WESTERN RECORDER

Faith, Hope and Love, these three.

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WESTERN RECORDER.

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AN exchange says that some Presbyterians think that the Westminster Confession of Faith expressed clearly and well the faith of the men of the 16th century, but it does not suit the views of men of this day. That is a matter of no consequence whatever. The thing to consider is whether the Confession agrees with the "views" of the Bible. If it does not, it ought to be changed. If it does, the thing to change is the views of the men of this day.

THE *Canadian Baptist* is unquestionably right in saying that one reason the American workman's capacity for work is greater than that of the European, is that he is less given to drink. The English and French drink on an average 33 gallons of spirits, wine and beer, and the Germans 30, while the American average is 14.

DR. MCCONNELL, in a speech before the Massachusetts Episcopalians, arraigned the theological seminaries of that denomination, and said it would be well for their church if men were admitted to the ministry without going to a Seminary. He would have the Seminaries reduced to three to educate scholars, writers and professors, and not pastors.

IF any one of us has denied the Lord that bought him, let him now look up to Him who now looks down from heaven, ready to pardon and reinstate the penitent backslider. Peter, when reinstated, preached the sermon that led to the conviction and conversion of thousands of his hearers.

"LET him be crucified." Such is the world's hatred of Christ even to-day. He has done no evil, no one has suffered harm at his hands, all unite to pronounce him innocent: and yet they practically cry, "Away with him"—"Let him be crucified."

SAINTS running in the way of obedience are likely to be met by Jesus. It is because so many Christians travel to heaven so slowly that they are overtaken by temptations of all sorts. Christ's running footman shall meet his master while he is speeding on his way.

AS Knights are made by a stroke from the Sovereign's sword, so shall we become princes in Christ's realm as he lays his cross on our shoulders. Oh, that we were as willing to bear Christ's cross as Christ was to bear our sins on his cross.

THE Wesleyan Methodists of England have raised the $5,000,000 they undertook to get as a Twentieth Century fund. The last Sunday in the year they took a collection in all their churches and raised $350,000.

The Pastor's Best Use of His Time.

BY J. M. WEAVER, D.D.

To secure the best results in a pastor's work there must be system. A careless way of working will ever result in great waste and loss of time. There are three things to which I think a pastor should give his time systematically.

1. He should have, and if possible let nothing interfere with it, fully one-third of his time for study. He must not only study the Bible, but, as far as he can, all that has been written upon it by the best minds. Theological works, of the best authors, should always be studied with the Bible in hand. No minister should ever give himself up wholly to any theological teacher. He should study all, but slavishly follow none. To keep up one's study is absolutely essential to proficiency in preaching. Time must be given to it. A city pastorate gives little time to study, since the other duties are so exacting. Hence I believe a young minister should seek a pastorate in some field where he can command the time from other duties to give himself to study. The time when any pastor ceases to study is the beginning of his decline in his usefulness as a minister. The greatest part of this time for study should be given to the Word of God. This must be studied under the illuminating influences of the Holy Spirit, for thus only can its sweetest and most precious truths be obtained. It is the office-work of the Spirit to interpret these truths to the mind: "He shall take the things of mine and show them unto you," said the Master. With out this constant, conscious submission to the Spirit, the Bible will never yield up its deepest, most spiritual truths: "These things are spiritually discerned," said the Apostle Paul.

This study is for one's own spiritual development, and as the soul is spiritually developed, will the minister be able to fulfil efficiently his various duties as a pastor. Therefore I would emphasize the deep need of systematic study of the pastor in the time given him. His office demands it, and the church and world lose by his neglect. A minister with a lazy mind will never be a success.

2. A third of his working-time should be given to pastoral visitation. This is an exceedingly important part of a pastor's work. He should be as systematic as possible in this also. He should view his field and consider earnestly what part of the day to give to this. One field will require one part to do it efficiently, and another a different time.

When I came to this city I visited in the afternoon, giving the morning to study. I soon found that the women, as a general thing, were out in the afternoon, the men, of course, were away from home at work all day, so that I missed both; so I changed, and for years have visited in the morning and studied in the evening. Thus I met the women, and then visited the men at their shops, stores, &c.

A great part of this time of pastoral visiting must be given to the sick and afflicted. These must be attended to first, and then what time is left can be given to the well. This pastoral visiting must not be permitted to degenerate into mere social visiting. Whether reading of the Scriptures and prayer should be given with a family or not, must depend upon circumstances. During the visit by the conversation we may be able to determine what to do. Often the spiritual condition brought out in the conversation will call for a short season of devotion. At other times it will be apparent that such a service will be mere formalism.

Most generally after a funeral in a family the next visit of the pastor will find a good opportunity to impress the providence of God by some religious conversation and worship. Oftentimes a true pastoral visit will give the earnest pastor suggestions as to his next sermon. Some of our most effective sermons are thus born. No pastor, however able as a minister, will be able to hold and develop his people without pastoral visitation, hence its importance and the need of giving full and systematic time to it. I think that frequent changes of pastorates are, as a rule, the result of neglect of this duty. Where the pastor visits the families of his church in their sickness and afflictions, and shows tender sympathy with them, he is soon bound to them with "hooks of steel," and they will make a sacrifice to keep him with them.

3 The other third of time should be given to preaching the gospel in its fulness. God has determined to "save the world by the foolishness of preaching." This is his great means of saving men. However good a pastor may be in visiting his people and others, yet without good preaching he must fail. He can by visiting bring his people to the church, but unless he preaches well he cannot hold them. Mere rhetoric or eloquence is not good preaching. It may be fine lecturing, but lecturing, however beautiful, will not hold the attention of men long. There is nothing that grips the soul like the "glorious gospel of the blessed God." All classes of mind, the cultivated and the uncultivated, are moved and held by the "old, old story." The children of God never weary of this. Well has the poet said—

"I love to tell the story;
For those who know it best
Seem hungering and thirsting
To hear it like the rest."

The saddest mistake that a pastor can make in his preaching is to substitute rhetoric, poetry or pathetic stories for the sound, plain, solid gospel of the Son of God. The pastor that does it fails, *and ought to fail!* It is cruel to attempt to feed God's people upon these human husks, while the Word of God is full of sweet, rich food, real heavenly manna. I believe a pastor ought to give full time to preaching at home and abroad, in his church, in protracted meetings, everywhere possible. The pastor who will do this will find it the joy of his life. I rejoice that over the years, and especially in my old age, I had rather preach the gospel than to eat when I am hungry, and the oftener I repeat the "old, old story," the sweeter it is to my spiritual taste. For about fifty years I have preached, and sometimes I rejoice in the thought that beyond the "dark river," in the "Unseen Holy," I may be permitted to tell of the wonders of the Cross among that world's inhabitants. I know that I would rejoice to do it, and spread afar through worlds in space the glories of the wonderful Plan of Salvation through Jesus Christ. Let us use all our time in this glorious work of a pastor.

IT is a famous saying of Abram S. Hewitt concerning a long-labored for philanthropic project which was about to be fulfilled, "Everything takes ten years." It would be well for a good many of us to consider the truth of Mr. Hewitt's observation. Not many of us have patience and determination ten years long. We get tired and quit when we should be doing our best work, and walk over the graves of our undertakings unheeding at the hour when we ought to be shouting over their fulfillment.

Working With God.

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

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

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

A Cheerful Look Exceptional.

Examine the first twenty faces that you meet going through the street, and nineteen out of the twenty faces have either an anxious look, or a severe look, or a depressing look, or an avaricious look, or a sneering look, or a vacant look. Here is missionary work for those who have trouble. Arm yourself with gospel comfort. Let the God who comforted Mary and Martha at the loss of their brother, the God who soothed Abraham at the loss of Sarah, and the God of David, who consoled his bereft spirit at the loss of his boy by saying, "I shall go to him;" the God who filled St. John with doxology when an exile on barren Patmos, and the God who has given happiness to thousands of the bankrupted and persecuted, filling them with heavenly riches, which were more than the earthly advantages that are wiped out—let that God help them. If He takes full possession of your nature, then you will go down the street a benediction to all who see you, and those who are in the tough places of life, and are run upon and belied, and had their homes destroyed, will say, "If that man can be happy, I can be happy; he has been through troubles as big as mine, and he goes down the street with a face in every lineament of which there are joy and peace and heaven. What am I groaning about? From the same place that man got his cheerfulness I can get mine. 'Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise him who is the health of my countenance and my God.'"—T. DeWitt Talmage.

THE repose of the greater spirits is not acquiescence in the allotments of time, but the conscious presence of eternal life. —T. T. Munger.

Questions Answered.

BY SENEX.

"If a church should meet on some day, not their regular meeting day, and a day not appointed by the church, would any action taken on that day be legal?" If all the church were present, the action would be all right morally. Whether it would be legal would depend on the laws of the state, and the charter of the church, if it had been incorporated. If all the members were not present, and action was taken to which the absent ones objected, they would have a right to demand a reconsideration at the next regular meeting of the church. If, however, no action was taken to which any one made any objection at the next meeting, I think it ought to stand, as having been agreed to by the church. That is in case it was not contrary to the laws and the charter.

"If a church having this rule, 'the pastor, or, in his absence, one of the deacons shall act as moderator,' should meet on the regular conference day, and by motion call one of the members not a deacon to act as moderator, would their action be legal?" Yes. If neither pastor nor deacon were present, they would be obliged to elect some other brother. A church cannot set a rule by a hair's breadth any doctrine in their articles of faith, but it can any of its rules of procedure. However before acting in violation of any rule, the church ought by all means to repeal the rule formally and not disregard it. If the pastor or any deacon was present, setting him aside in the face of the rule was very bad and unbrotherly treatment, which could only be excused on the grounds that he had been guilty of some offence the church thought it best not to overlook.

"If this action were not legal, would it be right for the clerk to record it?" It would be the duty of the clerk to record it, no matter how illegal it might have been. It is the business of the clerk to keep faithful record of all that is done. Any altering of the minutes can only be done by the order of the church. It would be an act of arrogant usurpation for a clerk to omit or to add anything to the record because he did not approve the actions or the words of the brethren. He has no authority whatever over the church.

"If the church should elect a former pastor who is not a member of the church to act as moderator, would their action be valid?" I should think they would have the power to do so, if they chose, though I never knew a church to appoint a moderator who was not a member of the church. If they wished to compliment their old pastor, they could have found other ways in which to do it.

"Two churches which I will call A and B are about five miles apart. B excluded a member and the brother thus excluded said that the church did right in the matter. About four years after, the excluded brother applied for membership to A, though living within three miles of his old church and knowing it had regular services. The church A received him. Did the church do right? And what ought B to do if it feels aggrieved?"

The church A did very wrong to receive the member in the circumstances. She wronged her sister church, herself, and still more the brother received. Evidently he was guilty of some sin since he himself admitted the church did right in excluding him. By receiving him the church said to him, to the other members and to the world, that she considered outbreaking sin a matter of no consequence. Others as well as the guilty man were encouraged to do likewise.

The excluded member may have expressed some degree of regret for his offense. But it is evident that his repentance was not as deep and sincere as it ought to be. Had it been, he would have gone to his old church, made confession of his wrongdoing and repentance, and asked to be restored. Then he could have taken a letter and joined church A, if that seemed best. The church A ought to have refused to receive him till he had done this.

If B feels aggrieved, she ought to write a letter, or send a brother to A to state the case frankly. The trial and the evidence should be laid before the church A and she be asked to rescind her action receiving the brother. If A persists in her unkindness to her sister church, let the matter be dropped. By sending a kindly remonstrance against the discourtesy, B will have done her duty to herself, to her sister church, who has wronged her, and to the recreant brother. Let B pray to God to give her sister church a better knowledge and then forgive and forget B has been wronged, but to cherish a feeling of injury will do her members harm and do no good.

The Pity for Pain.

If we were called on to mention the principal emotional characteristic of our present civilization, we should unhesitatingly say that it is the pity for pain. One has only to consider what appeals most readily touch the sympathies and the pockets of the masses of people to realize that it is just this pity for physical suffering. You may describe at length the spiritual destitution and degradation of multitudes and your words will awaken little emotion, but recount instances of physical suffering and the response will be immediate. There is not a missionary society to-day in the United States that does not find it increasingly difficult to support its preachers and teachers, but let an appeal be made for famine sufferers in Russia or India and money flows forth like water, even though the public is aware that the need is grossly exaggerated, and that its contributions are simply relieving a great Government like that of Russia or Great Britain from doing its full duty.

Compare the attitude toward pain taken by that thoroughly wholesome and sane writer, Sir Walter Scott, with the average sentiment of our present society and you will at once see the difference. We do not recall a paragraph of Scott's in which he magnifies sympathy with physical suffering. He sees it and sympathizes with it. But from his point of view suffering is something to be overcome and conquered in the pursuit of love or honor; in the devotion of man to his fellow, or in loyalty to a great cause. We cannot imagine one of Scott's heroes weighing the pain it would cost him to be true to his purpose. He knows it, but he does not think of it. It does not influence him in the least.

The popular theories of home-training and of education have been greatly modified within the last fifty years by this cult of pity for pain. Many parents cease to insist that their children shall acquire habits that will be of permanent advantage because some element of discomfort may be involved in the acquisition. The problem set before many of our teachers is that of discovering how the child may learn the most with the least possible discipline of his powers which is always more or less painful.

We think that it could be shown that this pity for pain has arisen in part from the response of the human mind to the Christian doctrine of human brotherhood. Uhlhorn has shown, in a masterly fashion, how the early Christian preaching introduced love into a loveless world. But he has also shown how that sympathy embraced the spiritual as well as the physical needs of men, always making the spiritual primary. Why is it that our modern civilization so overemphasizes the physical? May it not be that the reality of the pains and satisfactions of the spirit make a far less impressive appeal to the modern man than the sufferings and pleasures of the body? Is not the transfer of emphasis from the spirit to the body one of the most subtle manifestations of the materialism, which is stirred so much more deeply over the Prodigal's rags and husks than over his alienation from his home and his evil life?—Watchman.

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The Bible in the Home.

BY ARTHUR TRAIN BELKNAP

As the foreign missionary is hindered in his work because his hearers have no adequate idea of God in their minds, the work of the modern minister is made difficult by the general ignorance of the Bible among those to whom he ministers. It is largely an unused book even among the members of Christian churches. Allusions to Bible characters are misunderstood or unrecognized, references to Bible history confuse the hearer, while it is as unsafe to suppose that a congregation is familiar with the doctrines of the Bible as it is to consider them familiar with the philosophy of Herbert Spencer. Few realize the situation or appreciate the present and prospective consequence. If the Bible is the unique book the church has found it to be, its neglect will certainly result in the decline of the church and the decay of spiritual life. When the spring is dried up, the stream ceases to flow.

A few inquiries in an ordinary Sunday-school among children taken not from the slums, but from Christian homes, will usually convince one that the Bible is a neglected book. Or, if it seems too much to ask that children should be as familiar with the great names of the Bible through the training of the home as they are with the heroes of heathen mythology through the training of the public school, the results of investigation among average college students cannot be gainsaid. A year and more ago some college students were asked to explain twenty-two quotations from Tennyson. Each quotation contained a Biblical allusion and the only information necessary to answer them correctly was familiarity with such well known Bible stories for example as Jacob's ladder, Lot's wife, Jonah's gourd, or the marriage at Cana. On such questions, the young men examined averaged only 13 per cent of correct answers, while the young women answered 49 per cent of the questions. It is an indisputable fact that even educated men and women are unfamiliar with the text of the English Bible.

This is a momentous change. From the time of the Reformation until recent years, the English Bible had been a familiar book to the people. At an earlier date King Alfred even had portions rendered into the then current English speech. A universal acquaintance with the Bible on the part of all the people has been one of the great moulding influences in the history of English-speaking peoples since the Reformation. A new condition has arisen. The Bible has become comparatively a neglected book. Whence the cause and where the cure?

The difficulty is with the home. There has been neglect of personal religious training in the family. The home is the chief root of that which is good and that which is evil in the life of men. The training of children is a task parents cannot delegate to any teacher. They are personally responsible for the lives they have called into being. They have the first and best as well as the longest opportunity to influence their children. Ignorance of the Bible among the young is a result of neglect of the Bible in the home.

Many parents shrink from the task, but any one who owns an English Bible and will take a little time to read it, can give his own children a more valuable training in the Bible than they are likely ever to receive from any one else. What should be done? Let there be family prayers in every Christian home every day. Begin the practice early, so early that the oldest child cannot remember when he did not hear his father's voice reading from the sacred page and leading the family in prayer.

It is not safe for either father or mother to neglect religious instruction until their children are old enough to read. At that time some of the best opportunities are already past. In any case the most impressive teaching is never given through the printed page, but through the human voice. This is the mother's unique opportunity. The things mother tells us are the things we remember and the things we believe. Let a mother tell her children Bible stories. She will find that old book a perfect storehouse of the most interesting stories in the world. If she does not already know them, let her first read them for herself and then tell the story she has read.

In that precious hour before bedtime, let the tired little feet rest a bit while the listening ears drink in the tales that have thrilled men for generations. Tell them of Moses in Egypt, of David the shepherd boy, of Daniel the prophet, of John the Baptist, of Jesus. Very early begin to read the Bible itself. Properly selected passages from the Bible are more interesting to young children than any book of Bible stories ever could be. Once begun, do not drop the practice until the children are grown up. Let the children know the Bible as interpreted to them by voices of father and mother. Thus taught they will remember. As they read for themselves, they will remember the interpretation given by father or mother. There have been mothers who, from the time their children could listen until they left the home nest, have read to them every night the last thing before bedtime a chapter from the Bible and led them in the Lord's Prayer. Would that such might be a common practice in Christian homes.

Nothing but that which the ordinary Christian can do is necessary. If the Bible is given opportunity, it will do the needed work. It is fitted to meet men's needs. If it is known, it can then be obeyed. Ignorance almost compels disobedience. A man saturated in the Bible may go wrong, but if so he has himself to blame. In the Bible there is self-evidencing power. If it is known and obeyed, no attacks upon it will be feared. Let the Bible again take its proper place in the home and it will prove its worth.—Standard.

Thoughts to Grow Upon.

The light from heaven can never lead astray.—Maclaren.

The eternal stars shine out as soon as it is dark enough.—Carlyle.

He is richest who is content with the least; for content is the wealth of nature. —Socrates.

You cannot dream yourself into a character; you must hammer and forge yourself one.—Thoreau.

It is very easy to cherish fine theories of duty, but very difficult at times to put them into practice.

Since I could not alter what was without me, I resolved to try to alter what was within me.—Fichte.

To be happy in the world, one must learn to let go; to be happy in God, one must learn to hold on.—Ivan Panin.

No one ever wanders where a promise does not follow him. An atmosphere of promise surrounds believers as the air surrounds the globe.—Spurgeon.

As flowers never put on their best clothes for Sunday, but wear their spotless raiment and exhale their odor every day, so let your Christian faith, free from stain, ever give forth the fragrance of the love of God.—Beecher.

There is nothing in Scripture that warrants our finding heaven on the other side of the grave unless we get at the secret of heaven on this side. Heaven is not a place until after it is a temper. The ground for any expectation that we may have of entering into heaven is the present sense of heaven entering into us —which lends large meaning to the words, "Thou wilt keep him in perfect peace whose mind is stayed on Thee."—Parkhurst.

SOME of God's people do not seem to understand this abiding with Jesus, but why should not we? Why need we have doubts and fears? Why need we get away from Christ? Had we but the faith he deserves, and did we believe in him as he ought to be believed in, we might go from joy to joy, and so ascend to heaven as on a ladder of light. God give us this grace of abiding with Christ! It is to be had by those who seek it aright.—Spurgeon.

The Story of Edward Wightman.

BY JOHN T. CHRISTIAN, D.D., LL.D.

VI.

