, at 10:30 A. M., and the two remaining lectures on dates to be announced the following week.

- 1. The Pastor at the Door.
2. The Pastor on the Inside.
3. The Pastor on his Rounds.
4. The Pastor and his Sermon.
5. The Pastor and the Garner.

The general public is cordially invited to attend these lectures.

PROGRAMME.

The Baptist Young People's Association of Louisville and vicinity will hold their first rally at Chestnut-street Baptist church, Friday evening, Feb. 14, at 7:30 o'clock. The programme will be as follows:

Inaugural Address by President J. I. Watts, Jr.
"The best thing in our Young People's Meeting"—Several three-minute talks by presidents of local societies.

Business.
Address by Prof. E. O. Dargan, D.D., of the Southern Baptist Theological Seminary.

There will be good singing by the choir and congregation.
Members of all our churches, young and old, are invited to attend. J. I. WATTS, JR.

New HARMONY church, at Rock Spring, Webster county, Ky., has recalled Bro. T. A. Conway, of Marion, Ky. During the year 1901 there were 45 additions, 37 by baptism and 8 by letter, and 7 are now approved for baptism. Two Catholics, four Methodists, four Campbellites, five Cumberland Presbyterians and two General Baptists were among the number to join. This is one of the Kentucky churches that has praying and talking members in public. At some of the business meetings they have had great meetings. The number of members is about 300, and a number of the men will pray in public and conduct the weekly prayer-meeting. There is harmony and much love between the pastor and the church. Bro. Conway is also pastor of Marion and Little Bethel Baptist churches, and the Lord is using him in doing a spiritual work among the members. H. O. M.

Rev. B. F. HURSTON has been elected chaplain of the penitentiary for four years. His services begin March 1st. He will move to Frankfort.

Wm. B. McGarity. SUBSCRIBER for the RECORDER.

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THE FARM

KENTUCKY TRADING NEWS.

The snow is [a blessing to the wheat.

T. E. Stark, of Lanes county has hog that weighs 800 pounds.

The number of chickens in the United States is estimated at 294,000,000.

The damage to forest, fruit and shade trees by the sleet is very heavy.

F. T. Fox, Jr., sold to Walker Bros., of Lancaster, one pair small mules for \$150.

W. H. Edwards, Jr., sold last week to Bird Davis, of Midway, 4 yearling mixed steers at \$30.20 each.

John T. Hedges sold 800 barrels of corn in the crib, at \$3.50 per barrel—Bourbon News.

Green & Lynn have purchased of T. A. Clay, in Clark county, 1,000 lamb's heads, delivered the middle of June.

Ellas Harmon and sons sold their tobacco last week to Harrodsburg parties for 6 1/2c all around. Their crop is estimated at from 19,000 to 18,000 pounds.

Perey Grubbar, of Woodford, sold to G. W. Marshall, of Scott county, 25 head of good long yearling cattle at \$7.80, and 43 head of short yearlings at \$3.37 1/2.

W. Z. Thomson, of Fayette county, sold 185,000 pounds of tobacco to the Continental Company at 9c, except one tenant's crop at 8c, total value exceeding \$11,000.

Judge John Hughes, of Mercer, received of Olaf Coleman last week 43 head of 750-pound cattle to feed shredded fodder until sold at \$3 a day for the lot.

Dr. S. H. Halley, of Payne's Depot vicinity, sold 40,000 pounds of tobacco to a Midway buyer at \$8.50; Dr. W. T. Riasque sold 14,000 pounds to same at \$7; Mr. W. F. Hall sold 13,000 pounds to a Cincinnati party at \$8.75.

The raw day kept away the snow at Harrodsburg court last week to a considerable extent. There were 150 cattle on the market, the best selling at 4 1/2c. Some butcher staff sold as high as 3 1/2c. Heifers were slow. Both the horse and mule market was dull.

There were about 200 cattle on the market at Lancaster court last week, and all of them sold. Some light yearlings brought close to 5c, while a good many yearlings and two-year-olds, went as high as 4 1/2c. Heifers were about one cent lower.

J. C. Hays bought of J. M. Roberts at Lancaster last week 11 yearlings at \$21; Thompson & Brown sold to M. J. Faris 11 800-pound cattle at 4c, and J. M. Cross sold to W. P. Grimes a bunch of sheep at \$3.—Stanford Journal.