We are in the fourth day of the trial of Edward Wightman for heresy. The Court is summing up the indictments against him. The present article begins with the fifth indictment, which is as follows:

*[5. Likewise against thee we charge and formally declare that thou, the said Edward Wightman, like Simon Magnus and Manes, and just as he or they or any other detestable heretic of the same stripe, dost Satanically and blasphemously refer and appropriate to thyself many passages of Holy Scripture referring to our most Holy Saviour, Jesus Christ, and to the Holy Spirit, and to John the Baptist in particular exactly as declared, as follows:]

Item tibi objicimus et articulamur quod tu dictus Edwardus Wightman diabolicè et blaspheme cum Simone mago, et Manete, et supra quod ille aut illi vel alius quisquam detestandus eiusdem forme (!) hereticus, tibi ascribis et appropriis plurima sancte Scripture loca de sanctissimo Salvatore nostro Jesu Christi et de Spiritu sancto et de Johanne Baptista precisè particulatim et tantummodo prolata videlicet.

that you yourself are that Prophett spoken of in the 18th Chapter of Deuteronomy and the 3 and 7 Chapters of the Acts of the Apostles in thels words. I will raise them up a prophett from amonge their Brethren like vnto the &c. And that place of Esay. I alone haue troden the wyne presse. And that place Whose Fan is in his hand &c. which places are proper and peculier to our Saviour Jesus Christe, as wee affirme it, And that yow are that person of the holy Ghost spoken of in the Scriptures, And the Comforter spoken of in the 16th of St. Johns Gospell in thels and in like wordes. It is expedient for yow, that I goe away, for if I goe not away the Comforter will not come vnto yow, but if I depart, I will send him vnto yow, and when he is come, he will reprone the world of sin of righteousness and of Judgment. And againe when he is come which is the spiritt of truth, he will leade yow into all trueth. And that those words of our Saviour Jesus Christe of the sin of blasphemie against the holy ghost, which shall neuer be pardoned in this lief, nor in the world to come, is personall to your self. All which places are proper and personall to the holy Ghost, the third person of the blessed Trinity. And that place the 4th of Malachie of Elias to come, is proper and personall to yourself: which is proper and personall to Saint John Baptiste only.

(As much to the loss of thine own salvation and the destruction and ruin of thine own soul, as to the stumbling and most serious injury of other tried and true Christians, and also to a most harmful and intolerable example, wickedly and with a persistent and hard heart thou hast held, asserted, affirmed, disseminated, published and dogmatically taught, alike elsewhere outside this Court and also repeatedly in our presence openly and publicly in Court, that thus thou dost hold, assert, affirm, disseminate and publicly and dogmatically teach at the present time. The above we charge and formally declare.]

tam in proprie salutis dispendium et anime tue periculum, interitum et perniciem, quam in aliorum proborum et Christi fidelium scandalum et offendiculum gravissimum, necnon permiciosum et intollerandum exemplum malicioso animo pertinaci et obdurato tenuisti, asseristi, affirmasti, disseminasti, publicasti, dogmatizasti, tam alias extra Judicium quam sepius etiam coram nobis palam et publicè in Judicio sicque tenes, asseris, affirmas, disseminas, publicas et dogmatizas in presenti. Et objicimus et articulamur vt supra.

Respondet that he the Articulate Edward Wightman is that Prophett spoken of in the 18th of Deuteronomy and in the 3. and 7 Chapters of the Acts of the Apostles in thels wordes. I will raise them up a prophett from amonge their Brethren like vnto the &c. And that place of Esay. I alone haue troden the wyne presse. And that place Whose Fan is in his hand, are proper and personall to him this Respondent. And further answereth and affirmeth that he is that person of the holy Ghost, spoken of in the Scriptures. And the Comforter spoken of in the 16th of St. Johns Gospell in thels and the like words following. It is expedient for yow that I goe away, for if I goe not away the Comforter will not come unto yow, but if I depart, I will send him vnto yow, and when he is come, he will reprone the world of sin of righteousness and of Judgment. And againe When he is come, which is the spirit of trueth, he will lead yow into all trueth. And further answereth that thels wordes of our Saviour Christe of the sin of blasphemie tagainst the holie Ghost, which shall

*P. 23.
†P. 21.

†P. 22. neuer be pardoned in this lief nor in the lief to come, are ment of this Respondentes person. And that place the 4th of Malachie (of Elias to come) is likewise proper and personall to him this Respondent.

[6. Likewise against thee we charge and formally declare that thou, the said Edward Wightman, finally led astray by the said spirit of falsehood, the seducer and imposter, the Devil, hurrying thee into the byways of error and heresy, many other accursed errors and execrable heresies contrary and repugnant to the Orthodox Catholic Faith, and equally by the authority of the Sacred Writings, as of the General Councils or some one of them, by the precepts and express authority of the divine Word heretofore declared, pointed out, prejudged and condemned as false and heretical opinions and detestable heresies, and in particular the errors and heresies here specified and set forth in English.]

Item tibi objicimus et articulamur quod tu memoratus Edwardus Wightman viterius etiam dicto erroris spiritu et seductore atque impostore diabolo adhuc te impellente in errorum et heresium devia seductus, alios etiam complures nephandos errores et hereses execrabiles fidej catholice et orthodoxe contrarias et repugnantes, atque tam sacrarum literarum quam generalium Conciliorum authoritate aut aliquius eorum ex divini verbi prescripto et expressa authoritate pro falsis et hereticis opinionibus proque erroribus et heresibus detestandis antehac reprobatas, declaratas, predamnatas, et preindicatas et presertim et nominatim errores ac hereses anglice specificatas et expressas.

1. Vis That the Soule doeth sleepe in the sleepe of the first death, as well as the body, and is mortall as towching the sleepe of the first death as the body is; And that the soules of the elect Saintes departed are not now members possessed of the Triumphant Church in 2. heaven. That the baptising of Infantes is an abhominable Custome. 3. That there ought not to be in the Church the vse of the Sacramentes of the Lords supper to be celebrated in the Elementes of bread and wyne, and of Baptisme to be celebrated in the element of water as they are now practised in the Church of England.

[Like the Sadducees, Anabaptists, and other silly impious heretics and fanatical spirits of this sort, to the loss of thine own personal salvation and the destruction and ruin of thy soul, as well as to the injury of other tried and true Christians, and to an intolerable example, with equal malice and like obstinacy, impudence and hardness of heart, thou hast held, asserted, affirmed, asseverated, disseminated, published and dogmatically taught, as well repeatedly elsewhere outside the Court, as in various and in even repeated forms in Court before us openly, publicly and notoriously, that thus thou dost hold, assert, affirm, asseverate, disseminate, publish and dogmatically teach at the present time. This we charge and formally declare as above.]

cum Saducis et Anabaptistis, et aliis felissime huius note impijs hereticis ac fanaticis spiritibus in proprie salutis dispendium, et anime tue *periculum ac perniciem, aliorumque proborum et Christi fidelium periculorum et non tollerandum exemplum pari malicia ac consimili animi pertinacia, protervia, et obduratione, tenuisti, asseristi, affirmasti, asseverasti, disseminasti, publicasti, et dogmatizasti tam alias extra Judicium sepius quam varijs etiam et literatis vicibus in Judicio coram nobis palam publicè et notorie prout sic tenes, asseris, affirmas, asseveras, disseminas, publicas, et dogmatizas in presenti. Et objicimus et articulamur vt supra.

Respondet that the Soule doeth sleepe in the sleepe of the first death as well as the body, and is mortall as towching the sleepe of the first death as the body is; Farther adding that the Soule of our Saviour Jesus Christe did sleepe in that sleepe of death as well as his body. he alsoe answereth that the Soules of the elect Saintes departed are not members possessed of the triumphant Church in heaven. And that the baptising of Infantes is an abhomynable custome. And that there ought not to be in the Church the vse of the Lords Supper to be celebrated in the elementes of bread and wyne, and the vse of baptisme to be celebrated in the element of water as they are now practised in the Church of England. But saieth the vse of baptisme is to be administered in water, only to Convertes of sufficient age of vnderstanding converted from Infydelitie to the faith.

[Likewise against thee we charge and formally declare that thou, the said Edward Wightman, moved and even seduced by a haughty and more than diabolical spirit, dost diabolically and blasphemously assert and declare:]

Item tibi objicimus et articulamur quod tu dictus Edwardus Wightman diabolicè, blasphemè, et spiritu arroganti et plusquam diabolico ductus imo seductus, asseris, et affirmas

1. That God hath ordayned and sent yow to performe your parte in the worke of the salvacion of the world to deliver it by your teaching or Admonicion from the heresie of the Nicolaitanes, which is the comon receaved faith contayned in those three Invencions of man (as yow terme them) commonly called the Three Creedes to wit. The twelue articles of the beleif (commonly called the Apostles Creed, the Nicene Creed, and the Athanasius Creed, which faith within theis 1600 years past hath prevayled in the world, as Christe was ordayned and sent to saue the world, and by his death to deliver it from sin, and to reconcile it to God.

2. And that Christianity is not truly sincerely and wholly professed and preached in the Church of England but only in parte,

[To the loss of thine own salvation and the ruin and destruction of thy soul, and to the injury of other tried and true Christians, and for an intolerable example. This we charge and formally declare as above. He answers that God]

in proprie salutis dispendium et anime tue periculum ac perniciem et interitum, aliorumque proborum ac christi fidelium permiciorum et non tollerandum exemplum. Et objicimus et articulamur vt supra.

Respondet that God hath ordayned and sent him theis Respondent to performe his parte in the worke of the salvacion of the world, to deliver it by his teaching or admonicion from the heresie of the Nicolaitanes, which is the

*P. 23.
†P. 24.

common receaved faith contayned in those 3 Invencions of man, commonly called the Three Creedes, to witt. The 12 articles of the beleife. The Nicene Creed, and Athanasius Creed, which faith within theis 1600 yeares past, hath prevayled in the world, as Christe was ordayned and sent to saue the world, And by his death to deliver it from sin and to reconcile it to God, saying that it be not vnder stood that the lymitacion of the 1600 yeares reach to the tyme of Christe, and his Apostles, while they lived vpon the earth, but since* their tyme. And further answereth that Christianity is not truly sincerely and wholly professed and preached in the Church of England, but only in parte.

8. [We charge against thee that moved by solicitude, anxiety, and care for the safety for thy soul, incumbent upon us as thy official Shepherd, as far as we are permitted of God, we have many times, both privately and before our properly constituted tribunal, warned thee, said Edward Wightman, in most salutary words of our own, and from sacred writings, as also from the works of other most pious and learned theologians; and that thou has been treated with most loving counsel and advice. Now indeed, the severity and terrors of the law placed before thee, that thou shouldest desist from thy nefarious errors and detestable heresies, and that thou shouldest renounce them entirely, and forever in the manner approved by the church. Thou hast been frequently and repeatedly warned by us judicially, first, second, and third time peremptorially, with sufficient and proper intervals. Nevertheless, thou hast, as one that is deaf, closed thy ears, nor admitted our counsel or listened to the same, and hast shown thyself wth thy entire soul pertinacious, obstinate, and plainly incorrigible in t ese nefarious errors, detestable heresies and execrable blasphemies as written above; and hath persisted and doth now persist in them. This we charge and pronounce against thee].

(On this head he was examined for in it are the statements of the Lord Judge]

Item tibi objicimus et articulamur quod ex solita et anxia anime tue salutis cura nobis ex pastoralis nostri racione incumbentis officij (quatenus permittente Deo, eandem quoque modo procurare possemus) tu prerecitatus Edwardus Wightman coram nobis multoties tam in Judicio quam extra personaliter constitutus, nunc summa verborum lenitate salubberrimis etiam ex sacris literis tam nostra quam aliorum piorum et doctissimorum theologorumo pera, monitis, et consilijs adhibitis omni charitatis officio tractatus fuisti, nihil omisso quo Tibi ex anime tue saluti in hac parte consuleretur. Nunc verò (legum severitate et terriculamentis Tibi in hac parte ob oculos prepositis) vt a nephandis erroribus et detestandis tuis heresibus et blasphemijs execrandis supradictis desisteres, eisque omnino remeuciares, et ea forma Ecclesie approbata abiurares sepius et iteratis vicibus, primo videlicet secundo et tertio etiam et peremptoris (competentibus interiectis et interpositis intervallis) a nobis indicialiter monitus fuisti. Tu nihilominus ad omnia et singula predicta tanquam surdus, aures tuas occlusas habens, nec monita nec moniciones nostras huiusmodi vilatemes admittens, neque eisdem aliqualiter auscultans, animo omnino pertinaci, protervo, obdurato, plane que incorrigibili in nephandis erroribus, detestandis heresibus et blasphemijs tuis execrandis suprascriptis perististi, sicque persistis. Et objicimus et articulamur vt supra.

De huiusmodi articulo non examinatur, quia contenta in eodem sunt nota domino Judicanti.

[9. Likewise against thee we charge and formally declare, that because of the foregoing and under its protection, thou, the aforesaid Edward Wightman, hast been and art still

*P. 25.

obdurate, bold, and unyielding, evidently an incorrigible heretic, and under this name art bound fast in the sentence of excommunication pronounced by the law itself and smitten with the sword of anathema, and thus by the Orthodox Catholic Church of Christ, as a rotten and contagious member totally beyond healing or cure, thou art cut off and separated, and then handed over to the judgment of the secular power, and so left to be punished with due penalties, and to receive condign vengeance in keeping with thy so heinous and atrocious crime. This we charge and formally pronounce as above.

Upon this article he is not examined as it is a point of law.]

Item tibi objicimus et articulamur quod premissorum racione et obtentu, tu prefatus Edwardus Wightman fuisti et es obduratus, protervus, et pertinax planeque incorrigibilis hereticus, eoque nomine lata ab ipso iure Sententia excommunicacionis tiodatus et Anathematis gladio perenssus, itaque a catholica et orthodoxa christi ecclesia, tanquam contagiosum, putridum insanabili penitus et immedicabili membrum precisus et amputatis et amputatus ac deinceps secularis potestatis Judicio tradendus atque relinquendus animaduersione debita puniendus, et condignam pro tanti ac tam atrocis criminis tui qualitate vitionem recepturus. Et objicimus et articulamur vt supra.

De huiusmodi articulo non examinatur quia est poscio Juris.

[10. Likewise against thee we charge and formally declare, that the foregoing, all and single, have been and are true and public facts, equally plain and well known, with which common report and rumor have been and are exercised within this our diocese of Coventry and Lichfield. This we both charge and formally declare as above.]

Item tibi objicimus et articulamur quod premissa omnia et singula fuerunt et sunt vera

*P. 26.

publica notoria manifesta pariter et famosa, quodque de et super eisdem publica vox et fama laborarunt et laborant infra hanc nostram Coventrensem et Lichfeildensem diocesin. Et objicimus et articulamur vt supra.

[Respecting these, all and single, we require and demand now anew from thee a true, exact, consistent and pertinent reply; after which, with God's help, we intend to proceed and shall proceed to pronounce final judgment against thee according to thy demerits in this particular and the demands of this case

Super quibus omnibus et singulis, verum planum, congruum et idoneum a te nobis iam denuò dari responsum requirimus atque exigimus, quo facto et habito, ad viterior a contra te iuxta tua in hac parte demerita et iuris exigentiam procedere intendemus, et (Deo dante) procedemus.

After said examination had been received on the aforesaid Articles the said reverend Father ordered the aforesaid Wightman to appear on the morrow in the Cathedral Church of Lichfield, in the Consistory there, between the hours of one and two p. m., to attend to the final stage in the said trial, in the presence then and there of the venerable Sir Christopher Helme, LL.D., Archdeacon of Derby; Robert Newell, S. T. B., Robert Hamford, A.M., Sir Richard Brandreth and William Earldall, Notaries Public; witnesses, &c.

Dictaque examinacione Articulis predictis recepta, dictus reverendus pater monuit prefatum Wightman ad comparendum in Crastinum in ecclesia Cathedrali Lichfeildensi loco Consistoriali ibidem inter horas primam et secundam post meridiem, ad videndum viterioren processum in dicto negotio. Presentibus tunc et ibidem venerabili viro Magistro christiphero Helme legum doctore Archidiacono Archidiaconatus Derbiensis, Roberto Newell sacre theologie bacchalaureo, Roberto Hamford artium magistro, Magistris Richardo Brandreth et Willelmo Earldall notarijs publicis testibus &c.

LITERARY.

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

BOOKS.

HOW TO ATTRACT AND HOLD AN AUDIENCE. J. Berg. Esenwein, A. M., Lit. D. New York: Hinds & Noble. $1.00.

A delightful book, packed full of good sense about public speaking. Thoroughness and brevity are wonderfully blended in this little book. The various forms of discourse are considered — description, narration, exposition, and argumentation. The last is enlarged upon and the cream of logic is practically applied. Then the different kinds of public discourse are presented—impromptu speeches, extemporaneous addresses, declamations and orations. Then come different kinds of oratory—forensic, deliberative, sacred, demonstrative, eulogy, invective, and popular. One chapter is given to eloquence.

Then the subject of preparation is taken up, and the topics of originality, subject, title, materials, writing and divisions, vocabulary and style, are discussed with freshness and vigor. An admirable digest of rhetorical rules follows.

After thus discussing the materials of discourse, our author proceeds to discuss the speaker, especially his preparation, mental, voice, action, drill, delivery, facing an audience &c., with special "dos and don'ts." The appendices give analyses of famous orations and a number of suggested orations, with outlines of treatment. It is a very helpful book to all who care for eloquence and oratory.

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HYMNS HISTORICALLY FAMOUS. Col. Nicholas Smith. Chicago: Advance Publishing Co. $1.25.

A rich and juicy book. The famous hymns are discussed in their origin and in their history. The circumstances in which they were born, their authors, and striking instances of their use are presented in a most delightful way. The history of a loved hymn is an interesting theme. Our author gives many striking incidents, which are inspiring as well—e. g., the account of Isaac Watts' great crucifixion hymn. It adds great interest to a hymn to know its history. We heartily thank Col. Smith for this book.

***

AS IT WAS IN THE BEGINNING. Edward Cridge, D.D. Chicago and New York: Fleming H. Revell Co. 75 cts.

Dr. Cridge applies the historic principle to the Mosaic Scriptures, and brings out their testimony to Christ. Beginning with Jesus' "dedication," our author goes back to the deluge and before, showing the prophecies in regard to Christ and our Lord's relations to the old dispensation. The book is scholarly and vigorous, and contains many points of interest and value.

(See additional literary on another page)

*P. 27.

SUNDAY-SCHOOL LESSON.

SUNDAY, MARCH 16.

THE ETHIOPIAN CONVERTED.

Acts 8:26-40.

MOTTO TEXT.—"With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:10.

"*And the angel of the Lord spake unto Philip.*"—One of the seven deacons. In the last lesson he was preaching in Samaria. As an angel delivered the message, he no doubt appeared to Philip in a visible form. "*And go towards the south unto the way that goeth down from Jerusalem to Gaza.*"—Go to the most southern of the three roads from Jerusalem to Gaza. Gaza was a city of the Philistines which lay sixty miles southwest of Jerusalem. "*Which is desert.*"—Referring to the way. Whether these words were spoken by the angel, or are an explanation made by Luke does not appear. The southernmost road to Gaza ran through an uninhabited country which is what is meant by "desert."

"*And he arose and went.*"—Asking no questions as to why he was sent from his great work to a part of the country where there were a few people, and knowing not what he was to do. God knew, and that was sufficient. "*And behold a man of Ethiopia*"—The reference is to Meroe, which kingdom lay on the right bank of the Nile. "*A eunuch of great authority under Candace queen of the Ethiopians.*"—Candace was the name of a dynasty which ruled Meroe for many years, just as Pharaoh was the name of a dynasty in Egypt. "*Had come to Jerusalem for to worship.*"—The Jews were widely scattered over all the known world. And wherever they went they made proselytes to the religion of the true God. This Ethiopian was one of the "proselytes of the gate," as they were called, and he was a pious man trusting in the mercy of God for salvation, and looking forward to the coming of the Messiah.

"*Was returning, and sitting in his chariot read Esaias the prophet.*"—Here was a great officer of a strong kingdom reading his Bible as he rode. Could Philip find men like him in position reading their Bibles thus whenever they had a little leisure?

"*Then the Spirit said unto Philip.*"—Who did not know where and for what purpose he was going. "*Go near, and join thyself to this chariot.*"—Philip immediately hastened to the side of the chariot. The eunuch was reading aloud. Joseph Parker says, "I speak to the experience of many, probably, when I say that utterance aloud is often a very powerful aid to mental retentiveness."

"*Understandest thou what thou readest?*"—The question implies that the passage read was obscure, and that Philip thought he could explain. "*How can I, except some man should guide me?*"—The eunuch is modest and humble and teachable. Since this stranger evidently thought he could throw light upon the prophet's words, the eunuch invited him to a seat in his chariot, no doubt rejoicing in his heart that he had found some one to whom he could talk of his beloved Scriptures.

"*The place of the Scripture which he read was this.*"—Isaiah 53:7, 8. He was reading from the Septuagint, the Greek translation of the Old Testament. This was the version in common use, and was the one from which our Lord quoted. "*He was led as a sheep to the slaughter; and like a lamb dumb before his shearer so opened he not his mouth.*"—The Jews of that day generally held the opinion that these words referred to the Messiah, yet they knew not how to reconcile this picture of the suffering Messiah with those passages which spoke of him as a mighty conqueror.

"*In his humiliation his judgment was taken away.*"—The justice which he ought to have received. He had no fair trial either before the Sanhedrim or Pilate. "*And who shall declare his generation?*"—The Hebrew may mean two things. Who shall tell the wickedness of the men of his generation, or who shall tell of the number of his offspring. The next line makes it probable the prophet makes it refer to the wickedness of his countrymen. "*For his life is taken from the earth.*"—Taken by wicked hands, he was crucified and slain. His generation so unspeakably wicked had killed Holy One.

"*Of whom speaketh the prophet this?*"—Isaiah was killed by the wickedness of King Manasseh, the common belief being that he was sawn asunder with a wooden saw. If the eunuch had heard this he might have reasonably thought the words he read referred to the prophet.

"*Then Philip opened his mouth, and began at the same Scripture and preached unto him Jesus.*"—What a delight it must have been to Philip to preach to a listener so intelligent and so ready to hear. With what eagerness the pious nobleman listened.

There is no doubt the talk was a long one. For Philip had not only told him of the life and death of the Lord, reading the prophecies which referred to him, but had also told the eunuch about baptism and all it typified. Therefore as they rode and came to a stream, the eunuch asked earnestly: "*See, here is water; what doth hinder me to be baptized?*"—In baptism he would show his faith in the vicarious death and the triumphal resurrection of the Lord, and his own purpose of obedience to that Lord.

"*If thou believest with all thine heart, thou mayest.*"—This verse and the next are wanting in the best manuscripts. But these manuscripts are all of a later date than some of the fathers who quote the words. The eunuch must trust the Christ with all his heart.

He already did this. He was no heathen, but a pious man, who offered the sacrifices which Moses commanded, trusted in God's mercy for his salvation, and looked forward to the coming of the Messiah. There is no reason to doubt that he was already a regenerated man, and had he died before Philip met him he would have been saved, as Abraham and Isaac were saved. Therefore all that was necessary for him to believe was that Jesus was the Son of God, who had died for his sins, and that he was the Messiah whom the sacrifices foreshadowed.

"*And he commanded the chariot to stand still.*"—The eunuch had a great retinue of servants, soldiers and officers, for he had come a long way, and the great noblemen always traveled thus escorted. These would all see the baptism of their lord. Ever since sprinkling became common among Pedobaptists, owing chiefly to the influence of Luther and Calvin, poor efforts have been made to explain away the baptism of the eunuch. But no ingenuity has sufficed to keep Philip and the eunuch from going down into the water. There are several streams of goodly size on that road from Jerusalem to Gaza, and tradition at one time or another has baptized the eunuch in every one of them.

"*The Spirit of the Lord caught away Philip.*"—It seems likely this miracle was wrought to confirm and strengthen the faith of the eunuch who was going far away from the other Christians. Azotis, to which city the Spirit carried Philip, is ten miles from Gaza. Philip made Cæsarea his home, and there had a visit from Paul and from Luke, who writes this account. One of the thousand things we shall delight to hear in the hereafter will be the after story of this eunuch who went on his way rejoicing.

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All of which are prevalent now.

HOOD'S Sarsaparilla

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GET MAD

When Friends Tell the Truth.

Many people become coffee topers before they realize it, and would be angry if thus described even by a close friend.

It will pay anyone to examine carefully into whether or not coffee has gained the mastery over them. A coffee toper may suspect that his or her ails come from coffee drinking, but they will invariably charge the disease to some other cause, for right down in the heart they realize that it would be practically impossible to give up coffee, so they hope against hope that it does not hurt them, but it goes on with its work just the same and the result is complete collapse and nervous prostration, lasting sometimes for years, unless the poison that causes the disease is discontinued.

There are hundreds of thousands of illustrations of the truth of this statement.

Any person addicted to coffee can make the change from common coffee to Postum Food Coffee without trouble provided the Postum is properly prepared so as to bring out the color, flavor and food value. It has a rich black brown color and changes to the golden brown when good cream is added.

The change will work wonders in any one whose nervous system or stomach has been unbalanced or disturbed by coffee.

DEAR RECORDER—The Lord is blessing the Baptist church at Scottsville, Ky. Bro. Mordecai Ham, Jr., is conducting the meeting. The town is stirred. The church is aroused. Sinners are seeking salvation. There have been nearly 100 professions of faith. There have been 77 additions. The meeting continues. The members are very hopeful and enthusiastic. They will make arrangements to liquidate their indebtedness. They are agitating the wisdom of having preaching two Sundays in the month. Since last September Bro. Mordecai has witnessed nearly 500 professions. His success has been phenomenal.

The new Baptist meeting-house at Glasgow Junction has been completed; a Baptist church has been organized with 25 members; a meeting has been held by Bren. Tobias Ham and J. H. Grime, and some ten members were added to the church. They have called Rev. J. H. Grime, of Cave City, and the outlook for the church is brigh

Dr. J. W. Loving is moving on well with his work at Glasgow. He has a faithful band that stand by him and second his efforts to extend the Redeemer's kingdom. The Sunday-school and the prayer-meeting show encouraging signs of progre

The church at Horse Cave is pastorless since the resignation of Rev. L. H. Voyles, but as there are six preachers in the membership they will not suffer for lack of supplies.

The churches in Liberty Association are generally supplied with pastors. At Bowling Green Dr. Lunsford and the First church are very jubilant over the prospect there. Their Sunday-school overflowed, and they enlarged their building, and now have one of the best Sunday-school rooms in the state, and their school is the best in the history of the church. Pastor and people have rallied nobly to the assistance of the Second church. Sorely disappointed in not securing the services of that prince of good fellows, charming preacher and Christian gentleman, Rev. I. W. Strother, the Second church will continue their efforts to find a strong man for that important field.

Rev. W. A. Whittle and his flock at Franklin are delighted and edified by the ministrations of Bro. Lumkin, of Waco, Texas. The church has taken on new life.

The Auburn Baptist church are in mourning over the resignation of Rev. J. A. Bennett, their beloved pastor. They are seeking for a wide-awake, sound, strong man to succeed Bennett. That dear church has some choice spirits in it.

The new church house in Guthrie is nearly finished. It is a very handsome structure, and is a monument to the liberality of the Guthrie Baptists. They are without a pastor. This is a very important field.

The Providence Baptist church are hopeful, active and aggressive. The congregations are fine, the mission spirit is growing and the brethren are sanguine.

New Hope have Rev. Pate, of Nashville, as their pastor this year. They are lamenting the loss of two first-class members, Bro. James Ryon and wife. They are jewels. The Adairville saints are to be congratulated upon receiving them into their town and church.

The schools are doing good work. Prof. Harrison is making Bethel Female College a powerful factor in building up the best interests of Bethel Association. Dr. Alderman is planning great things for Bethel College. This school has furnished some noble men in the past, and is doing some of the best work in its history. Liberty College is doing splendid work. The student body is excellent. The senior class this year is large and first-class in character and scholarship. The great need of our schools is endowment. Brains, money and character will work marvels in our colleges for higher education. We are anxiously awaiting the coming of the committee. We extend a special invitation to the editor.

J. H. BURNETT

PROGRAMME.

The following is the programme of the Ministers' and Members' Meeting of Salem Association which meets with Spring Creek church at Paynesville, Ky., March 28, 29 and 30:

1. Friday, 10 A. M.—Devotional services.—F. Canady.
2. The Atonement of Christ.—W. H. Bruner.
3. Sermon.—J. J. Willett.
4. Exegesis of 1 Cor. 15:35—T. J. Duvall.
5. Sanctification as taught in the Bible.—J. S. Willett.
6. The Second Coming of Christ. J. T. Lewis.
7. Should Women Preach the Gospel?—L. P. Drake.
8. The Old and New Covenant.—D. F. Shacklett.
9. The Needs of a Sabbath-school in every Church.—Judson Hickerson.
10. The Duty of Superintendent.—I. C. Argabrite.
11. Duty of the Teachers.—C. M. Buchanan.

D. F. SHACKLETT,
Committee.

NEWS has reached us of the sudden death of the wife of Rev. S. W. Smith, of Mineral Wells, Texas. She was married in Owenton about one year ago. She was one of the brightest and noblest of young women, the daughter of Dr. J. A. Estes. Her husband is a graduate of the Southern Baptist Theological Seminary. We tender condolence to the bereaved family and friends. H.

PASTOR-EVANGELIST G. C. OATES has returned from his Southern trip greatly improved and ready for work. We hope he will be careful and not overwork himself, as he has done for some time past.

DEAFNESS CANNOT BE CURED

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

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94 Pine Street, New York City.

EXTRACTS FROM A PRIVATE LETTER FROM REV. B. N. WALNE, OF NAGASAKI, JAPAN.

Things have not been dull with us, but I have had some hesitancy in writing about those meetings to which you refer. This hesitancy has been due to my unwillingness to give wrong impressions, and I knew that even a simple and conservative statement of facts would be apt to be misunderstood. We have held meetings here extending through six or seven months which, in many respects, were unprecedented. In the fall we had a series of theater meetings here in the city, and the attendance went as high as 2,000. The crowds were respectful and attentive, even reverent. Simple Gospel preaching was received with prolonged applause. One of the speakers at those meetings was Mr. Ebara, Superintendent of Education in Tokyo. He came out emphatically for evangelical Christianity and gave his own experience in a way that was very forcible and effective. Another speaker was Mr. Miyagawa, pastor of the Congregational church in Osaka, the largest in the country. He is a princely preacher. His presentation of the Gospel was as powerful as any I ever heard. He is a member of the once much talked-of "Kumamoto Band," and about the only one of them, I believe, who has kept the faith, though Mr. Kozaki, ex-President of the Doshisha, came out wonderfully during the year. He made a tour through the country, pleading for the preaching of the "simple Gospel." Those theater meetings, extending through five days and nights, were followed by a simultaneous campaign in all of the city churches, extending through a week, the attendance being uniformly good. We could get any number of people to sign some cards which we had prepared—Bible study pledges—and in some quarters a tendency has been manifested to characterize these people as kyudosha (enquirers), and even as converts. But it is wrong to count these people and send out sensational reports. This has been done in too many instances, I fear, e. g. Tokyo, and again in the case of the Mott meetings. Not Mr. Mott himself, but the local Y. M. C. A. people sent out word to the world that thousands of young men were converted in his meetings during the few weeks that he spent in the country. I was present at the meeting which he addressed here, and was much pleased with his talk and the manner in which it was interpreted. His subject was "Social Impurity." At the close he made an appeal to the audience, most of whom were young men, to come out for Christianity, and about seventy of them did so on the spot. But they were not converted, not one of them, and they should not have been so reported. In fact, if he had stayed long enough to question them not one of them would have expressed a belief in the divinity of Christ. The fact is, that we have stormed and taken the outer works of the enemy, but the position we have won is too precious and uncertain for us to spend time in raising a hallelujah, not to speak of shouting peans of victory. It seems that we have found out how to get the ear of the people, and that God has inclined their hearts to the Gospel. There has been no great ingathering yet, and there may not be for some time to come, but the percentage of converts, as compared with former years, shows a large increase

In our own mission the increase has been double that of any former year, but that means only 20 odd, when there are millions to be saved.

The so-called revival of earlier days swept many unconverted people into the churches and the cause was almost swamped. I think that most of us are inclined to be more cautious this time.

But I must tell you about our Sasebo meetings. It would have done your soul good to be there. B ginning the first of the week, we had theater meetings for two evenings, with full houses and quite attentive crowds. The remainder of the week we had meetings every night in both the churches, the Dutch Reform and our own. We held our meetings up stairs, throwing the three rooms into one, and the house was filled so that I feared the floor would give way. On Sunday, the last day, we had practically an all day meeting, extending through the hour for evening service. Even then many of the people seemed reluctant to leave, and we talked on late into the night, thinking that some of them were near to the kingdom. But none made a profession. Sifting them out afterward, we find that we have twelve or more earnest enquirers.

The work was most enjoyable in many ways, and the results are in the hands of God, and we should not try to anticipate him. In connection with this local movement our workers held meetings, with good results, in Omura, Isahaya, Shimabara and Fukahori. From the first I had the hearty co-operation of all the city pastors and evangelists (native), and the financial support of most of the missionaries, but none of the latter helped in the work personally. After speaking appreciatively of the assistance rendered by the C. M. S. people in general, and of Bishop Errington, of their mission in particular, he continues as follows: But I cannot say too much in praise of the Japanese preachers. They worked themselves sick. During the rainy season even, they went every day from house to house leaving invitations for the meetings. If there was no other result from these meetings than the change which has come over the preachers, I would not regret the effort. The character of their preaching has changed entirely. One never hears them expatiating now on "Kirisutokyo to Shakwai" (Christianity and society) and such kindred topics. They are preaching Christ and him crucified, and some of them are doing it well.

For the convenience of our work here we divided the city into six districts, one for each church. All united to help each church in turn in its own district; the arrangement went off without a hitch. We literally sowed the city over with tracts, &c., giving them out from house to house by the cart load. Financially we were quite successful. We raised about 800 yen ($400) in the city. Plans for continuing the work this year have not yet taken definite shape. To sum up the situation: (1.) There is a spirit of revival abroad in the land. (2.) The simple evangelical Gospel is being preached as never before. (3.) The people seem willing and even eager to learn. (4.) There is a spirit of comity abroad and a drawing together of the people in different churches. (5.) The campaign is aggressive as to the methods used. We have had street preaching, house to house visitation, and we have made liberal use of the newspapers for advertising the services.

I firmly believe that the hand of God is in this work. It has not been confined to any one locality. It seemed to spring into life simultaneously over the empire.

NATHAN MAYNARD.

ANY ONE CAN

Prove the Value of Scientific Food.

A good straightforward test of food is worth much to humanity. The following is interesting:

Mr. T. K. Durboraw, of Greenfield, O., says: "After 3 months' sickness with grip I found I had lost 42 pounds, with little appetite and almost no digestion. Wife finally put me on Grape-Nuts and I actually lived on this food, taking it three times a day, and a cup of Postum Coffee at each meal for about four weeks.

When I began I was so nervous and weak that my strength was exhausted even by dressing, and, of course, I was unable to do the work loaded upon my desk, but I hammered away without any tonics or medicines, only my diet of Grape-Nuts and Postum three times a day. I found at the end of 23 days my nervousness gone, strength greatly increased and that I had gained 16 pounds.

Finally, after getting back to good health again I, of course, took on different kinds of food, and, as a change, began using ——— for breakfast. After a while some peculiar spells began to appear in the morning with deathly sickness and nervous lassitude. I took treatment for biliousness but that did not avail.

About a month ago I gave up the ——— for breakfast and took on Grape-Nuts again. These morning attacks left me entirely in a day or two and I feel that I have had sufficient evidence of the scientific value of Grape-Nuts as a vitalizing, perfect food, that does not require the heavy work of the stomach occasioned by the use of starchy foods we use so much nowadays."

FROM KANKAKEE, ILL.

DEAR DR. EATON:

You and the readers of the WESTERN RECORDER will certainly rejoice with me and my people that the Lord has most signally blessed the meetings we have held from January 6 to the end of the month, with the conversion of 25 souls. On February 23, before a large audience, I had the privilege of entering the baptismal waters with 21 joyful candidates, most of them adult young people of both sexes. Among them was a mother with her three oldest children—a son and two daughters. Into sixteen homes, some of them Lutheran, the Lord entered with his converting and saving grace. There are yet more to follow, such that were detained by passing sickness. In our meetings we relied simply and solely upon the quickening power of the Holy Spirit through the Word preached by the pastor, lifting up Christ and him crucified. More and more I am convinced that in order to reach souls we must preach Christ, his vicarious sufferings and death and resurrection.

How do I wish and pray that just such seasons of refreshings may be experienced by every one of our churches in Louisville and Kentucky, whose great kindness in times of need is still most gratefully remembered by the writer. God bless them all with his choicest gifts.

Since New Year the main auditorium of the church building has been under repairs. The walls and ceiling have been covered with ornamented steel sheathing and tastefully decorated.

On Feb. 23d, we re-dedicated this room to the Lord's service. The ladies of the church furnished the floor with a new carpet, and the Young People's Society with a beautiful pulpit Bible and a curtain for the baptistery. Of course I am much at home already on my new field, and love my people. With these new additions the church will number 160 members. May God continue with his converting power among us.

WM. RITZMANN.

REV. DR. J. F. WILLIAMS, pastor at Versailles, on his way to Indianapolis to visit friends, where he was formerly pastor, called at our office. He has had a great meeting in his church and has secured $300 toward paying the salary of a foreign missionary. This is quite an advance for Versailles church.

Test For Yourself the Wonderful Curative Properties of Swamp-Root.

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 FREE.

DR. KILMER & CO., Binghamton, N. Y.:

GENTLEMEN:—In justice to you, I feel it is my duty to send you an acknowledgement of the receipt of the sample bottle of Swamp-Root you so kindly sent me. I had been out of health for the past five years with kidney and bladder trouble. Had our best physicians prescribe for me. They would relieve me for the time being, but the old complaint would in a short time return again. I sent for a sample bottle of Swamp Root and I found it did me a world of good. Since then I have taken eight small bottles bought at my drug store, and I consider myself perfectly cured. It seemed as though my back would break in two after stooping. I do not have the smarting and irritation, nor do I have to get up during the night to urinate as I formerly did, three and four times a night, but now sleep the sleep of peace. My back is all right again, and in every way I am a new man. Two of my brother officers are still using Swamp-Root. They, like myself, cannot say too much in praise of it. It is a boon to mankind. We recommend it to all who are suffering from kidney and bladder diseases.

My brother officers (whose signatures accompany this letter) as well as myself, thank you for the blessing you have brought to the human race in the compounding of Swamp-Root. We remain,

Yours very truly, JAMES COOK,
HUGH E. BOYLE,
JOHN J. BODKIN,
Officers of the 58th Police Precinct, Greater New York.

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.

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering with *fatal results are sure to follow.* Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day, and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; makes your head ache and back ache, causes indigestion, stomach and liver trouble; you get a sallow, yellow complexion, makes you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

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

If 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., on every bottle.

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

EXCUSED.

BY REV. G. N. LUCCOCK, D D.

I pray thee me excuse:
Thy feast is less than lands to me
And thy delights I cannot choose;
My love, O Lord, is not for thee.

I pray thee me excuse;
Just as I am I will to live
And all thy proffered grace refuse;
To thee, O Lord, no love I'll give.