A very small crowd was on hand at Paris court last week. Two hundred and twenty-five cattle on the market. Frank Bedford sold to W. B. Woodford 19 head 1,500-lb. cattle at 4 1/2c. J. F. Cook & Co. sold 12 to Mr. Ockerman, weight about 800 lbs., at 4 1/2c. Same sold to Henry Biddle, eight 800-lb. cattle at 4 1/2c. Frank Bedford sold 15 yearlings to Thompson Tart at \$30 per head. Sheriff W. W. Mitchell sold 18 head of yearlings at \$21 per head to B. F. Bedford. Three cows to McIntyre & McClintock at \$30 per head. Elder Brown sold 7 calves to Jas. Stewart at \$17 per head.

HOUSEHOLD SUGGESTIONS.

A salad of pineapple and celery is reasonable at the moment. To two cups of shredded pineapple add one cup of chopped celery and one sweet red pepper cut into dice. For the dressing use a mayonnaise cream dressing which is the ordinary mayonnaise slightly reduced with whipped cream. Serve very cold on lettuce hearts garnished with nut meats, or it may be served in cups made of apples peeled and scooped out, or it may be packed in a ring mould, turned out on a platter, the center piled with lettuce hearts, and a few arranged outside the ring.

The new edict of cooking experts, that a turkey roasted breast down will have the meat of that part juicier and better flavored than one cooked in the usual way, is borne out by experience. The theory that the juices of the fowl find their way downward and, settling in the often dry and tasteless breast to its great improvement, is correct. It will be found, too, that the apparent difficulty of keeping the bird on its breast is only apparent, a little balancing in the pan until the processes of cooking have settled the fowl being all that is needed. The method is equally valuable applied to chickens, and an experiment with roasted geese in that way proved very successful.

The virtue of cranberries as a healthful food admit of no question. Many persons consider that they rank first in the list of valuable winter fruit-foods. They are considered to be an excellent remedy for indigestion and biliousness, as they contain certain acid combinations not contained in other fruits. They are also useful as tonics and appetizers. Do not cook cranberries in tin or iron vessels, upon which compositions the acid acts harmfully. One unusual preparation of cranberries is cranberry cottage pudding. Make the pudding as usual by heating together a cup of sugar and two table-spoonfuls of butter with two beaten eggs and a cupful of milk. Stir into it three cups of flour and two tea-spoonfuls of baking-powder, adding at the last a cup and a half of cranberries. Put into a buttered pudding-dish and bake in a moderate oven. Serve hot, with a liquid sauce.

The caution is once more pertinent in cold weather that ear troubles in infants and very young children are apt to be caused by overheating of the head from too warm caps. Some of the little fleece-lined hoods and caps that seem so soft and warm for a baby's head are its serious undoing in the end. If, when the cap is removed, the child's head is found to be damp with perspiration, the cap is too warm, and some other sort should be provided. In any case it is a good plan to leave the baby's cap on his head for a few moments after coming from the outer air. Untie the strings and let the child become gradually accustomed to the change before the snug, warm cap is removed. This same care may apply to the heavy wadded coat or, if that is slipped off, some lighter sock should be substituted for a few moments, in order that the change may not be too sudden. Gatherings in the ear are frequently caused by the overheating of baby's head through too warm coverings. A girl of sixteen is battling now with a painful and expensive ear trouble that threatens her hearing, which is directly traceable to a single week's wear, in her infancy, of one of the soft, fleece-lined caps that daily sweated her head almost to the point of a Turkish bath. A violent earache at the end of ten days was the acute symptom of a gathering in the ear from the effects of which she has never since been free.—New York Post.

FALL AND WINTER CALVES.

As far as possible farmers should raise enough heifer calves for the needs of the dairy. Where this is done considerable expense is saved, and where sufficient pains are taken in the selection of stock, always endeavoring to get that from the most reliable sources to breed from, a profitable and a satisfactory dairy can be maintained. Where winter dairying is followed, calves coming from September on, there will be a good opportunity for raising the heifer calves. There will be sufficient time for them to get a good start before cold weather, and if well cared for through winter they will be in a condition to be turned to pasture in spring, when they will be fully capable to care for themselves.

To be successful in raising calves in cold weather, the arrangements should be so complete that there should be practically no indications of winter where the young animals are kept. That is, there should be stables sufficiently warm for the purpose, well lighted, with plenty of bedding to keep calves dry and comfortable. This proper keeping place is of the first importance, for here these young animals will remain for six months or more. Not much new milk is now fed to calves. It is too expensive for that, and beyond the first few days it is not generally considered necessary. But it is essential that calves have good sweet skim milk and of a proper temperature. Those owning separators are the best fixed for this business, as milk can be fed directly from the separators, when in best condition. Where the system of cream gathering is in operation and either the separator or deep setting is in use, the results should be the same, only the cold skimmed milk must be warmed before being fed. For the best success three things are essential: Good, sweet, skimmed milk, a proper temperature, and a sufficient amount, neither too little nor too much. Before the calf gets to be very old it will learn to eat good, early cut hay; clover is the best, and the calf should have it in sufficient quantity and regularity. Where there is ensilage a little will add to the variety of food and prove very acceptable. A few years ago I saw in the winter a pen of calves from three to nine months that had never been out of doors. They were as good as I ever saw together. They were fed separator skimmed milk, second crop clover hay and ensilage, but had no grain.

It is very important to keep calves dry and comfortable. Where milk is fed to calves or pigs the bed will soon become wet and in bad condition, hence the necessity for frequent addition or change. Success in calf-raising requires time, labor and patience, but in winter this work can usually be well attended to.—E. R. TOWLE, in Farm and Home.

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Items of Interest.
NEWS FROM THE WORLD OVER.

Fighting, women and children seems to be the idea of charity among some so-called Christian nations in this Twentieth Century. We are glad to see that the women and children in Prussia have won their fight for the right to speak what language they chose. Polish children were flogged in school for refusing to speak German in the hour of religious instruction. And when their mothers remonstrated the women were sent to prison, some for two years and a half. They whipped the children and imprisoned the mothers, but they did not get a word of German out of them.

Not public opinion in Germany was aroused. The Kaiser's Austria and Prussia were in a whirlwind of anger, and those governments begged Germany not to make them trouble. The result is that Chancellor von Bismarck has announced in the Diet that the flogging of the children will be stopped. Surely the German Government ought to know enough of human nature to know that such persecution was certain to make the women never speak German at all.

Not for a long time has there been so nervous an earthquake in the City of Mexico. Four great shocks were felt swaying buildings perceptibly. Thousands of people rushed into the streets and many knelt in prayer. Telegraph poles bent like trees in a gale of wind.

Emperor William will give the big new steamship—the biggest in the world—his own name, Kaiser William II. Its length will be 707 feet. Its horse power 4,200—4,200 greater than its nearest rival, the Deutschland. It will carry 1,200 cabin passengers, 700 crew and 645 in the crew. The cost will be \$8,570,000.

The number of divorces granted in Ohio increased in the past ten years three times as fast as the population. Indiana divorces have more than doubled in the same length of time. The many divorcees in our country are a serious phase of this evil, but far more serious is the slight cause for which so many seek to sever the marriage bond. The laws need to be revised, but, in addition, the moral leaders of the nation must exert the weight of the family. Ministers, related in a peculiar and responsible way to the initiation and maintenance of the marriage covenant, ought to speak and act fearlessly against all offenders, high or low, against the law of God and the moral sense of humanity.

Detroit, Mich., has no stims, therefore oppose the institution of public play grounds for children, claiming that there are plenty of vacant lots no longer occupied by Ping-pong patches—and that the children have no need to play in the street.

What is the matter with Ireland? Her population still dwindles, and now by the last census it is reported to be smaller than that of Scotland, but a little more than half that of Ireland sixty years ago. And yet, during the census period, 1891-1901, the excess of births over deaths was 218,322.

"Collapse," it appears, is not purely the result of modern ingenuity and enterprise. A wall of the Southfield fax mill, at Belfast, Ireland, collapsed, burying the operatives, who included many women. Thirteen people were killed and thirty injured.

The royal family gave the Prince of Wales, while in Berlin attending the birthday celebration of his cousin, the Emperor William, a cordial reception, but the greetings of the German people as he passed through the street were noticeably chilly.

DEATHS.

For names of subscribers we cannot be held responsible. Send all notices to the Editor. We do not accept a word for all over his words, favorably or unfavorably. (Contest the charge will be taken) the money accompanied the notice. I will be brought down to his words.