I pray thee me excuse;
At Christians' faults I often fling,
My own I'm not concerned to lose
Whilst thee, O Lord, no love I bring.

I pray thee me excuse:
Though pow'r descend like Holy Dove,
Thy help assured I will not use,
For thee, O Lord, I will not love.

I pray thee me excuse;
The Gospel message from above
To heart of mine brings not good news;
Thyself I do not, will not love,
And me from thee thou must excuse.

According to thy will so be
The will of God and grace to thee.
Since thou art bidd'n and dost not care
The blessings of my feast to share,
Since all my sacrifice for sin
Thou countest not a prize to win,
And all my patience hast abused,
Be thou from Feast and God excused.
—Herald and Presbyter.

OUR PULPIT.

THE WISE AND THEIR REWARD.

BY REV. JOHN THOMAS, M A.

"And they that be wise shall shine as the brightness of the firmament; and they that turn the many to righteousness as the stars for ever and ever."—Daniel 12:3.

The prophet, taking this wide survey of all nations and all ages, declares with no uncertain voice that, whatever confusion and chaos may arise in the world, God's purpose remains sovereign and unchangeable. God's handwriting has fixed the bounds of human history and decreed its end. "There shall be a time of trouble," says the prophet "such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." There may be times when one may truly say, "'Tis a mad world, my masters," but beneath all the madness there still lies the unfading writing of God's book. No error or wrong of men can obliterate the handwriting or hinder its accomplishment. The foundation of God standeth sure. No perversity or madness of men can succeed in utterly destroying the world, for its redemption is "written in the book." The kingdoms are raging even to-day, and the peoples imagine a vain thing. Yet has He set his King upon his holy hill of Zion, and declared the decree which cannot fail.

With this clue in his hand, the prophet perceives that, in spite of all the confusions of history, the claims of character shall be vindicated sooner or later. The buried dead shall rise again to claim their due from God and men. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." The exact meaning of this remarkable verse is difficult to determine. It contains without doubt a partial anticipation of the superb resurrection message of Jesus Christ; but the reference of the words if frankly indefinite, speaking of *many* of the dead rather than of *all*, and the prophetic vision mingles with the dusk of history. Yet the broad direction of the prophet's glance cannot be mistaken, or his general meaning misunderstood. Human history is permeated with the vital force of the Divine purpose, it is indissolubly attached to the "writing in God's book," and by this Divine power justice is assured sooner or later even for the dead. The prophet is aware that much injustice will be perpetrated upon the living in days of blindness and wrong. Beggars will be exalted to ride on horseback, while princes trudge it afoot. The voice of the fool will be applauded, and the prophet trampled into a dishonored grave. But "the book with the names written" cannot allow things to end thus. Many of those that sleep in the dust of the earth awake to receive their just doom even from the hands of history. The vanished idols of clay arise to receive shame and contempt, and the souls of martyred heroes awake to receive their crowns. You cannot bury a prophet for any great length of time, nor can the name of a good man remain permanently dishonored. The children are generally busy in raising monuments to the prophets whom their fathers killed. The days may sometimes linger, but the resurrection morning comes at last, and the mighty returns to earth again, as Oliver Cromwell, the servant of God, has recently returned with glory and strength into the gladdened life of England. And in this we have the foretaste and assurance of that greater resurrection at the coming of our Lord, when the trumpet shall sound, the dead shall be raised incorruptible, and the whole of our human history shall finally be gathered up into righteousness and truth.

And now the prophet, gazing into the heart of these manifold processes and this unfolding prospect, beholds in them a centre of unfailing brightness. There is a light that shines on through the darkness, though the darkness comprehends it not. Under contempt and despite, it retains its splendor undimmed. When all other earthly honor and glory fade, this retains its Divine lustre. It is the constant illumination of a changing world: "They that be wise shall shine as the brightness of the firmament, and they that turn the many to righteousness as the stars for ever and ever."

We have here to consider

(1) The grandest type of human character.

(2) The greatest of all human tasks.

(3) The loftiest human destiny.

I. The grandest type of human character: "They that be wise." There are few descriptions that need more careful consideration than this, for there is no idea concerning which men are more frequently or generally mistaken. The world is apt to misapply the conception so utterly that the Apostle Paul went so far as to say that "The wisdom of this world is foolishness with God." And we cannot forget his biting and drastic prescription: "If any man thinketh that he is wise among you in this world, let him become a fool, that he may become wise." And even our blessed Saviour said: "I thank thee, O Father, Lord of heaven and earth, that thou hast hidden these things from the wise and prudent, and revealed them unto babes."

Yet these warnings apply only to a counterfeit wisdom. It still remains true that only the wise are blessed, and that the highest end of life is to find wisdom. How, then, are we to know the true wisdom? What are the features which distinguish it?

(1) True wisdom is a moral quality. "He that heareth these sayings of mine, and doeth them," said our Saviour, "shall be likened to a wise man." In our text the words "they that be wise" form a parallelism with the words "they that turn the many to righteousness." And in the tenth verse of this chapter the wise are contrasted with the wicked: "And none of the wicked shall understand, but they that be wise shall understand."

True wisdom has its throne, not in intellect, but in character. Throughout the Book of Daniel the wisdom of the magician fails, but the wisdom of God's men succeeds. The fear of the Lord is the beginning of wisdom, and to depart from evil is understanding. Intellectual power and attainment without character is but a jewel of gold in a swine's snout. The vision of truth in its beauty and perfection belongs to man's moral nature, and not to his mental perceptions. Though a man possess the intellect of a Socrates, and pile up knowledge in monumental grandeur to the clouds, yet, if it be not founded on the deep foundations of moral purity, his wisdom is but the gilded face of folly. When the storms come, his palace will fall, and great will be the fall of it. And above the ruins a Divine voice will sadly and solemnly cry—"Thou Fool!"

(2) True wisdom includes spiritual perception and insight. "They that be wise shall understand," said the prophet. And a greater than Daniel has said: "Blessed are the pure in heart, for they shall see God." Herein is wisdom: The prophet perceives that the world shall pass through many strange vicissitudes, that its history shall seem a mysterious tangle of perplexities and contradictions, so that the most skilful reasonings of the human mind shall be baffled and discouraged. Yet there shall be those the clear vision of whose spirit shall behold with direct gaze the eternal secret of the world, and see the Lord high and lifted up above all the tumult of circumstances. To the spiritual man belong the keys of the kingdom of wisdom, and the secret of the Lord is with them that fear him. A blind man may grope as he will, and use his sensitive fingers as he pleases, but he can never feel the beauty of the landscape or the loveliness of the many-colored sky. These cannot be felt; they must be seen. In like manner they that lack spiritual vision are blind, in spite of all the gropings of their intellect. The blind fingers of logic cannot apprehend the eternal Beauty. Only those that have eyes to see can discern the unchanging glory of the King, and none are truly wise save those that behold the face of God.

(3) It is further clear that true wisdom must be gained by simple dependence upon God. The sages of Babylon turned to their skilful reckonings; Daniel turned to his God. Such is the tenor of this book. The kingdom of heaven is a kingdom of paradoxies. He that would rule must serve. He that would be a giant must become a child. He that would climb the highest must bow down the lowest. The wisdom of men is the boasted possession of a select few; the wisdom of God is within the reach of all, and falls most readily upon the lowliest.

Let me draw you a picture. Here is an assembly of sages, versed in philosophy and great in science, and trustful in their accumulated wisdom to lead them aright. They smile at the superstitions of the far away prayer meeting of which they have heard with their ears, and mightily discuss the mysteries of the universe. In spite of their greatness they flounder in the abyss of things, and at last join in crying, "Great is the goddess of uncertainty!"

Now look at the little prayer meeting which provoked their pitying smile. The humble assembly know nothing of philosophy and little of science. Possibly even the mysteries of grammar may puzzle them now and again, and their uncouth illiteracy might afford amusement to the critical intellect. Yet—yet—the things that are despised hath God chosen. There is truer wisdom in that unlearned assembly than in all the congresses of sceptical sages. To these lowly sons of prayer the Divine vision comes, and above them the glory terries. They discern, as the proud thinker cannot, "the light that never was on sea or land." And above them the angels sing—"Blessed are the poor in spirit, for theirs is the kingdom of heaven!"

One of the greatest perils of the present age is its intellectual arrogance. The demand is being made everywhere that everything shall be subordinated to intellectual processes and results. The scholar and thinker arrogates to himself all power on earth, if not in heaven. It is not the spiritual man that judges all things now, but the scholarly man, and the unlearned Christian is peremptorily bidden to submit to the *dicta* of that wisdom which is out of his reach. Nothing can be more certain than that such is entirely out of line with the claims of Jesus Christ. Distinctly and clearly he denied the lordship of intellectual research, and gave the pre-eminence to humility of intellect and greatness of child-like faith. If Jesus Christ was right (and who doubts it?), then the clever men of our times are making false and impertinent claims upon us. They are reversing the principle of the kingdom of God as declared by the King himself. The processes of intellect have their sphere, and in that sphere render splendid service, and I should be the last to seek to hamper the legitimate activities of human thought. But logic is very fallible, and should be correspondingly humble. When it presumes to modify the message of God to men according to its own little measurements, when it dares to limit the manner of God's working, whether in ages past or present, when it demands that the limits of its own comprehension shall be the limits of our faith, and, above all, when it invades the prayer meeting, and would coldly interpose its beggarly hand between the trusting soul and the Father in heaven, why, then we say—"In the name of Christ, cease your folly, and return to your appointed tasks. This is the kingdom of the Spirit; and, except ye become as little children, ye cannot enter here!" But as the children of faith we say—"Fear not, little flock! God's wisdom and light are not for the great, but for the lowly, for those who learn

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To lean their head upon the Saviour's breast
And thus to journey on."

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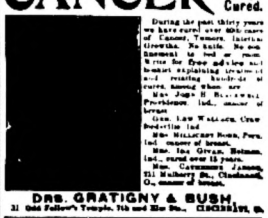

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righteousness. I find that the revisers of the Old Testament have agreed with the former translators in ignoring the definite article which appears in the Hebrew text before the word "many." I cannot divine their reason for doing so, for the article in this place is surely important. The reward of the wise is not confined to those who are fortunate enough to obtain a gracious and saving welcome for their message from the hearts of men. One may labor in a fruitful field, while another equally faithful labors in barren soil. The Word of God is sometimes a savour of death unto death; at other times a savour of life unto life. Some messengers are sent to those that have open ears and waiting hearts; others, like the Prophet Isaiah, are commanded to minister to people whose eyes are sealed and whose hearts are insensible. Each man is judged by his purpose and his labor, not by the particular nature of the results. Results belong to God, but faithful service belongs to man.

Glory is not apportioned according to arithmetic, but according to self sacrifice. "To shine as the stars for ever and ever" is given to all those that turn—not "many"—but "the many," the "multitude," the "people," to righteousness to all those that are faithful to the ideal of leading the teeming millions of our human race into the righteousness of God. To lead the many to righteousness is the greatest and grandest of all human tasks.

(1.) The faithful performance of this task involves an invincible optimism concerning the moral and spiritual possibilities of the great masses of men and women. Whether we look at the matter from the forecast of the prophet or from the history of the race, we find a great weight of discouragement to check this optimism. Over vast areas the people with painful persistency choose darkness rather than light. When one compares the apocalyptic picture of the great multitude clothed in white with the poor, broken, blind, sinning multitude of the earth as history knows it down to the present time, one may well feel startled by the magnitude of the task. It is only Christ and his men that really believe that this tumultuous and confused world can be redeemed and made white. Science and philosophy have lost all faith, if they ever had any, in the possibility of uplifting the masses of the people to the heights of moral majesty. They believe in the survival of a smaller "remnant" than the most pessimistic theology has ever dreamed of. Their one beatitude is: "Blessed is the little coterie of the cultured, for to it alone belongs the kingdom of the soul." But "they that be wise" will hold fast their belief that the passion-driven multitude can be redeemed by the grace of God; and they will never doubt the power of him who said: "And I, if I be lifted up from the earth, will draw all men unto me."

(2) They that be wise will hold fast the truth that righteousness is the one thing needful for all sorts and conditions of men. Never has it been necessary to make a stronger stand on this matter than at the present time. A great deal is being said and written as to what the church of Christ should do for the multitude, and we are told that, if the churches are wise, they will set about directly providing material comforts for the people, formulating social programmes, and generally tinkering the laws and constitution of the State; that, in fact, the church should devote its energies to the direct provision of a better social condition for the masses. I do not say that it is not an important matter to give a man his "rights," provided you really and truly know what they are, but you may give men their "rights" without giving them "righteousness," and the latter is infinitely the most important of the two. The church must not lose itself in the mazes of political economy—as some ministers have done—while the multitude are perishing for lack of the bread of life. We must not waste our power. The time is short, and we must buy up the opportunity. It is not an earthly paradise that we have to offer to the poor, but the kingdom of the heavens. Man will fight for their "rights" quickly enough. We must lead them to the loftier plane where they shall battle for righteousness. This is the work of the church. The church that deflects from this ideal is convicted of folly. They that be wise will lead the many to righteousness.

(3) They that be wise will have faith in God's method of saving the people. We have witnessed a growing impatience with the old-fashioned faith in the preaching of the Gospel, and even in the individual conversion of men. We are told, and that not in a whisper, that the preaching of the Gospel is a failure, that the masses of the people will not listen to it, and that the idea of saving men one by one is antiquated and slow. If you wish to reach the masses (so we are told) you must amuse them, tickle them, compromise with their lower taste, furnish them with congenial entertainments. Is God's arm, then, shortened that he cannot save? Has he not ordained through the foolishness of preaching to save them that believe? Who dares to say in this Tabernacle, where the multitudes have thronged for decades to hear the simple message of God's love in Christ, that the preaching of the Gospel has lost its power? If the hearts of men are not reached by the preacher, depend upon it, it is not the Gospel that needs changing. "We are not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek."

III. The loftiest human destiny: "Shall shine as the brightness of the firmament, and as the stars forever and ever." The word here translated "shine" means "to shine forth" or "to give forth light;" not merely the passive or neutral condition of being illuminated, but the active condition of emitting illumination. This fact connects the word in a suggestive way with the participle which is translated "they that be wise." For this participle also has an active meaning, and may be translated: "They that give forth wisdom." So the promise may be made to run: "They that give forth wisdom shall give forth light for ever and ever." But is not light wisdom, and wisdom light? And when you bring the two ends together it comes to this, that the main element in our eternal reward is just the character which we are building up for ourselves upon the earth. The light-givers shall still go on giving light forever. In the last issue duty and reward, the cross and the crown, are completely reconciled. When our Saviour reminded his disciples of their duty he said: "Ye are the light of the world." And when he spoke of their reward he said: "Then shall the righteous shine forth as the sun."

"The brightness of the firmament" obviously refers to the shining of the daylight, and the mention of the stars after the daylight might seem an anti-climax. But it is not so. The two ideas are complementary. The day has glories that do not belong to the night; but the night also has majesties which are not felt by day. The prophet has gathered up all the glories of the light to lay them on the head of the sons of righteousness. The righteous are the heirs to all the regions of the sky, and wear in their diadems the beauties of the night no less than the brightness of the day.

Both of the metaphors imply transcendent loftiness, stability, security. What can extinguish the brightness of the firmament, or extrude the stars from their serene heights? The clouds may gather, and the storms may rage. The earth itself may split in volcanic agony. But above all the bluster the firmament shines on, and the stars wheel calmly in their courses. Thus shall it be with the wise. Nor time nor chance can extinguish their heavenly light.

There is in the metaphor of the stars a further picture of the individual honor and blessedness of the righteous. The individual life is not lost in one indistinguishable blaze of glory or merged in the heavenly crowd. Each moves in its own path of light, and accomplishes its own orbit of blessedness. Yet each life enters into the perfect harmony of the skies, as each star contributes to the music of the spheres. For in the world of the redeemed God shall realize his ideal of beauty, and fashion the perfect lineaments of love.

Thus shall they shine—forever—and forever. Eternity! Eternity! Eternity! Life without ceasing! Brightness without end! The tongue stammers. Thought fails. For this is the mystery of God.

In this new Tabernacle memories of the old Tabernacle crowd upon us. We remember the great preacher who was wise in winning souls, who devoted his marvellous gifts, his wondrously consecrated life to the task of turning the many to righteousness. Never turning to the right or to the left, he steered right onward, and thousands heard him to the salvation of their souls. That work and that ideal he has handed on to you, to his church and to his beloved son and our dear friend—let me call him by the name by which he is known and beloved throughout the land—Tom Spurgeon. Ah, sirs! Ah, dear brother! It will be a great task. But there is starlight and sunlight in it. And if the way look sometimes dark, yet suddenly the glory shall break around you, and the burden of the Lord, the burden of the prophet, shall become a blazing crown of joy. Surely if we could have a message to-day from father to son, and from sainted pastor to his church, it would at least in essence and spirit be this: "They that be wise shall shine forth as the brightness of the firmament, and they that turn the many to righteousness as the stars forever and ever." The Lord bless you and keep you from this time forth and forever more! Amen.

YOUR FOOTSTEPS

By the depth of his footstep in the earth the Indians tell the weight of a man. Do you tread shallow or deep? Perhaps you would like to weigh more? If you are below weight and find that ordinary food does not build you up try Scott's Emulsion.

It is not a drug but a food that time has shown to have a real value in such cases as yours.

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

Our Ladies' Shoes.

$1.74 For Women's Patent Leather, Vici Kid and Box Calf Shoes. Among this lot are standard $2.50 and $3 values.

$1.24 For any selection you make from our entire line of $1.50 and $1.75 shoes. Can fit all feet.

$1.24 For Misses' Shoes in lace or button. Two lines of $1.50 and $1.75 to close at this price.

$2.24 For the remaining choice pairs of the "Majestic" $3 shoe. Hand sewed and up-to date shapes.

Men's Furnishings.

29c — 50 dozen Men's Full-size Flannelette Night Shirts, reduced from 48c.

63c — 25 dozen Men's Heavy Silk Fleece lined Underwear, former price $1.00.

15c — 50 dozen Men's Seamless Shaker Wool Sox; reduced from 25c.

50c — 50 dozen Men's Laundered White Shirts, with Marseilles and Madras bosom, reduced from $1.00.

Our Mail Order Department

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

J. Bacon and Sons,

Market Street, bet. Third and Fourth, Louisville.

Please mention Western Recorder when answering this advertisement.

DEAR RECORDER:

I have been greatly rejoiced to read of the success of our denomination in Kentucky and other states, but not seeing very much from Laurel River Association, I take this opportunity of giving the readers of the RECORDER a shor account of the work of our denomination around London, Ky.

The first of a series of revivals began at Pine Grove Baptist church; the meeting was conducted by the pastor, Bro. W. F. Bray, and Bro. A. G. Coker, which resulted in seventeen additions to the church; the church has a new building nearly completed.

Our next meeting was held at Slate Hill church by Bro. A. G. Coker, which resulted in eleven received by baptism.

Our next meeting was held at East Pittsburg by the pastor, Elder B. Asher, and Bro. A. G. Coker, and as a result twenty-four were received into the fellowship of the church.

From that church Brethren Asher and Coker went to Slate Lick church and held a fourteen days' meeting, as a result of which twenty-three were added to that church.

The next meeting was with Mt. Pleasant church, the pastor, T. B. McCracken, and Elder Coker holding a two weeks' meeting, resulting in eight by baptism.

The church at Salem laid the foundation for a new church house Sept. 1st, and before their December meeting had a neat frame building, 36x50 feet, completed. Rev. Hiram Johnson, who has been pastor of Salem church for fifty years, with Revs. W. F. Bray and A. G. Coker, held a two weeks' meeting which resulted in twenty-five additions to the church, twenty-four by baptism.

The next meeting was held with Long Branch church. Pastor W. T. Bryant and Bro. Wm. Williams held a week and received eleven into the fellowship of the church.