KIMBLE.
Miss T. Kimble died at her residence, near Short Creek, Grayson county, Ky. He was born January 9, 1822, made a profession of faith in Christ in 1852, and united with the Baptist church soon afterwards, and lived a consistent member till death. On March 21, 1894, he married Miss Louisa Lebur, Miss J. Armstrong celebrating the rite. They lived happily together through all those intervening years. Only one child—a daughter—blessed their union. She grew to womanhood and married a very worthy gentleman, Mr. Porell. He counted his friends by his acquaintances, for he could rarely be said of him. "To know him was to love him." He lived near Princeton Baptist church, and always took great pleasure in entertaining church-going people. He had a strong reliance on God's Word and promises. There was no subject so dear to him as that of the Christian religion, and he made it his daily business to put in practice the principles of the golden rule. He died of Bright's disease, and all through his sickness he bore his sufferings with fortitude, realizing that it was God's will. The funeral was preached by the writer in the presence of a large congregation, and the remains were laid to rest in the cemetery with Masonic honors, of which order he was a faithful member.
I. M. WARRHURD.

CARPENTER.
Miss Letitia McQuinn born in Bullitt county, Ky., April 1, 1816. She married the late Judge William Carpenter, of the same county, where they lived happily together until his death. She came then to make her home with her daughter, Mrs. Sarah E. Boushman, of Jefferson county, where she died January 20, 1902. She was a faithful wife, a sympathetic companion, a helpmeet to her husband, and a true blessing in the home where she walked and reigned as queen. She was a lover of her Bible; it was a light to her pathway and a lamp to her feet.
O. L. POWERS, Pastor.

MOGEE.
Mrs. Elizabeth McGee, wife of G. W. McGee, died at her home, near Bennetts town, of pneumonia. She was born in Chestnut county, Pa., and at the age of fifteen united with the Little River Baptist church, remaining a consistent member until death. An aged husband and six children are left to mourn her loss. Mourn not, loved one, she has gone to her reward. May we be able to say, "Thy will be done," and look to him, who is the source of all comfort.
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The question of most importance now before Congress is "The Proposed Isthmian Ship Canal," and William H. Burr, a member of the Commission, gives the clearest possible exposition of the whole subject for the general reader. Prof. Burr speaks with the highest authority as an engineer, and from actual observation of the Nicaragua and Panama routes. He is a vivid writer, and his article is entirely free from technical obscurities. His attitude toward both routes is judicial, and he balances the advantages and disadvantages of each with perfect frankness. Every one who wants to know about this great project can get an adequate idea of it from Prof. Burr's article. The illustrations and diagrams help to make it entertaining.

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Items of Interest.

SHOW THE WORLD OVER.

The reserve supply of the explosive stored at the Park-avenue shaft of the rapid transit tunnel, New York, blew up, sending earth, glass splintered timber and twisted iron in every direction. Every front room in the Murray Hill Hotel was wrecked. The Manhattan Ry and East Hospital had to be abandoned by the management. The great clocks on the towers of the Grand Central Station were blown from their cases and every window shattered. Thousands of windows, some of them seven blocks from the tunnel, were blown to fragments. The shipment of broken glass and debris injured more than a hundred people. Six were killed.

An island has lately become more or less of a drug in the United States market, the price (\$2,000,000) named in the treaty with Denmark for the Danish West Indies, cannot be considered a bargain. It is, however, an improvement over the former price, which was \$1,000,000.

The Japanese statesman, Marquis Ito, has evidently been "naturalized." When told by his private secretary that the special palace car sent from St. Paul would not see him, went himself to the railroad office to insist on paying. "I should not feel right in traveling without your most excellent roof without paying for the great pleasure," and he was allowed to pay.

One of the most terrible catastrophes in the history of the State of Guerrero was the recent violent earthquake. The state capital, the parish church and many business houses and residences are in ruins. In fact Chihuahuita is almost entirely wiped out. The War Department has ordered troops in the neighborhood to co-operate in the work of rescue. Until this work is completed it will be impossible to learn the accurate number of victims.

Washington-street bridge, Indianapolis, Ind., just opened to traffic, collapsed, and in the space of a second every rod, beam and timber snapped at once and the center span of the bridge went down, carrying with it into the river, twenty-five foot long, two street-cars, four teams and eleven men. Strains to say no one was seriously injured. The bridge was thirty years old, but had just been repaired and declared safe by the board and city engineer.

Hundreds of carcases of mules floating for the distance of thirty miles in the Gulf of Mexico is feared by shippers to be the remains of a British transport laden with American mules bound for South Africa, which has been intercepted and blown up by a Bear spy. The recent attempt to destroy the British transport Mechanism was also charged to Bear agents.

Discovery: One, to again mention, was the location of a second line of bed-rock on Hancock creek, thirty feet beneath the first. The gravel runs from one to five feet deep to the pan. Good gravel has also been discovered in Good Pasture creek, in the Thomas country. The White Pine and Tahoe railroad is blocked by a big one also a mile and a half wide and 200 feet long. The track is under this to the depth of eight feet.

Buffalo are said to be rapidly disappearing from Yellow Stone Park. Those that remain lack the strength of their predecessors, and are barely able to withstand the winter. Elk are said to be more numerous than other animals in the park, and, having lost their fear of man, wander across the park limits and are killed by hunters. It is urged that a fence be built across the Gardner canon for their protection. Sometimes a band of 1,000 Elk and Antelope may be seen in the valley of the Gardner river.

Last Sunday was a day of heavy losses by fire in many places. Twenty-five blocks were burned in Patterson, N. J., in the heart of the business part of the city. The City Hall, five churches and the public buildings, were burned, the loss reaching \$1,000,000. He lives were lost, but several were injured. In St. Louis the Empire Hotel was burned. Fifteen are dead, one man missing and ten badly hurt. A fire in Monteville, in this state, destroyed many business houses, and one in the business center of Albion, Ga., caused a loss of \$200,000. A fire in Brooklyn injured fourteen persons and caused a loss of \$25,000. There were other smaller fires in several places.

A fire originating in the heart of the business part of Waterbury, Conn., destroyed fully \$1,000,000 worth of property. A disastrous fire came down with a rapidly rising wind. Buildings simply tumbled from one building to another, and even across streets, until it seemed that no earthly power could check them. Fire departments from the neighboring towns sent assistance, but not until sixty-two business houses were destroyed would the flames be gotten under control. There was serious talk of blowing up buildings to stop the spread of the flames, which would take half of handsome fire-story buildings and shroud them like paper. About thirty large tenement houses were burned. Two deaths were caused by the fire.

All of the 100 miners at work in the Honda (Mexico) mine when the explosion occurred are believed to have been killed. The majority of them were Mexicans and Chihuahuas, very few being Americans. The explosion was occasioned by striking a gas pocket.

In his incisive article on the "high art criticism," published in the *Contemporary Magazine*, Dr. E. H. Carroll, Jr., makes some happy hits. He thus describes the so-called "mediating" school of artists: "He exhibits a lofty and philosophical indifference to the details of the matter, just as the young noble is left that it may continue to be the vent for a stream of moral truth and aesthetic development." This hits the nail on the head, and hits it hard.

The "mediating critic" is more to be dreaded than the destructive critic, just as Dr. Briggs, Driver and Geo. Adam Smith are more to be dreaded than Tom Faine, Volney and Voltaire.

Dear Recorders: Please change my address from Greenwood, Ind., to 124 East 28th St., Indianapolis, Ind., where I have accepted a call to the University Place church. Fraternally yours, HAL P. FUDGE.

PLEASE mention this paper when writing advertisers.

DEDICATION AT DANVILLE.

Last Sunday will long be remembered as a "High Day" in the history of the Baptist church in Danville, Ky. The order of exercises were as follows: Invocation by Rev. Dr. J. N. Prestridge, reading of Scriptures by Rev. Dr. J. G. Bow, prayer by the writer, solo by Miss Helen Samrell, the accomplished daughter of the pastor. In this connection it is only just to add that the singing of the choir was of a high order, and most inspiring.

The dedicatory sermon was preached by Dr. E. O. Dargan, professor in the Southern Baptist Theological Seminary. The outside of the church building "is a thing of beauty" and the interior "is a joy forever." The seating capacity is 1,100, about 300 more than can be seated in any auditorium in the city. After the sermon the pastor briefly expressed his appreciation of the noble co-operation of the church, and especially the Building Committee, in conducting the enterprise to a glorious conclusion.

The report of the committee was read by W. J. Price, one of Danville's most promising young lawyers and a grandson of Robert W. Graham, of sainted memory. The cost of the building complete, including furnishing and the organ, was \$20,247 37; the cost of the organ was \$1,850; the balance unpaid was about \$0,500. Dr. Dargan, by the aid of liberal contributors, soon made up so much of the money that the small balance was assured.