The Baptist church at London, with Elder W. B. McGarity as pastor, is in a working condition.

Our Baptist school at London, with Rev. Edgar Morgan as principal, is a grand success. There are now 172 enrolled with new scholars being enrolled almost daily. We look forward with anticipation and a firm belief that this school will in the near future be an honor to the denomination and a blessing to the community.

Yours fraternally,
J. B. McDANIEL.

Langnau, Ky., Feb. 10, 1902.

CLIMBING.

The Christian life is always in ascent. It is a daily climb out of the past, out of the worldly and the carnal in our hearts, out of sin and ignorance, weakness and littleness, up into the life and light and love of God. The true manhood comes both by the renunciation and the upward toil. Strength comes day by day, and courage increases and faith grows into patience and flowers into the assurance of hope. There are bright and happy things on the hills for the patient soul-climber. They are above the mists and clouds of unbelief, above the storms of earth, in the perpetual sunshine of the light of God's countenance. There is a wider view, a sweeter air, and then a rest that is everlasting.—Central Presbyterian.

LITTLE Margery, playing with her kitten, got a rather severe scratch from the animal. Her lip trembled for an instant, and then she assumed the commanding attitude and expression that her mother had assumed under somewhat similar circumstances toward her, and, extending her hand, said sternly: "Titty, give me dat pin."—Boston Transcript

EDITORIAL.

THE article we publish this week from Pastor Aulick at Berea, was held up for some time, in the hope that the objectionable rule would be rescinded and the matter amicably adjusted. We wrote to President Frost on the subject, and he replied admitting that the students of Berea College are required to attend worship in the College on Sunday nights, under pain of expulsion. Moreover, he heartily commends this policy. He sent us a copy of the formal deliverance of the faculty on the subject, from which we quote:

> Under the present arrangements we depend upon the churches to provide for the morning preaching hour, the main service on Sunday. Students are to attend any church they please in the morning.
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> * * * * * * * *
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> The constitution forbids acts of the legislature which would compel attendance upon any religious service. But a college is an enterprise of private philanthropy, offering certain benefits to those who comply with its regulations. Our Manual states, in the words of our old President Fairchild, "No one is compelled to enter this Institution, but whoever does enter it and receive its advantages, is under the strictest obligations to obey its rules while he remains." Each student signs a contract to observe all rules while in the school. The College has the same right and duty to ask those who voluntarily enter to receive its benefits, to worship in its chapel on Sunday night as on Monday morning.

Here is the bold, bald claim of the College to control absolutely the worship of the students. The College has the same right to require the students to worship in the chapel on Sunday morning as on Sunday night, and precisely the same plea can be made for such a requirement. It is now an offense punishable by expulsion—the severest penalty the College can inflict—for a student to attend a Baptist, Methodist, Presbyterian or Disciple meeting on Sunday night. He *must* be at the College chapel, and take such instruction as the College authorities see fit to give him. This claim is boldly and baldly made by President Frost and his faculty.

It is true that a college can prescribe its rules and require students to obey them, so long as those rules are not in conflict with the laws of the land. But a college has no right to establish itself on one line, and then afterwards change to another line inconsistent with the wishes of those who founded it. And we do not believe that the founders of Berea College, or the generous donors to its funds, in the North, ever supposed that a student would be expelled for attending the Baptist church in Berea on Sunday nights.

Of course, the faculty think it is better that the students attend the chapel worship than their church worship on Sunday nights, and so did Archbishop Laud think it was far better for Dissenters to attend the Church of England worship than the worship in their conventicles. Being honest Congregationalists, of course the faculty think it is, on the whole, better to be a Congregationalist than to be anything else. Then why do they not require that every student shall become a Congregationalist? Ought they not to insist upon what they believe is, on the whole, best for the students? They have every whit as much right to do this, as to require the attendance of the students on Sunday nights, when those students desire to worship elsewhere.

Let it be noted that the Berea faculty do not admit the right of the students to worship in the village churches on Sunday morning; they are simply given permission to do so, and this permission may be withdrawn whenever the faculty wish it.

What would this faculty think if a Baptist should establish a large factory in Berea, and should require all his employees to attend the Baptist church regularly every Sunday morning? Could he not say: "No one is compelled to enter this factory, but whoever does enter it is under the strictest obligation to obey its rules while he remains. And I think it is better for my employees that they worship regularly at the Baptist church, so I have made a rule to that effect?" In such a case we opine there would be some remarks about "Baptist bigotry," "narrowness," "intolerance," &c.

But we commend the frankness of President Frost and his faculty in giving the public to understand clearly that students at Berea are not to be allowed to worship at the churches of their choice on Sunday nights. Let this be distinctly understood, and let every one know that by entering Berea College he, to this extent, surrenders his freedom of worship. How soon until the students will be forbidden to worship at all outside the College Chapel, is a question to be decided by the faculty. For the present, however, students are free on Sunday mornings.

THE wonder grows that the WESTERN RECORDER, if it really is in heart friendly to the organized work of Southern Baptists, should devote so much space to soft-soaping the arch enemies of the work.—*Baptist Standard.*

The spirit that can recognize no good in those who differ from us, and that cannot bear to have anything good said about them, is not the spirit we cultivate. No greater harm can be done to our organized work than for us who support it to take the position that nothing good must be said about those who do not agree with us in regard to that work. "The wonder grows that the *Baptist Standard*, if it really is in heart friendly to the organized work of Southern Baptists, should devote so much space to" objecting that any good shall be recognized in those who do not support that work.

It was in the fall of 1899 that Dr. R. C. Burleson sent us a personal reminiscence of Dr. J. R Graves. In publishing it we took occasion to say a kind word for Dr. B, who had shortly before been specially honored by the Texas Baptist Convention. The *Standard* proceeded to charge us with making a "dagger thrust" at mission work in Texas, by speaking kindly of Dr. B., though our esteemed contemporary did not charge the Texas Baptist Convention, which had said far more than we said in praise of Dr. B., with making such dagger thrusts When the Convention met in Dallas in November, 1899, the majority, of which Dr. Cranfill was one, selected Col. Denson to make their speech in the Hayden case, and would not excuse him. Col. Denson took occasion to speak far more complimentarily of Dr. Burleson than we had spoken, and at much greater length; yet the *Standard* did not charge Col. Denson with making a "dagger thrust" at mission work in Texas. We failed to see then, and we have never been able to see since, why it was so much worse in us to say a brief pleasant word for Dr. Burleson, than it was in Col. Denson to pronounce quite an elaborate eulogy upon him; for Dr. B. was alive and in as good health then, as when we wrote of him shortly before. It is precious little space we have given to complimenting those who are not in line with our organized work.

Last week the *Religious Herald* did a lively business in "soft-soaping" the Rev. J. N. Hall. We therefore expect to see in the next *Standard* a sharp criticism of the *Herald* for this.

May the good Lord deliver us from ever reaching the point where we will be unwilling to recognize good in those who differ from us, or to have others speak kindly of them.

WE hoped that all Southern Baptist papers would treat the article with silent contempt.—*Christian Index.*

Silence does not always mean contempt. Often it means consent. One of the commonest proverbs is—"Silence gives consent." Sometimes a man's silence means he does not wish the matter pressed, since to press it would be embarrassing; and to be silent, he thinks, will help to "hush it up." The famous "boy the calf ran over" (whose name history does not give us) was silent.

It is not proper to treat a charge with contempt unless it be contemptible. A serious charge, from a respectable source, is not to be passed over in silence. And if so serious a charge as is contained in that bastardly *Evening Post* article, and from such a high source as an editorial in that paper, is not to be noticed; will not the *Index* kindly name a charge and a source which would require notice? We pause for a reply.

OF course, we all rejoice over the satisfactory solution of our mission troubles in Cuba. In regard to Dr. Diaz' doing political work while engaged as our missionary, we think charity should be shown him. For a missionary of our Home Board in this country to dabble in party politics, would be glaringly improper, but the situation in Cuba is different. There the line between free citizenship and party politics has not been clearly drawn. Every preacher—missionary or what not—ought to be an active citizen, and should be aggressively active in doing all the duties of a citizen. In the conditions, it need not surprise us that Dr. Diaz went too far, and crossed the line into party politics, while serving our Board as a missionary. Then, too, let it be remembered that he was in the patriot army and suffered greatly therefor, that his sympathies were strongly with the Cubans against Spain, and that he took the deepest interest in whatever made for the welfare of Cuba, as he saw it. Thinking it over, we may well ask—who of us would have done much better, had we been in his place? And now that Dr. Diaz has confessed his fault, and has asked forgiveness, we move that he be forgiven fully and freely.

A CARD from Dr. C. G. Jones from Leaksville, N C., informs us of the death of his venerable mother, Mrs. Eliza Ann Jones, at that place on the 27th ult. Her husband, C. G. Jones, Sr., died on Feb. 15th, 1901, and now the old home is broken up. They were a noble pair, and, after a brief separation, they are reunited, to be separated no more forever. We tender our condolence to the bereaved.

QUITE a stir was made in Havana, Cuba, over something Dr. Landrum, of Atlanta, said. Americans in Havana were on the point of holding an indignation meeting, but they were dissuaded from taking that step. Dr. L went to Havana, and on his return to Atlanta he told of his impressions, and among other things (as quoted) he said: "Thousands of our citizens who go to Cuba have never experienced the renewal of grace." * * "American drunkenness, American gambling, American lewdness, American greed, American profanity and ungodliness, are thriving there, and are a discouragement to consecrated missionaries." * * "The American flag is not the Bible, and the American preacher who waves the one as on an equality with the other is a superficial sentimentalist, who grieves the Holy Spirit."

A writer in the New York *Evening Post* (not an editorial this time), who signs himself "C.", takes up the utterances of Dr. Landrum, and takes sharp issue with him. The writer, however, frankly admits: "American men in Havana do, of course, attend the Sunday racing, some even try to find out where the cock-fight is to be held next Sunday, and they are often seen Sunday evening at the opera, &c." Note this correspondent says that "*of course*" American men in Havana "attend the Sunday horse racing." Where men consider attending Sunday horse racing as a matter of course, one can readily believe Dr. Landrum is quite right in his estimate. Yet this correspondent waxes indignant at Dr. L, and says: "It is certainly to be regretted the indignation meeting did not take place. One of Dr. Landrum's utterances that was specially offensive to "C." is, "thousands of our citizens who go to Cuba have never experienced a renewal of grace." Is not that, now, a dreadful thing to say of men who regard attending Sunday horse races as a matter of course! We think it is well that our Home Board has sent a missionary to labor among the Americans in Havana.

WE hope the joy at the release of Miss Stone will not slacken the diligence of the authorities to ferret out and to punish her captors. If those Mohammedans get the idea that they can, by capturing an American missionary, secure a big ransom, not a missionary in all Mohammedandom will be safe. And they will be likely to carry the matter farther and capture Americans traveling in Palestine, Syria and other Moslem lands, in order to get ransom money.

We rejoice that Miss Stone is released, and we hope the matter of finding and punishing those responsible for her capture, will be pressed with all possible vigor. The safety of these brigands means the peril of the missionaries and of the travelers. Kidnapping Americans for ransom, is a business we cannot afford to allow to thrive.

THE brilliant electric light that has blazed in the uplifted hand of the statue in New York harbor, "Liberty Enlightening the World," is discontinued. That "liberty" will no longer enlighten. We hope this incident is not ominous.

IT turns out that Wall Street is very angry at President Roosevelt for what he has done in staying the hands of the trust magnates in the matter of seizing the Northern Pacific railroad. This will increase the President's popularity among the rank and file.

Editorial Varieties

A leading city pastor recently told the writer how a prominent Episcopalian family joined his church, and on his asking what led them to adopt Baptist views they replied that they had been reading the WESTERN RECORDER, and that was what led them to the Baptist faith.

We were favored on Wednesday of last week with a visit from Col. E. W. Stephens, of Columbia, Mo. He and his father established Stephens College, which is doing a noble work. He is Moderator of the General Association of Missouri, and is elected each year with the heartiest unanimity. We regret that he could not remain in Louisville longer.

The Pope has just been celebrating the 25th anniversary of his elevation to the pontifical chair. He is now in his 92nd year and then he was in his 67th. We wonder whether they would have elected him had they supposed he would live so long. Infallibility seems to agree with him. Spurgeon said the only reason the Pope can believe himself infallible is that he is not married since no married man can long believe himself infallible.

An honored brother asks us what Scriptural authority we have for the laying on of hands in ordaining deacons. We answer Acts 6:1-6 This is point blank authority. After naming those chosen to be deacons, Luke says: "Whom they set before the apostles; and when they had prayed, they laid their hands upon them." Ordination is not an imparting of grace or an indowment of power; but a formal setting apart for special service, and it consists of prayer and laying on of hands.

The *Baptist Outlook* is very properly objecting to some heretical teaching by Prof. Foster of the University of Chicago; but is there not danger our Indianapolis neighbor will be denounced as a "horrid heresy hunter"? All it takes to make you an awful "heresy hunter," in these days, is that you publicly object to somebody's heretical teaching. Herein, however, the *Outlook* is doing good service to the cause of truth We have never seen it explained how or why it is worse to object to wrong doctrine and so be a "heresy hunter" than to object to contagion and so be a "disease hunter," or to object to filth and so be a "dirt hunter." Will not some one kindly explain?

The main window of the large Sunday-school room of the new church edifice at Third and St. Catharine streets, is to be a memorial to Dr. Basil Manly. He was a teacher in Walnut-street Sunday-school till his death. He was the father of our Sunday-school literature, and was a most effective Sunday-school worker. In making his contribution of $10 (which is the limit, beyond which no one can go,) Mr. Joshua G. Jarvis said: "Like the sweetest aroma, is the recollection of Dr. Manly. If we Baptists canonized our good men we would certainly have a Saint Basil."

The series of articles we are publishing from Dr. J. T. Christian, on Edward Wightman, is attracting much attention. It is a fine piece of original historical work Dr. Christian has done, which will add much to his fame in that direction. The *Journal and Messenger* devotes two and a half columns last week to this series of articles. Dr. Christian is engaged to preach in London (England) for three months next summer, and his church (La Salle Avenue, Chicago,) have secured the Rev. William D. Nowlin, of Lexington, as a supply for most of that time. We congratulate the two churches on having the pleasure of hearing these brethren.

Gen. W. E. Atkinson writes: "I read your editorial in the RECORDER February 13. I have also noticed the nervousness of certain parties regarding this subject. I think you are right in what you have said and done. I think they are fearful that the real author will be found. This is the impression it has made upon my mind. They seem to manifest a great deal of interest in the matter; more than an ordinary opposition to such a course would justify. I have no suggestion to make. You have managed the matter wisely, and I feel that you are perfectly competent to do it in the future." Speaking of this same matter, Dr. W. H Felix writes: "The people are with you, except a few in Virginia. God bless you for the stand you have taken. Success to you. The RECORDER grows better." These are samples of letters that come to us in almost every mail.

Congressman Wheeler has been sharply criticized for his arraignment of Secretary Hay, and for his calling Prince Henry "a little Dutchman," and Kentucky has been criticized for sending such a representative to Congress. But let it be remembered that when the Prince and his suite entered the House of Representatives, our own G. G. Gilbert, of Shelbyville, was speaking, and he made a most graceful recognition of the presence of the distinguished foreigner, and spoke of the cordial relations between this country and Germany. Whatever wounds were made by our Kentucky Congressman Wheeler, therefore, were healed by our Kentucky Congressman Gilbert, and our state must be judged by them both, and other representatives. We are inclined to think that had Mr Wheeler been on the floor when Prince Henry entered the House, he, too, would have made a graceful recognition of the Prince's presence.

The Bible Class Quarterly

Our new Quarterly for Bible Classes and Senior Grades.

4 Cents a Quarter. 40 Pages.

This Quarterly has met with a reception beyond our expectations. One Superintendent ordered 130 copies after receiving the sample we sent him. THE FLORIDA BAPTIST WITNESS says: "First of all comes the Bible Class Quarterly. This is a pamphlet of 40 pages filled from cover to cover with good things for grown people who attend the Sunday-school. Come out from your lazy Sunday morning hour, brother, sister—here is a new attraction for you, and is just the thing you have been looking for to lend you on your way to Sunday-school rejoicing."

Samples sent on application.

THE BAPTIST SUNDAY SCHOOL BOARD Nashville, Tenn.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st—Pastor Eaton preached on "How many loaves have ye?" and on "Pleasing ourselves." One joined by letter. Church worships next Sunday in their new house, rear part, on Third and St. Catharine streets. There will be special exercises every night during the week.

Broadway—Pastor Jones preached on "The firm foundation," and Secretary McConnell preached on "Feeding the 5,000." One received for baptism and baptized.

Chestnut-street — Pastor Weaver preached on "Denying vs. confessing sins," and on "Miriam's sin." One baptized.

East—Bro. E. C. Dargan preached.

McFerran Memorial—Bro. W. E. Hatcher preached on "How to be saved," on "Duty of confessing Christ," and on "Paying vows." Meeting closed Sunday night. Five received for baptism and six by letter, making 16 during the meeting. Bro. H. left Monday.

Twenty-second and Walnut—Secretary McConnell preached on "Possessing the land," and Pastor Dement preached on "Salvation." Two baptized.

Clifton—Pastor Foster preached on "Abraham as an example of justification by faith," and on "The hidden life."

East Mead—Pastor J. E. Johnson preached on "Honor for service," and on "One thing lacking." One received for baptism and one by relation.

Franklin-street.—Bro. B. F. Hagan preached on "The work of the Holy Spirit," and on "Coming to Christ." One received by letter and 11 for baptism. Bro. Hagan preaches daily at 3 P. M. and 7:30 P. M. Two hundred and ten in Sunday-school, and collection $8.45.

German—Pastor Jansen preached on "Christian character," and on "Power to forgive sin." One restored.

Highland—Pastor Dawes preached on "Paul's prayer for the Ephesians," and on "Jehu."

Logan-st.—Pastor Tralle preached on "Personal invitation," and on "Saving faith." One received for baptism. One hundred and twenty-five in Monday night's Bible class.

Southgate-street.—Pastor Clarke preached on "Knowing and doing the will of God," and on "Knowing and doing the will of Satan." One received by letter since last report. Mission opened at Thirteenth and Delaware; 82 present.

Third-ave.—Pastor Allen preached on "Witnessing for Christ," and on "Messenger of death or life." One received by relation.

Twenty-sixth and Market.—Pastor Reed preached on "The Christian's obligation to work the works of God," and on "The Word made fruitful." Four received for baptism and one baptized.

Oakdale—Pastor Hill preached on "The optimist," and on "The parable of the talents."

Jeffersonville, Ind.—Pastor McFarland preached on "Power of intercession," and on "The responsibility of knowledge." One joined by letter.

Thirty-six and Grand—Pastor Snyder preached on "Some limitations of salvation."

Springfield—Bro. Nathan Maynard preached on "Missions," and on "What think ye of Christ?"

Tabernacle (New Albany, Ind.)—Bro M. S. Humphrey preached on "Helping the helpless," and on "Whosoever."

SEMINARY NOTES.

Mid week prayer-meeting was led by Donald B. Allen, of Mississippi, subject, "The Secret of Power."

H. A. Watkins spent a few days in Frankfort, Ky., last week with his Senator brother.

Dr. Dargan preached at both services for Pastor Felix at East church last Sunday.

J. F. Griffiths has accepted the care of the churches at Bagdad and Christiansburg, Ky., for half time at each place.

Dr. Robertson, J. B. Benton, of Adairville, Ky., D. P. Montgomery, of Campbellsville, Ky., and Evangelist E. B. Farrar were recent visitors in the Hall.

Dr. F. C. McConnell took dinner with us last Monday, and gave us a very interesting talk on Cuba.

Dr. Henry McDonald, of Shelbyville, will deliver some addresses later in this month. The dates and subjects have not been fixed.