Dr. B. D. Gray preached Sunday night and the vast audience were greatly pleased, after which the magnificent edifice was formally set apart for the worship of God free from debt. No doubt several who only gave small amounts gave as much, if not more, in proportion to their ability as those who gave the most. Often those who are most able do not give liberally, but I am sure all who are acquainted with the contributors in the Danville church will deem it proper for me to state that Bro. Morris J. Farris was a princely giver, even for his means. In all he gave about \$4,500, including \$1,000 given by his wife, Mrs. Jennie Evans Farris, and the amount given by her mother, the widow of Bro. W. F. Evans, of precious memory, and the amount given by Bro. Robert Evans, all of the same noble family, amounted to \$7,250. Master Morris J. Farris, Jr., only six years old, attracted general admiration by the keen interest he manifested in the collection. He went to his father and asked for money so he could give it. He thereby proved that he was a chip of the old block. As a church, the membership made sacrifices, and God will richly reward them. They seemed to enjoy giving—they were cheerful givers. Danville is one of the best cities in Kentucky. It has a population of about 5,000, and is the seat of Central University. Local opinion has prevailed for over twenty years, and during the time Danville has increased in population and wealth faster than any of the surrounding cities in the Bluegrass section that grant license for the sale of liquor.

My first acquaintance with Danville church was when a student in Kentucky University at Harrodsburg in 1868. I was present on Sunday morning, and the Rev. Duncan H. Selph was not on hand to preach, and Deacon James A. Slaughter, who is yet well known as one of the leading Baptist laymen, suggest-

ed that I preach to the large congregation. I accepted the invitation and from that time have been acquainted with this great church. In those days, Robert W. Graham, Felix Fisher, Allen Cook, Thomas Hatcher, Evan Waters, Hon. Aaron Harding, Wyatt Hughes, W. F. Evans, Joseph H. Thomas and Harvey Davis were pillars in the church. All have passed to their reward. Noble and true men they were; they rest from their labors, but their good works remain as a precious heritage.

Among those still on this side of the river are: John Stodgill, Hon. J. L. Bruce, R. D. Bruce and James H. Slaughter, and some noble women.

The church is stronger now, financially and numerically, than it has ever been in her history of seventy-nine years.

Among the present members, I note: Mrs. W. F. Evans, Geo. Chestnut, R. P. McGowdwin, W. J. Price, Morris J. Farris and wife, Robt. Harding and wife, Eph. Lillard, E. H. Fox, Will Yeager and wife, John Chestnut and wife, Gabriel Gaines and wife, W. H. Harris and sister Miss Dora, the great infant class teacher, Mrs. Eugene Whitley, James Cook, J. R. Briggs and family, A. O. Dunn and wife, Mrs. W. T. Wood and family, Rev. G. W. Wheatley and family, John S. Baughman and wife, Mrs. Annie S. Harlan, Mrs. Jas. H. Gentry, Sam Harding, the daughters of Rev. John L. Smith, Mrs. W. C. Price, E. O. Bright and wife, Mrs. Thomas Helm, Deacon O. M. Terhune and wife, Mrs. A. E. Hunley, J. M. Yeager and wife, Sam Shelton and wife, J. H. Hutchins and wife, E. G. Fox and family, Hon. John A. Prall, Prof. R. W. Rawlings, Attorney Voris, Dr. Montgomery and wife, Attorney Peryear, Miss Eugene Cook, Mrs. Eliza Anderson and daughters, Bro. Davis, Mrs. Walker and family, W. J. Sallee, Winfield Scott and family, W. J. Gilmore and T. A. Bradley and family and others.

During my sojourn, I enjoyed the hospitality of Deacon M. J. Farris and his family in their elegant new home, one of the finest residences in Central Kentucky; dined also with the beloved pastor and family, where I met his noble mother whom I have known from my childhood. On Saturday I dined with my old friend and classmate at Georgetown over forty years ago, Rev. G. W. Wheatley, and was also made happy to have at dinner Rev. T. H. Opleman, another schoolmate and one of our most

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useful and consecrated ministers. I only wished that I had time to remain and break bread with more than a score of others who invited me to their homes. I must close without time or space in this article to mention many others equally as dear to me as those whose names I have mentioned. W. P. H.

CHURCH BURNED IN MADISON COUNTY.

News came from Richmond last Monday that the handsome Baptist church at Waco, Madison county, was destroyed by fire; supposed cause, a defective fuse.

We take it for granted from our knowledge of the business character of the brethren that the church building was insured. Prudent men generally insure their homes; there is no good cause for neglecting to insure our churches.

One of the first aims of college life is increase of power—be scholar or athlete, the sound under-graduate learns to meet difficulties. "Stumbling-blocks," in the words of an admirable preacher, "become stepping-stones." It is a short-sighted kindness that keeps in college (with its priceless opportunities for growth and its corresponding opportunities for degeneration) a youth who lies down in front of his stumbling-blocks in the vague hope that by and by the authorities will have them carried away.

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