The Monthly Missionary Society convened March 3, with a large attendance. The address was by Dr. F. C. McConnell, corresponding secretary of the Home Mission Board. His subject, "A Man Wanted," was ably discussed under three heads: 1. A Drawing Man; 2. A Driving Man; 3. A Permanent Man.

The following is a brief summary of the work done by some of the students in mission work during the last month: Officers and teachers, 36; enrollment, 1,000; average attendance, 597; collection, $38.81.

At the close of Dr. Hatcher's lectures last week, there were several short, pointed speeches by some of the city pastors and other visiting brethren in behalf of their appreciation and good received from his lectures. The following resolutions were adopted:

Resolved, by the faculty of the Southern Baptist Theological Seminary, 1st. That the course of admirable lectures by Rev. W. E. Hatcher, D. D., on The Pastor and the Sunday-school, should, for the benefit of the general public, be given a permanent form, and,

2d. That we hereby request the lecturer to furnish the lectures for publication, and that we also request the Sunday School Board of the Southern Baptist Convention to publish them in the form of a book.

3d. That we hereby express our very high appreciation of the service rendered to the Seminary and the cause of the Master by the Sunday School Board of the Southern Baptist Convention in making possible this lecture course.

H. C. MCGILL.

THE STATE.

Brother Walter L. Brock writes: "Bro. E. W. Barnett, pastor at Jellico, Tenn., has closed a ten days' meeting at the Barbourville Baptist church. Bro. Barnett's earnest and eloquent preaching of the Gospel was mightily used of the Lord in the salvation of souls. There were 41 professions of faith in Christ, 38 of whom are students in our school. We trust this is the beginning of a general revival in this section of the State."

Pastor E. W. Coakley writes from Beaver Dam: "Just one year ago the church here decided, as it was 102 years old, that she would have preaching two Sundays per month instead of just one, as formerly. I took charge then, and have witnessed marked improvement on all lines of work. About 72 have applied for membership during this year, missions have increased 100 per cent, and the outlook is hopeful. The Lord is wonderfully blessing the work at Taylor Mines, in sight of here. So many blessings attend my work of which I have not time to write, but I feel like praising the Lord for letting me work for him."

Bro. T. E. Richey writes: "The RECORDER readers will remember my notice two or three weeks ago of the great meetings in Allen county conducted by Elder M. F. Ham, son of Elder T. J. Ham and grandson of Elder M. F. Ham, Sr., of sacred memory. Now I have a postal from my niece, Miss Nellie Tucker, of Scottsville, Ky., in which she says: 'Bro. T. J. Ham, and son M. F. Ham, have been conducting one of the greatest revivals in Scottsville the town has ever known. Over 100 professions of faith.'"

Bro. M. E. Miller, of Corydon, writes: "I was called into the field of Bro. T. A. Conway on Sunday evening, Feb. 23, to preach the funeral of Mrs. Sarah Jackson, wife of Mr. John Jackson, who served New Bethel church so faithful as deacon till his death, which came about a year ago. Sister Jackson's life has been a compelling force to bring sinners to the Christ. Long will the impression of this godly life be felt in that country. I want to say a few words about my esteemed Bro. Conway and his people. He is the man for the place, the people are all united on him, and God is blessing his labors. I have always heard of New Bethel church, and am glad I had the privilege of meeting some of them. I will say the cause of my being called on was Bro. Conway's absence from home, and they could not get him by wire on account of the sleet."

Pastor F. G. Jones writes from Rockport: "One year ago this month (February) I accepted the care of this church as pastor, and now I can thank God for the good results of my year's labor. When first I went there congregations were very small, but there is a great change. I am glad to say, they love each other more and wish each other well, mingle with each other more like children of the Heavenly King, than they used to; they have gotten to be an excellent people, and they are on the road to successful achievements for their Christ and his God reaping for themselves a reward of eternal life. During the year a very nice wire fence has been built, closing in the church property, the church house has been very nicely painted, and numerous other amounts paid by them; in addition to all the other good things, they have paid their pastor up. During the year one deacon has been ordained, and some 16 to 20 additions to the church. I feel like saying, as their pastor, I am glad I have known this people and served them as pastor. I was called back by them for the ensuing year."

Pastor F. G. Jones writes: "My appointment at the Drakesboro Baptist Church was filled on February 18th 1902 with preaching morning and night. The services regardless of the bitter cold weather were largely attended, the house was nicely warmed by the material fires in the stoves. But thankful as we ought to be the Spirit of the Living God in the form of another fire, reigned predominantly, the Divine warmth of which was manifested in the flowing tears, the cries of Amen and Glory to God, even out of the mouth of a man who had spent (65) sixty five years of his life in the Roman Catholic Church, so did God's praise ring within the church walls. At the morning service two were received by letter. This young but struggling little body has passed under the dark cloud of false accusation, nevertheless they are conducting themselves according to the teaching of the Master (Matthew 5:44). As a body I am glad to say they are strictly Baptistic in every respect. I have accepted this church to serve them half my time. May the Eternal God bless you in the columns of your paper is my prayer."

Pastor J. F. Williams writes: "The Versailles church, without a dissenting vote, decided Sunday to contribute $30 to the Foreign Mission work this year. The amount is designated and goes to pay half the salary of J. W. McCollum in Japan. McVernon has already raised the other half of the salary, something she has done for a number of years. This important movement on the part of our church marks an important era in her history. Of course, this amount, raised for foreign missions, does not include amounts to be raised for our other missionary objects. This agreement, entered into between McVernon and Versailles draws these two churches all the more closely together. Pastor O. O. Green is succeeding well on his new field. In fact pastor and people seem to be mutually enamored with each other. He will soon move into the parsonage and no man in the Elkhorn Association will give a more cordial welcome to his friends. We trust Missouri will lend Green to Kentucky for many years, and we shall not object if she sends us a few more like him, if that is possible."

OTHER STATES.

The old First church of Baltimore is about to add to and greatly improve its house of worship. Two houses on the corner which hid the church from view on Fremont avenue have been purchased, and will be torn down to make way for a large Sunday-school and prayer-meeting room. This is the church of which Dr. Williams was the beloved pastor for so many years. The church was organized in 1765, and has had but six pastors. Dr. C. L. Laws, the present pastor, has been with them nine years.

Prof. J. Y. Joyner, of Greensboro, has been appointed to succeed Gen. T. F. Leon, Superintendent of Public Instruction of North Carolina. He is a Baptist, and one of the most scholarly men in the state, and superintendent of the Greensboro Baptist Sunday-school.

Pastor N. S. Jones, of Alabama, has accepted a call to Burlington, N. C.

In a recent meeting at Spray, N. C., in which Pastor S. J. Booker was assisted by Fred N. Day, the "jeweller evangelist," there were 10 additions to the church.

Union services have been held for two weeks in the St. Charles-avenue church, New Orleans. All the churches and the pastors in the city united in these services. The congregations have been large, and much interest manifested. The meetings next week will be held at the Coliseum Place church. Pastor J. A. Lee goes March 10 to assist in a meeting at Jones'-avenue church, Atlanta, Ga. Bro. J. R. Hewett was recently ordained at the Coliseum Place church, and Bro. J. L. Gordon was ordained at the First Baptist church. Both are promising men.

Pastor O. H. L. Cunningham writes from Doniphan, Mo.: "The writer assisted Bro. J. H. Summers at Grandin, Mo., nearly three weeks in a glorious revival. Notwithstanding the extreme bad weather the house was overflowed several times until standing room was at a premium. Results were 24 professions and 28 additions, 18 for baptism. Nearly all converts were heads of families. Our work here at home is steadily growing. We are now praying for a great ingathering of souls this year. Bro. L. D. Lankin, of Waco, Texas, will begin a meeting for us the third Sunday in March. We are expecting great things from the Lord during the meeting. Doniphan is the county seat of Ripley. We have about 2,000 souls, and are represented by five denominations. The Baptist, Presbyterian and Methodist churches have services every Sunday. The Baptist cause is getting well fortified throughout this country. The Lord bless the dear old RECORDER and its many readers. Pray for us."

Pastor C. E. W. Dobbs writes from Washington, Ind.: "I baptized seven Sunday night, among the number a son and daughter of our Sunday-school superintendent. I am to deliver an address on 'The Attitude of the College to the Old Book' at an educational convention at Vincennes, March 6. Bro. Stott also speaks."

Pastor Geo. H. Lacy writes: "The church at Gonzales, Texas, the pastor of which is on leave of absence attending the Seminary, is nobly moving forward to greater things. Besides their continued increase in membership and efficiency, they have now raised something near ten thousand dollars toward building a new church. They expect to have the new building completed during the summer. We have a band of working women who, accepting to the Bible idea of woman's work, are a power in the field. Another hopeful outlook is, we have a crowd of Christian young people, ready and active in the Lord's service. My people are being nobly led by Bro. Joe W. English in the absence of the pastor. We will open up our work with them again in June in a meeting to be led by Bro. T. T. Martin."

Bro. W. A. Jarrel writes from Dallas, Texas: "The Board of the new Texas Baptist State Convention has just held its quarterly meeting. New missionaries appointed and most encouraging reports of missionaries. Never has a Baptist State Convention showed such encouraging growth

[Continued on 16th page.]

For Singers and Speakers.

The New Remedy For Catarrh is Very Valuable.

A Grand Rapids gentleman who represents a prominent manufacturing concern and travels through central and southern Michigan, relates the following regarding the new catarrh cure he says:

"After suffering from catarrh of the head, throat and stomach for several years, I heard of Stuart's Catarrh Tablets quite accidently and like everything else I immediately bought a package and was decidedly surprised at the immediate relief it afforded me and still more to find a complete cure after several weeks' use.

"I have a little son who sings in a boy's choir in one of our prominent churches, and he is greatly troubled with hoarseness and throat weakness and on my return home from a trip I gave him a few of the tablets one Sunday morning when he had complained of hoarseness. He was delighted with their effect, removing all huskiness in a few minutes and making the voice clear and strong.

"As the tablets are very pleasant to the taste, I had no difficulty in persuading him to use them regularly.

"Our family physician told us they were an antiseptic preparation of undoubted merit and that he himself had no hesitation in using and recommending Stuart's Catarrh Tablets for any form of catarrh.

"I have since met many public speakers and professional singers who used them constantly. A prominent Detroit lawyer told me that Stuart's Catarrh Tablets kept his throat in fine shape during the most trying weather, and that he had long since discarded the use of cheap lozenges and troches on the advice of his physician that they contained so much tolu, potash and opium as to render their use a danger to health."

Stuart's Catarrh Tablets are large pleasant tasting lozenges composed of catarrhal antiseptics, like Red Gum, Blood Root, etc., and sold by druggists everywhere at 50 cents for full treatment.

They act upon the blood and mucous membrane and their composition and remarkable success has won the approval of physicians, as well as thousands of sufferers from nasal catarrh, throat troubles and catarrh of stomach.

A little book on treatment of catarrh mailed free by addressing F. A. Stuart Co., Marshall, Mich.

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FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

HOW A LITTLE BOY BECAME A GREAT GIANT.

There was a little boy I knew,
And he was rather small,
Who had a great desire to be,
A giant very tall.

He fed on dumplings every day,
And other hearty food,
And drank his fill of nice, rich milk,
But, oh, it did no good!

He fashioned him a pair of stilts
And traveled many a mile,
O'er hill and dale, at such a gait
It made the people smile.

He wore high heels, likewise a hat
That towered to the skies,
But these inventions did not add
One cubit to his size.

And so he took down many a book
From off the library shelf,
To learn the way in which to make
A Titan of himself.

He read about the moon and stars,
Of nations far and near,
Of changes that had taken place
Upon each hemisphere.

And every year he grew in strength,
To wisdom was inclined,
And in the course of years became
A giant—in his mind. —Exchange.

THE BETTER SERMON.

[A Conversation Between a Young Lady and a Visiting Minister After the Afternoon Service.]

BY REV. A. A. B. TAYLOR, D D.

Miss Nell: Good evening, Mr. Z. You're going over to our house to dine; won't you walk along with me?

Mr. Z: It will give me great pleasure, I assure you, and I trust we can make the conversation both pleasing and profitable.

Miss Nell: I don't know about the pleasing part, but perhaps it may be profitable to me. I told sister last Sabbath when I heard that you were coming to-day, that I would like to have a frank talk with you, out of the heart spiritually, so to speak.

Mr. Z: Well, speak right out and I will be honest and straightforward with you, Miss Nell.

Miss Nell: Without being complimentary, I want to tell you how much I enjoyed your discourse this afternoon. It was right to the point and was helpful and interesting from text to terminus.

Mr. Z: I thank you for the expression of your good opinion. But I am a little surprised that you refer particularly to this afternoon's sermon. I would have judged that the educated and more intelligent part of the audience would rather have spoken well of the morning's efforts, if of either.

Miss Nell: There is right where I wanted to have a chat with you. Let us suppose that somebody else preached those two sermons, and we can speak more impersonally and directly.

Mr. Z: Agreed. Now you can see how much more study and effort were expected on the first discourse. It was built according to the regulations, and was founded on much reflection, being carefully prepared as to style and finish.

Miss Nell: Of course anybody could see that. It came out of the seminary laundry, all stiff and shining, collars and cuffs, and was faultless as a first quality discourse for the intellectual instruction and improvement of the higher classes. But did you observe the impression it made on the audience in general?

Mr. Z: No. They seemed quiet and attentive and kept their eyes well on the speaker all through. I didn't notice any restlessness.

Miss Nell: Now, Mr. Z., I am going to own up. I had a discussion about preaching with my sister last Sabbath after church, and while I listened with both ears to-day, I kept watch with both eyes, to justify my position.

Mr. Z: Well, that is honest. What did you see?

Miss Nell: Truly, I saw a few of the elders and more thoughtful people listening and trying to follow your admirable course of thought. But excuse me for saying that the mass of the people seemed to be wool-gathering, gazing into vacancy, and hardly following your line of argument at all.

Mr. Z: That is strange. Why, the labor I put on that sermon! I thought it one of my strongest and best.

Miss Nell: So it was doubtless, from one standpoint. But if the object of preaching is to impress truth upon the minds of the hearers, I wouldn't call it one of your best. Now let us leave this sermon and turn to the second one, that I so much enjoyed.

Mr. Z: Why, Miss Nell, that hadn't half the work on it, or the study in it, that the other had. Besides, it was preached without notes, though carefully prepared.

Miss Nell: True, but there are compensations and I must report my observations of the afternoon audience. They all seemed interested and attentive. This was particularly true of the young people and the weary mothers and the working folk. I watched them like a hawk, and if this pulpit were vacant you would get a call on the second, rather than on the first discourse.

Mr. Z: You surprise me beyond measure. What was the secret of it all?

Miss Nell: To be plain spoken, Mr. Z., you were yourself this afternoon. You came down from your seminary rostrum and pious tone, and strict regulation sermon rhetoric. And you spoke of your heart to the popular experience, appealing to their imagination, illustrating freely from your experience and by familiar figures of speech. I watched an old carpenter, who has little learning but lots of sense, and he kept nodding his head and smiling approval, and when he came out he said that was the kind of a sermon that everybody can enjoy.

Mr. Z: You think, then, that the carefully prepared morning discourse failed to come down to the people?

Miss Nell: That is precisely it. It was above their heads, away up like a kite in the clouds; did not awaken their imagination or attract their attention, and was like a lesson in intellectual philosophy or theoretical ethics. It was learned, but it was out of the popular reach in warm weather. And the people sat dreaming about something else, waiting for the sermon to end. That is why people complain of long discourses. They are long because they are uninteresting.

Mr. Z: But our leading preachers weigh down their sermons with thought.

Miss Nell: Some of them do and are mighty prosy and heavy as lead. But now there is President Q., whom everybody delights to hear. He uses the simplest language, speaks without notes, in a conversational style, takes a Scripture passage and comments on it until each one thinks he never knew what was in it before. And he always preaches the pure Gospel in pure language and draws a full house.

Mr. Z: But President Q is an exception for brains and learning, and not like us common preachers.

Miss Nell: That may be true, yet the difference in method accounts for a good deal more than you think. The student launches out from the seminary full of homiletics and hermaneutics, and skeleton sermons and proper modes of preaching. And instead of going down directly to the people to tell them that Jesus is the only Saviour and they must believe on him or be lost, he fires his regulation discourses on lofty and often speculative themes and shoots away up into the air. And the people sit lost in wonder and surprise that they get no straight-out Gospel fired at their sins and unbelief.

Mr. Z: Well, the student has not learned how, and must make some kind of start.

Miss Nell: But he starts altogether wrong, and often never gets around right. He thinks his stately manuscript composition is the real thing and does not learn that the face-to-face talk about practical religion and personal duty and the Scripture text is what the people want. I have a notion to make a confession to you as to what set me to thinking on this point.

Mr. Z: Do go ahead. Nothing could be more helpful and interesting.

Miss Nell: It was this way: I had been greatly troubled about getting what I wanted for my Bible-class, from the lesson papers and other sources. So one day when our pastor was away I ran over to the parsonage and asked Mrs. X. to let me consult some commentaries in the study. I did so, and found that mostly, instead of probing down to the gist of the Gospel, each one seemed to be trying to find something to say that no other commentator had said before him; to put out some new and often far-fetched explanation of a passage that seemed plain enough if not distorted from its evident intent. Well, I gave up discouraged and went home utterly out of heart.

Mr. Z: I can sympathize with you about the modern commentary, that's true. But what next did you do?

Miss Nell: I took good old father into confidence and he merely said: "Why don't you try Matthew Henry?" "Matthew Henry!" said I. "That's something new." So I took down the big volume, and, bless his heart, I found exactly what I had been wanting; so fresh, so spiritual, so evidently the very interpretation intended and such plain, practical applications. Ever since I have enjoyed dear old Matthew beyond everything. Just dote on him. Now, if the ministers would use his simple Anglo-Saxon, clear, pure language in a familiar way, talking straight to the people and drawing out the wonderful stores of Scripture, they would, in my humble judgment, prove far more successful.

Mr. Z: I don't know but you are right, and I will think of it.

Miss Nell: Well, here is where the fun comes in. It was shortly after I took to Matthew that the President came to preach and everybody was charmed with his direct, clear and attractive style and conversational manners. It struck me on hearing him that some things seemed familiar. So when I went home I got down old Matthew and read him carefully on the miracle the professor had expounded, and I saw where the professor drew his thunder and knew why he was so attractive. But here we are at the house.—The Presbyterian.

MOTHER NATURE'S CARPETS.

BY MARGARET P. BOYLE.

Mother Nature heaved a sigh and thought, yes, she certainly must have a new carpet. This one had been down since November. And she and all her family were very tired of it. To be sure, it was good for one reason. It was brown, and did not show the dirt plainly. But she wanted a change; so she decided that her new carpet should be white. She knew where she could get a beautiful one, very soft and thick.

Mother Nature loves to surprise people. So one cold night, when every one was sleeping, she called on some little fairies of hers to ask their help. She wanted a thick, white carpet spread before morning. The snow flakes were glad to do it, and worked quickly and quietly. They filled up every crack and corner, so that next morning when people looked out, everything was snow white. And when the sun lighted it up, Mother Nature's new carpet did look beautiful. Of course, it is hard to please such a very large family, and so some people scolded now and wished they had the hard brown carpet back again. But little boys and girls were glad, and almost jumped for joy.

Mother Nature has one very mischievous child, named Wind. And the soft new carpet had not been down long before it entered his naughty head to try and get it up. So he worked away and with much puffing and blowing rolled it into great ridges and wrinkles. But this did not satisfy him; he even carried dirt and dust and sprinkled over the beautiful white floor. Then the Sun, who had been looking on, thought he would make some holes in it. And between them, Mother Nature's snow-white carpet, was nothing but patches of dirty white. No wonder that, when she saw it, she cried so hard that she washed it all away.

Of course, they had to have the old brown one again for a little while until Mother Nature could try a new plan. White soiled so quickly she would get green. She had been told that was much used in spring.

So she called on some other fairies of hers for help. They worked more slowly than the snowflakes, but just as surely. And when they heard Mother Nature's voice, they began pushing up their tiny heads. So that before many weeks there was a fresh green carpet in place of the worn brown one.

It was so lovely that not one of all the large family found any fault with it. And, though Wind and Sun tried their tricks again, they were useless. The sun only made the green brighter, and as for the wind, it rushed right over it without getting so much as a corner loose. So he gave up his puffing and roaring, and really grew soft and gentle. Even when Mother Nature was sad and cried steadily for a whole day, her tears seemed but to make the carpet prettier.

She was so pleased with it that she thought to make it still lovelier, and gave orders that beautiful flowers should be dropped all around. So violets, daisies, buttercups, clover, asters and many other blossoms, came one after the other in the soft green. And all the while there was some sweet odor that perfumed the air.

It was so delightful to walk about over this lovely great rug, or even to sit or lie on it while reading some interesting book, that it was always in use. So before many months the flowers faded and the green grew dusty and worn looking.

Instead of sending the carpet away to be cleaned, as the housekeepers we know would have done, Mother Nature just made up her mind to have another. Still, like the most of her family, she was sorry to part with the green one. And I am told that she cried for two whole days before she set about getting she next. This time she called her naughty child Wind, and told him that, since he liked to tear up her carpets, he should help to spread the new one. He agreed, if he might have another mischief-loving child, Jack Frost, to help too.

And such a change as they made! It was very gay. In some places there were bits of golden yellow. Near that would be gorgeous reds, and yellows mixed. When some of Mother Nature's large family saw it, they said: "This is the prettiest one we have had yet."

But I think most of her children will agree with me that, not the gay, dying leaves of autumn, nor the bare brown earth, nor even the snow of winter is half so lovely as the carpet of green grass which Mother Nature spreads for us in the spring-time.—New York Observer.

MANY a man would like to begin to lead a Christian life if he could begin it somewhere in the middle; if he could only turn about when nobody was looking; if, when all the world were asleep or away, he could slip quietly into the kingdom of God and take a back seat with the air of a man who had been there all the time. It is turning over the leaf when everybody will see it, it is the "right-about-face!" on the crowded street where everybody is a witness, that is at once the cardinal difficulty and the cardinal duty.—Hurlbut.

The Value of Charcoal.

Few People Know How Useful it is in Preserving Health and Beauty.

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

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

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

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

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

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

HOPELESS CASES.

When the doctor leaves and says the case is hopeless, what remains to be done? Nothing, if the doctor's word is final. Much, if you will listen to the statements of men and women who were once "hopeless cases" given up by doctors, and who were perfectly and permanently cured by the use of Dr. Pierce's Golden Medical Discovery.

Nothing is more sure than that thousands of men and women with diseased lungs, obstinate coughs, hemorrhage, emaciation and night-sweats, have been restored to perfect health by the use of the "Discovery." Will it cure you?

It has cured in ninety-eight cases out of every hundred where it was given a fair and faithful trial. By that record you have only two chances in a hundred of failure and ninety-eight chances of being restored to perfect health. It is worth trying.

Abram Preer, Esq., of Rockbridge, Greene Co. Ill., writes: "My wife had a severe attack of pleurisy and lung trouble, the doctors gave her up to die. She commenced taking Dr. Pierce's Golden Medical Discovery and she began to improve from the first dose. By the time she had taken eight or ten bottles she was cured, and it was the cause of a large amount being sold here. I think the 'Golden Medical Discovery' is the best medicine in the world for lung trouble."

FREE. Dr. Pierce's Common Sense Medical Adviser containing over a thousand large pages is sent *free* on receipt of stamps to pay expense of mailing *only*. Send 21 one-cent stamps for the book in paper covers, or 31 stamps for the cloth-bound volume. Address Dr. R. V. Pierce, Buffalo, N. Y.

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Children's Corner.

ROY ARNOLD'S PATTERN.

BY KATE S. GATES.

Roy Arnold was going to the city. A friend of his father's had offered him a place in his store. "It is down at the bottom, to be sure," Mr. Duncan wrote, "but if the boy has the right stuff in him, he will work his way up all right." Roy, confident of his own capabilities, was hopefully building innumerable air castles.

It would not be long before he should be sending home money to help father pay that dreadful mortgage, and mother should have that black silk she had wanted so long.

"Yes, dear, I know that you will do all that you can for us," said his mother, as they talked together the night before he went; "but remember more than anything else we want you to be a true and faithful follower of Christ. All the money and prosperity the world can give is worthless, absolutely worthless, if you have stained your soul to get it. Oh, my boy, I wish I could make you feel that the only thing worth living for is to grow like Christ. And now I want you to make me one promise. I hope you will never neglect to read a chapter in your Bible every day, but perhaps in the morning you will not have time for it, and we need something to take with us as we go forth to the struggles of the day, so I have gotten a little text book, and I want you to learn a verse every morning, will you?"

Roy promised, and then after a little further talk he said good night.

It was hard to say good-bye the next morning, and for just a little while Roy felt almost tempted to give it all up, and stay at home, but soon his courage revived, and he encouraged himself by planning what he would do.

At first his new life was so entirely different from the old that he found it very interesting; but soon the novelty wore off, and then came the struggle. "It gets awfully tiresome doing the same little things over and over day after day," he wrote to his mother, "and there isn't as much chance for a fellow as I thought there was. You've got to be A No. 1 if you expect to rise, for there are crowds waiting for the best places. I didn't know there was so many folks in the world. But I'm trying to be worth so much to Mr. Duncan that he will feel he cannot get along without me."

Roy had been in his new home several months when one gloomy, rainy morning, he overslept. That put him out of sorts to begin with. He was so late that he was tempted to neglect his verse, but the little book lay open on the bureau, ready for use.

"I haven't missed a morning yet, and I won't begin now," he said to himself. "If I make a break, I'll be sure to make others, and mother would feel so disappointed." So, as he brushed his hair and fastened his tie, he was saying to himself: "See thou make all things according to the pattern shown thee in the Mount."

"Oh, dear!" he thought, with a sharp twinge of remorse, "I don't believe I'm getting to be the man I meant to be or that mother wants to have me. But she doesn't know how much easier it seemed to be good and true and noble up there than it does down here. I've done things now, I know I have, that I never supposed I should. I'm sure I don't see how I can help it."

Just then the last bell rang, and Roy rushed down to the breakfast table, but the words of his text followed him. "See thou do all things according to the pattern shown thee in the Mount."

That was what he ought to be trying to do. As his mother said that last night, it was far nobler and grander to be a Christian than to be worth millions. Roy felt perfectly convinced of that in his heart of hearts; but still the riches and pleasures of this life were very alluring.

It was a busy, tedious day, and something came up at noon that made his life seem all the more monotonous and unendurable.

"There's a fine concert in the City Hall to-night," said one of the other clerks. "Two or three of us are going; don't you want to go with us? We will have a jolly good time."

Want to go? Of course Roy wanted to go. It was weeks and weeks since he had had a bit of real fun, and he was fairly hungry for a good time. But the tickets would be seventy-five cents. Cheap enough, surely, only it was all he could do now to make both ends meet. He wouldn't run in debt, and he must have a new pair of shoes that would take almost his last cent for this week.

No, his going was out of the question. He wished as he dragged wearily along with his work that they had not asked him.

"Roy," said Mr. Duncan, "I want you to collect some bills for me this afternoon."

It was a relief to get out of doors, and Roy brightened up quite a little as he hurried round from one place to another. He had gotten through, and was waiting for a car, and took his money out to be sure it was all right. He looked it over carefully, then suddenly the blood surged up into his face. There was just one dollar too much! He was sure of it, but he counted it again and again, and there it was, and Satan promptly suggested that it would make it possible for him to go with the boys as he wished.

It seemed strange with his Christian training that he should be really tempted to take what was not his, but he was, only of course he did not call it taking it. He did not know who had overpaid him, he said, and all the men were worth their thousands and thousands. What was one little, paltry dollar to any of them?

How much it meant to him, though. The fun he could have if it were only his! And he had earned it, surely; he had worked faithfully and hard. He would not deliberately take money that did not belong to him, of course, but this was put right in his hand, so to speak, just when he needed it. Besides, he did not really know to whom it belonged, and very likely they could not tell if he asked them. If only he might keep it, and then have one good time, he would never do such a thing again. Oh, you know just as well as I do how plausibly Satan can argue that it is right for us to do as we wish. But right in the midst of all this false reasoning came the memory of his morning text, "See thou do all things according to the pattern shown thee in the Mount."

Roy started as if he had been shot. That made the matter look very different. He had caught a glimpse of the Pattern that night when his mother was talking. He remembered even now, with a thrill of awe, how solemnly grand and beautiful it looked to him and how earnestly he had resolved to fashion his life after it. How could he for one instant think of doing any such thing as this! He hated himself for it, and yet it was a sharp struggle for just a few minutes.

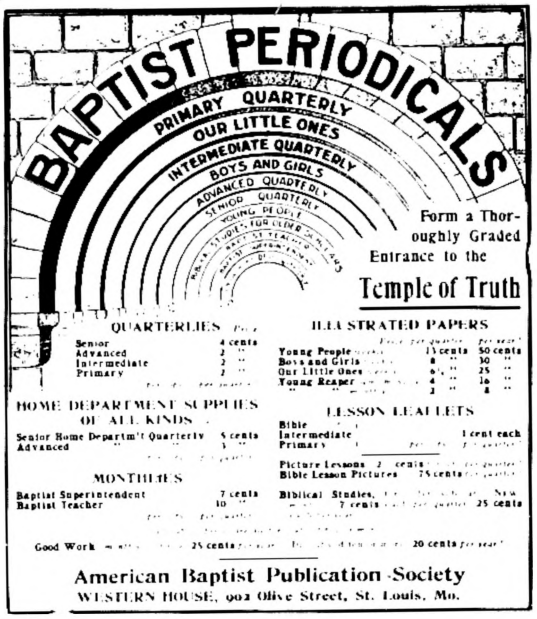
In a dim way he realized that his decision meant a great deal. His whole future might be resting on it. Would it pay to take the wrong turn just for a few hours' amusement? No! a thousand times no. Roy turned suddenly and marched down the street as fast as he could go. He would wait no longer, not even for a car. He dared not trust himself. He must get rid of this dreadful money, every penny of it, as soon as possible. He would give it to Mr. Duncan, and let him find the rightful owner.

That night he wrote a long letter to his mother.

"I am so glad you made me promise to learn a verse every day. It has helped me to day more than you can think. I want to tell you that I've asked God to-night to help me be the kind of a man you want me to be. It is harder to be good here than I thought, and then I found that I'm wickeder than I supposed I was. But you will pray for me, I know, and I'm praying for myself now as I never did before. So I hope that I will succeed." — Christian Intelligencer.

"SIR," began the book canvasser, "I have a little work here"—

"Sorry," interrupted the busy man, "but I have a great deal of work here. Good morning."—Tid-Bits.



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LITERARY.

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

BOOKS.

Ethics of the Ministry. Robert N. Barrett, Th.D. Price $1.00. R. N. Barrett, Waco, Texas.

Dr. Barrett has given us a thoroughly practical and an exceedingly helpful book to preachers. The table of contents is a complete analysis of the book. The volume is divided into four "books" devoted, respectively, to the Preacher's Duties to God, to himself, to his fellowmen, and the duties of preachers who are not pastors. The divisions and subdivisions are most carefully made and they cover the points well. The introduction presents some fundamental principles—definition, the preacher's conscience, the preacher's motive, will and imagination. The minute details of the preacher's life and habits are discussed with practical wisdom, his eating, drinking, use of tobacco, tidiness, courtesy, &c., &c. Indeed, the book is a complete *vade mecum* for a preacher. Young preachers will profit more than older ones from its study, because their habits are not so fixed. The work is well suited for use as a text book in the theological seminaries and by ministerial students in colleges. And many of the points are as applicable to others as to preachers. It is a highly useful book.

MAGAZINES.

The Century for March contains two features in the field of popular science, either one of which would give distinction to a number of the magazine—an authoritative record of Marconi's recent work by P. T. McGrath, with a prefatory note by Mr Marconi authenticating the paper, and a popular article by Dr. Albert P. Mathews entitled "The Nature of the Nerve Impulse," setting forth the details of the writer's investigations, the recent announcement of which has stimulated public interest and curiosity.

In the "Year of American Humor" are "The Modern Fable of the Old Fox and the Young Fox," by George Ade, in which the former sets forth sage and entertaining philosophy for the conduct of life and business; "The Strike on the Schlafeplatz Railroad," a Pennsylvania Dutch story—quite a novelty in strikes—by John Luther Long, the author of "Madame Butterfly"; contributions by Oliver Herford, Carolyn Wells, Wallace Bruce Amsbury and others. Among the artists represented in this number are Glackens, Ver Beck, Zehme, Ellen Macanley, Keller, Marchand, Tobin, Miss Beaux, Guerin and McCarter.

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The "New" Lippincott Magazine for March contains:—Wild Oats, Francis W. Wharton; A Baby's Laugh, Dora R. Goodale; The Elizabethan Theatre, Prof. Felix E Shelling; The Hill Girl to Her Love, Willard Lynn; The Sins of the Fathers, S. Weir Mitchell, M.D.; Differences, Paul L Dunbar; The Isthmian Canal from the Beginning, Charles Morris; A Wayside Conflict, Mabel N. Thurston; At Last, Elizabeth B. Eeler; A Playmate of Patti, Augusta de Bubna; Old-Fashioned Song, Marie Van Vorst; Two "Grandes Dames" Buried in Westminster Abbey, Mrs. E. T. Murray-Smith; the Wonder-Music, Ethna Carbery; Coals of Fire, Alfred Stoddart; The Penalty, Frank D. Sherman; Back-Yard Gardens and Window-Boxes, Eben E. Rexford; After All, Clarence Urmy; A Flemish Home of the Trappist Monks, John B. Osborne, A.M.; The Finding of Martha, Paul L Dunbar; Courage, Blanche T. Heath.

PROGRAMME.

The following is the programme of the Goshen Ministers' Meeting which convenes at Little Clifty church, Grayson county, Ky., at 10:00 A. M., on Friday before the fifth Sunday in March, 1902.

A Board meeting will be held at 2:00 P. M. Saturday.

1. Position Baptist Churches should sustain toward Church Festivals, Concerts, &c.—J. Duggins, A. V. Armstrong.
2. Fruits of Evangelical Faith.—J. N. Lynch, L. A. Sturgeon.
3. Relation between the Law and the Gospel.—I. M. Washburn, I. C. Winchell.
4. Scriptural Proofs that Repentance precedes Faith.—H. B. White, Olif Payne.
5. Scriptural Baptism.—W. V. Harrell, R. B. Basham.
6. Qualifications and Duties of Deacons.—E. B. English, J. N. Likins.
7. Sunday-school and Colportage Work in our District Mission Field.—J. R. Ward, J. D. Duncan.

W. V. Harrell,
For the Committee.

Dear Recorder:—Two dollars of the within check is for Bro. George Yates, one of the Old Guard. He has read it for nearly 70 years and thinks it has grown better with age. He says it has always had great editors, but has the best one now at its head. Bro. Yates is now 82 years old, and while quite feeble, he rarely misses a service of his church and the pastor has no truer friend than he. Not long now until God shall give his beloved sleep and we shall be left perhaps to mourn the loss of a prince in Israel.

Wm. M. Stallings.
Springfield, Ky.

"RELIGIOUS PERSECUTION AT BEREA."

Many of our Baptist people know quite a little about Berea College in a general way, but have not taken the time to know more of the details of its policy, especially that which is relative to the attendance of the students at worship on the Sabbath, as it has been adopted recently.

The readers of the Western Recorder will be surprised to know that this college is trying to force some rules which have already resulted in persecution "for conscience sake" here among the students.

Their aim is to force all students to attend the college Sunday-school and the services in the evening, as they have announced to them that they must do this or leave college. There are a very few exceptions as to Sunday-school, and only two exceptions for the Baptist church.

The four deacons of the Baptist church happen to be in school, however. They are not boys, but have been voters for some time—one past thirty years of age. The faculty told them plainly and positively that they must leave their church on Sunday evenings and come to the college services or retire from school. This is a bold and tyrannical move. They have given all of them notice to this effect, and Bro. D. G. Bales, the senior deacon has been forced to retire from school only because he will not leave his church and go to the college services.

This is a disgrace to Kentucky that such is true at this age of the world.

I will not take time and space now to speak of the lay members, resident students and students from a distance who have expressed themselves as wanting to come to the Baptist services, and the college said if they did they must leave school.

President W. G. Frost said to me a few days ago in his office that the students who want to attend the "Baptist church" must go somewhere else to school. I presume he had reference to Sunday-school and Sunday evening services only.

This is plain enough that we all can see how our young people are being taken from us. Also, he announced in the *Citizen* of December 5 that they will kindly consider excuses from the Sunday-school and Sunday evening services, and in the conversation referred to above he said that, "Then we will kindly reject." This is deception, to say the least, and is all wrong to say one thing and then do another.

A few noble young men and women have left the college, for they would not give up their church. A kind and respectful petition, signed by several hundred citizens and students asking for the repeal of this measure, was presented to the faculty of the college and they ignored it by replying in personal letters to the signers, saying among many other things that, "It must not be supposed that the college will swerve from its duty because of any threats and opposition." They are certainly determined in this course, as they say.

The Baptists of the state who are interested in the "cause" in Eastern Kentucky should use every means possible to let the young people know this before they come here, thus saving them for the denomination.

Brethren, this act of the school here is a signal of warning to us if we will but heed it. Let us solicit earnestly and give our means for our own Baptist school of the mountains, for this is the only means through which we can save them. If the Baptist young people flock to this school for twenty-five years as they are coming now, when those years are gone by, there will not be a sound Baptist church in all the eastern part of the state where their influence has reached. Brethren, do recognize the calamity before it comes, and let us all cry mightily unto God, who will deliver us if we will let him use us.

Yours for the cause,
H. F. Aulick.
Berea, Ky.

Dear Dr. Eaton—I wrote a private letter to Editor Converse, of the *Christian Observer*, reminding him of your standing offer of one thousand dollars ($1,000) for "that passage" they "knew about." I did this some fifteen days ago. And though he has continued his very convincing (to himself) and learned articles on "*baptizo*" and "absence of water in Jerusalem for baptizing 3,000," yet he has not the courage to either claim the reward or show the famous passage he knows (?) about.

In yesterday's issue of the *Christian Observer*, page 1, the Editor takes Archbishop Corrigan to task for granting Catholics permission to attend the banquet in honor of Prince Henry on a fast day, with certain privileges and conditions. He argues that if the fast day is a divine institution, what authority has a man to abrogate the order, and *per contra?* The point is well taken. Yet this fast is an invention of that church, which claims the divine authority to enact such rules, and logically assumes the same right to set aside those rules as necessity may require. *They* are perfectly consistent. But not so with our *Christian Observer* brethren. *They* claim the Bible as a sufficient rule of faith and practice, and *its* injunctions to be clear and binding. Then why not obey implicitly?

If the Archbishop has no right to set aside an institution unquestionably human in origin, and farcical in its enforcement; then, on what grounds in this wide world do our Pedobaptist friends set aside an ordinance commanded by the *Master himself?* And why do they substitute another way of pretended obedience to that ordinance? If their hypothesis has any foundation why not prove it? Let me put *him* his own question to the Archbishop: "Is this *ordinance* a requirement of God's law? If it is, how shall a man venture to dispose with it (or substitute another)? If it is not, how does a man venture to appoint *his substitute* as an ordinance of obligation *upon the believer?*" (Italics fill in, for "fast.")

Will you ask the *Observer* these questions?

Sincerely yours,
E. Braddock.
Louisville, Feb. 27.

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Directly we begin the ascent of the mountains which divide the Atlantic and Pacific, and, arriving at Cartago, the ancient capital of Costa Rica, we are about 5,000 feet above the sea. The journey upward must necessarily be very slow, because very steep, but it allowed more time for the enjoyment of the landscape. When we had reached Alta, the highest point, I looked out over the great mountains with their volcanos among them, and, with bared head and uplifted heart, I praised the Lord who loved to pray in the mountains and who made them for His glory as well as the sea, with her many voices, to magnify His name.

SAN JOSE.

Passing down the Pacific slope a short distance, we are in San Jose, the capital of Costa Rica. It is a quaint city with an interesting history. The people spend much of their time in the parks, which are large and well kept. If one is so inclined, as many are, he can live and work but little. The bread grows on trees and if one is too indolent to gather and cook it, he can eat it without cooking, and, as it is summer all the year, very little clothing is necessary. And as it never gets too hot or too cold to sleep, a man can sleep under a bread tree, wake up and eat and then sleep again.

Some division of the standing army parades the street every day. They maintain strict discipline and march with high-grade music which can be heard almost every hour of the day. All these Central and South American Republics aim to be ready for war all the time and their wars and revolutions are almost continuous.

MISSIONARY WORK HERE.

This is a great field for mission work. The Central American Mission has missionaries in each of the five states of the Republic. The Jamaica Baptist Missionary Society has also a number of missionaries. The Lord is doing a gracious work through these faithful men and women. They are deeply spiritual and intensely in earnest and the native helpers also are among the most devout Christians I have ever known.

I would to God that every lover of Jesus in the home land could visit the foreign fields, come in touch with the faithful missionaries and see the great need of the work, then we should have more missionaries and money to send them with.

Brother, sister, you can only pass through this world once. You cannot pass this way again to correct errors, neither can you come again to do the good that you are leaving undone. Listen to the Word of the Lord: "Therefore to him that knoweth to do good and doeth it not, to him it is *sin*."—James 4:17. Has the Master ever tendered you a commission to "preach the Word" in the regions beyond? How can you reject it? How can you persist in grieving the Lord in such a sinful manner? But you say, "I have never felt called to go." Have you ever felt called *not* to go? Now, beloved, fall at His feet and cry, "Here am I, Lord, send me."

A WORD TO MONEYED MEN.

Brother, don't allow Satan to make you think that it is your money. For every cent of it belongs to the Lord. Don't let the devil class you with those whose riches become corrupted. Read James 5:3: "Your gold and silver is cankered and the rust of them shall be a witness against you and shall eat your flesh as it were fire." There are millions in the treasuries of God's people which ought to be sent forth to tell poor sinners of Jesus and his power to save. As the good deacon passed the collection basket, a poor little boy said: "Please, sir, set it on the floor," and then as he stepped into the basket, he said: "Blessed Saviour, silver and gold have I none, but I give *myself* to thee." Let us give *ourselves* likewise to the Lord and then He will get the poor man's pennies along with the combination to the rich man's vault, and then the now cankering coin will glitter and glow as it encircles the globe with the good news of the Gospel. GEO C. OATES.

San Jose, Costa Rica, C. A.

DEAR RECORDER:—

We come bowed in grief and sorrow as we surrender to the resignation of our beloved pastor, Bro. R. L. Baker, whose efficient labors with us for eighteen months have so endeared him to the hearts of not only our own church, but of all with whom he has come in contact that we mourn to say good-bye. Truly can it be said, "A dead church revived." In his hands who has so faithfully and tenderly declared the truth as it is in Christ Jesus, ever ready to solace and comfort his people, sacrificing all pleasure and rest for the good of the cause, ever commanding large congregations from other churches, yet loyal to the Baptist faith always. I am sure the future holds great things in store for our young brother, for he now possesses every ministerial qualification, devout piety, common sense and sufficient education to rivet his attentive hearers while he presents Jesus to a dying world in a manner to win souls for the kingdom. O, may his work here go on and on to the glory of God and he be rewarded and made to "lie down in green pastures, and led beside the still waters." "Blest be the tie that binds our hearts [pastor and people] in Christian love."

We beg your prayers in this great trial, and if the Lord is calling him to other fields more worthy, may He in mercy turn the heart of a godly man to us; we need a strong, good man of God and not for worlds upon worlds would I have our church, dear to my heart, back as it was when Brother Baker took charge of it.

I could say much more, but know I am intruding; must say your welcome visits are enjoyed by many of us, and we hope to soon have you in every Baptist home in Corbin. It is just what we need to make us stronger and better Christians and Baptists. God bless the dear old RECORDER.

Yours unworthily,
B. A. WHITE.

Corbin, Ky.

WE are pleased to hear of the success of Pastor A. S. Pettie at Columbia, Tenn. In nine months he has received about thirty into the fellowship of the church and had no protracted meeting. He is one of our ablest ministers and his many friends in Kentucky, his native state, will be gratified to hear of his success. . H.

LETTER TO PASTORS.

DEAR BROTHER:

As your Secretary and Vice-President of Home Missions, we have no wish to intrude ourselves upon you, because we recognize you as God's appointed shepherd of His flock. We acknowledge ourselves as your servants for Christ's sake and fellow-helpers in advancing the kingdom of Jesus Christ in the world.

The work of the Home Mission Board in general is in good condition. By order of the Southern Baptist Convention, the work was enlarged this year, and laid out on a basis of at least ten thousand dollars more than last year. To meet this increase, there will, we trust, be no real difficulty. Still, in some parts of our territory there are local reasons—droughts, fires, floods, etc.—that will decrease the funds from those localities.

There are now before the Board urgent requests for aid, in the amount in all of not less than fifteen thousand dollars, which we have not yet been able to take up. So you will see that the appropriations already made require 10% advance in our receipts, and if the crying need before us is to be met this year, we must have an increase of 25%.

We have work in Oklahoma and Indian Territories, in co-operation with the Home Mission Society and local Board in the Territories. Our work in Texas in co-operation with the State Mission Board is of immense magnitude. We are also in liberal co operation with the State Mission Boards of Arkansas, Kentucky, Tennessee, Alabama, Louisiana, Florida and North Carolina. We are doing more or less work in connection with the State Mission Boards of Mississippi, Georgia, Virginia, Maryland and Missouri.

Besides these we have missions in cities, among foreigners, the negroes, factory people and the mountains. Add to these church building and the magnificent work in the Island of Cuba, and you have something of an idea of our many-sided interest.

We await the will of the churches with increasing anxiety, as our debt grows day by day. Heaven bless us all in the great work.

Kindly send all funds through the regular channels in your state. If funds are sent direct to the Board, 723 Austell Bldg., Atlanta, Ga., they will be credited to the state from which they come. Affectionately yours,

F. C. MCCONNELL,
Corresponding Sec.,
W. P. HARVEY,
Vice-Pres. for Kentucky.

Where They Ought to Go.

Printers should go to Agate, Col., lawyers to Fee, Pa., cranks to Peculiar, Mo., old maids to Antiquity, O., entomologists to Bug Hill, N. C.

Every one who wants good, strong lamp-chimneys should go to MACBETH, Pittsburgh, Pa., for his little book, "How to Manage Lamps," which tells what size chimney will fit every lamp.

If you can't go, write a postal for it to MACBETH, Pittsburgh—that will do just as well. MACBETH'S "pearl top" and "pearl glass" don't last forever, but they will last until you drop them or hit them on the table.

MACBETH'S chimneys will not break with heat.

What about those other kinds?

WELL knows he who uses to consider that our faith and knowledge thrive by exercise, as well as our limbs and complexion. Truth is compared in scripture to a streaming fountain; if her water flow not in a perpetual progression they sicken into a muddy pool of conformity and tradition.—John Milton.

SUBSCRIBE for the RECORDER.

LOUISIANA LETTER.

Cheering news comes from Dr. W. S. Penick and the First Baptist church of Shreveport. The old church is beginning to shake herself and feel her strength. They are talking about raising $1,000 for State Missions, and actually had most of it in hand when last heard from.

Bro. M. E. Weaver and the Lake Charles saints are rejoicing over the flourishing condition of the mission established by them, and well they may, as it appears to be accomplishing great good.

The Baptist church in the thriving little city of Crowley is now without a pastor. Doubtless they will soon secure one.

General Missionary, Bro. A. L. Johnston, has succeeded in organizing a church at Payne. Bro. S. C. Self becomes missionary pastor.

At last an effort is being made to enter Lafayette. Bro. J. B. Brock will give some attention to this point.

Another parish, St. James, has been entered recently. Bro. A. L. Johnston has constituted a church at Lutcher. We still have in the State about seventeen parishes without a white Baptist church.

The meeting of the joint committees from the Home Board and our State Board made plans for a forward movement in the great city of New Orleans. The First and Coliseum churches have been setting apart preachers recently, J. L. Gordon being ordained by the First church, and J. K. Hewitt by the Coliseum church.

Bro. Bruce Benton and the Baton Rouge church are bringing things to pass in the capital city.

The trustees of the Baptist Orphanage expect to locate the site for the same at their meeting in Alexandria this week.

Bro. J. S. Edmonds and the Monroe church were having a meeting when last heard from. Evangelist Neil was doing the preaching.

The Ruston church, Bro. J. U. H. Wharton, pastor, is having accessions continually.

Word comes of the good work of Arcadia church and their pastor, Dr. G. P. Hoster.

General Missionary, Bro. C. B. Hollis, and Bro. J. T. Moore organized a church at Haynesville on the fourth Sunday in January.

Bro. W. H. Dodson and the Minden saints are busy building a new church house, which they hope to have ready to receive the coming State Convention in July.

The Louisiana Female College at Keachie, with G. W. Thigpen, A.M., at the helm, and the Male College at Mt. Lebanon, with J. B. Edwards, D.D., as President, are more prosperous and better patronized than they have been for some time. We have considerable agitation now in reference to a partial endowment for the Male College.

Contributions to State Missions for the past two quarters have made Secretary E. O. Ware think and talk of enlargement! The church here at Evergreen increased her contribution to State Missions 100 per cent. over former years. J. S. CAMPBELL.

PASTOR VIRGIN, of Lagrange, is still happy over the centennial exercises in his church. The meeting was helpful along all lines of church development.

$12 to the Southern Baptist Convention.

The round-trip rate to the Southern Baptist Convention, which meets in Asheville, N. C., May 7, will be $12 from Louisville via Southern Railway.

C. H. HUNGERFORD,
District Passenger Agent.

THE MARKETS.

LIVE STOCK.

Report for week ending Mar. 1.

CATTLE.

Extra good export steers, 1,350 lbs and up	5 35@5 65
Light shipping, 1,200 to 1,350 lbs.	4 60@5 05
Best butchers	4 50@4 85
Fair to good butchers	4 00@4 25
Common to medium butchers	3 00@4 00
Thin, rough steers, poor cows and scallawags	1 25@3 15
Good to extra oxen	4 25@4 75
Common to medium oxen	3 00@4 00
Feeders	3 75@4 15
Stockers	3 00@3 25
Bulls	2 50@3 25
Veal Calves	5 00@5 50
Milch cows—Choice	35 00@45 00
Fair to good	25 00@35 00

HOGS.

Choice packing and butchers, 200 to 300 lbs.	6 20
Fair to good packing, 150 to 200 lb	6 10
Good to extra light, 120 to 150 lbs.	5 60
Fat shoats, 100 to 120 lbs	5 20
Fat shoats, 80 to 100 lbs.	4 75@5 00
Pigs, 50 to 80 lbs.	4 00@4 75
Roughs, 150 to 400 lbs.	4 50@5 00

SHEEP AND LAMBS.

Good to extra shipping sheep	3 75@4 25
Fair to good	3 50@3 70
Common to medium	1 00@3 00
Bucks	3 75@3 25
Skips and scallawags, per head	1 00@1 75
Best butcher lambs	6 00@6 25
Fair to good butcher lambs	4 00@4 50
Yall-ends	3 00@4 00

LEAF TOBACCO.

Report for week ending Mar. 1.

SALES WITH COMPARISONS.

Following were the sales for the week and to year March 1, with comparisons:

	Week.	Year.
Year 1902	4,867	86,221
Year 1901	4,707	65,190
Year 1900	3,062	54,892
Year 1899	4,896	86 221

SALES.

	1902	1901	1900
Total sales of new crop to date	86,455	58,326	48,762
Sales new crop to date, original inspection	80,197	61,497	37,114

REJECTIONS.

	1902.	1901.	1900
Rejections this week	931	1,149	808
Percentage of rejections to auction sales	17	18	26
Rejections Jan 1 to date	7,083	7,257	8,201

RECEIPTS.

	1902.	1901.	1900
Receipts this week	5,396	2,295	3,544
Receipts Jan. 1 to date	27,794	26,107	20,606

BURLEY—1900 CROP.

	Med.	Colory.
Trash, green or mixed	4 50@5 00	5 00@6 50
Trash, sound	5 00@5 50	6 00@7 50
Common lugs	5 50@6 00	7 00@7 50
Medium lugs	6 00@6 50	7 50@8 50
Good lugs	6 50@7 00	8 00@10 00
Common leaf, short	6 00@7 00	7 00@8 00
Common leaf	7 00@8 00	8 00@9 00
Medium leaf	8 00@9 50	10 50@11 50
Good leaf	10 00@12 50	12 00@14 50
Fine and selections	13 00@16 00	14 00@20 00

DARK—1900 CROP.

Trash, green or mixed	3 50@4 50
Trash, sound	4 50@4 75
Common lugs	4 00@5 00
Medium lugs	5 00@5 25
Good lugs	5 25@6 00
Common leaf, short	5 00@6 00
Common leaf	6 00@6 50
Medium leaf	6 50@7 00
Good Leaf	8 00@9 00
Fine and selections	.....

BURLEY—1901 CROP.

	Med.	Colory.
Trash, green or mixed	3 50@4 00	4 25@4 75
Trash, sound	4 00@4 50	4 75@5 50
Common lugs	4 50@4 75	5 50@7 00
Medium lugs	4 75@5 00	7 00@8 00
Good lugs	5 00@5 50	8 00@9 00
Common leaf, short	4 75@5 67	5 50@6 00
Common leaf	5 50@6 50	7 00@8 50
Medium leaf	6 50@8 50	8 50@10 00
Good leaf	9 00@11 00	10 00@12 00
Fine and selections	11 00@15 00	15 00@24 00

DARK—1901 CROP.

Trash, green mixed	3 50@3 75
Trash, sound	3 75@4 00
Common lugs	4 00@4 25
Medium lugs	4 25@4 50
Common lugs	4 50@5 00
Common leaf, short	5 00@5 50
Common leaf	5 50@6 00
Medium leaf	6 00@6 75
Good leaf	6 75@7 50
Fine and selections	7 50@9 00

WHOSO despiseth the word shall be destroyed: but he that feareth the commandments shall be rewarded.—The Bible.

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DALLAS, TEXAS.

THE FARM

KENTUCKY TRADE TIMES.

A bunch of feeders of 960 pounds weight sold at $4 78 per cwt. at Georgetown Court.

John R. Williams, of Jessamine county, sold 600 bushels of hemp seed to a Lexington party at $3 per bushel.

E. B. Ralls sold to Chas. A. Newman, of Tennessee, 18 mules, yearlings past, at $88 per head.—Sharpsburg World.

The total sales of tobacco in this market last week were 4,622 hhds., against 5,679 hhds. on corresponding week of last year.

George Pulliam, of the Shelby City neighborhood, has sold 1 000 bushels of wheat to the Hustonville Roller Mills at 95c.

At the horse sales at Lexington last week, Eldrid Bean bought the saddle stallion Murrell Denmark, nine years old, by Woodford, dam by Mark Diamond, for $240.

About 2 500 cattle at Mt. Sterling on court day, and quality fairly good. The highest price was $4 60 for a bunch of 22 long yearlings weighing about 800 pounds.

A bill has been drawn and will be presented to the Legislature of Ohio prohibiting the use of Paris green on growing tobacco. A bill for the same purpose is now pending in the Kentucky Legislature.

At Dover there has been more tobacco purchased from the producers, and at higher prices than for several years. The average price is 8c per pound in winter order, which is equal to 10c in summer order. — Dover Messenger.

J. H. Caldwell sold to Smith & Nell 82 fat hogs, 170 pounds, at 5c. Frank Dehoney sold to same a lot of same at same. R K. Young bought in Cumberland county 30 two and three-year-old steers at from $20 to $30.—Adair News.

J. W. Blankenship, of Woodford county, thinks it important that every farmer who feeds fodder to his cattle this winter, let hogs run with them, as the hogs will go through the fodder and destroy all blasted shoots that contain the poison that kills cattle.

Many farmers in the Paint Lick section are complaining of the loss of their sheep. The sheep seem to have the same disease that many cattle in other counties have. The first symptom is usually blindness, and so far, all attempts to save an animal, after this blindness comes on, have been unsuccessful. Besides this, the cold weather has been exceedingly hard on the lambs, and many have died of exposure, so that altogether the sheep business in this county has a poor outlook.—Richmond Climax.

An exchange says: "The sleet will be very bad for the wheat, as the young plants will be pulled out of the ground when the ice melts. The tendency of the ground is to thaw first, leaving a shell of ice above. The blades of the wheat are frozen in this way, and the result will be that it will be drawn out by the roots as the earth settles back. A snow is of great benefit to the wheat, but a sleet is the reverse, according to old farmers, who are entirely familiar with such things."

THE CARE OF BREEDING STOCK.

Exercise, Feeding, Gentle Handling, Bring Results—Cull Weakly, and Perpetuate Good Qualities.

The *Massachusetts Ploughman* has an article on the proper care of breeding stock of interest at this time of the year. It follows: We have many times pointed out the fact that we do not consider the condition in which many think it necessary to put their animals for the show ring or the exhibition at the fairs is a good preparation for making prolific breeders of good, vigorous stock. We have even advised people to avoid the prize winners in such show animals, as likely to prove barren, or to get only feeble, slow-maturing and inferior young.

But there is a vast difference between the condition of these animals and the breeding stock in the hands of the average good farmer. We do not think many of them err upon the side of keeping breeding stock too fat, unless it is some choice animal that they bought fat and are trying to keep looking as well as when brought home.

There is danger in going to the other extreme and not keeping them sufficiently well nourished to give them vitality and energy enough to produce strong and thrifty young. We have seen such cases more than once or twice, but more often in the female than the male. The cow that during the period which she is expected to go dry before she drops her calf gets only rough fodder, and that often of the poorest, that is exposed to cold storms, or is kept in a cold barn in winter, as apt to be losing flesh all of that time, and she will have but a poor, lean and weak calf, though she goes dry six months, instead of three. She will not have strength to go through with it well, and possibly may retain the placenta until she is seriously ill, and has made the calf so. She will require careful feeding and nursing to bring her to a full flow of milk, and often cannot be brought at all, even when turned to good pasture, to anything like the amount she should have given.

We want a cow to have grain every day up to her time of calving, not heating, constipating grain, like cornmeal, cottonseed or linseed meals, but a quart or two of wheat bran or oat meal, which, with good clover or early-cut fine hay, will keep up the flesh and strength and keep the bowels in good condition. They also are the foods containing the portein of flesh and muscle-forming elements, and they are not injured by the addition of roots or ensilage in proper proportion.

But with the proper feeding should also go care in regard to exercise, and this may be said to be more needed by the strong, vigorous male than by the female, and we care not what the stock may be, horse, cattle, sheep, swine or poultry, the male should have frequent and regular exercise, without his being overworked. Yet the contrary is the more general rule. The male is confined to the small pen or stall, and but few take him out for exercise. His muscles grow soft, and he lacks vitality, and thus also lacks in that prepotency, or power to reproduce the character of his ancestry, or those good qualities for which we value the pure bred animal, and which we had a right to expect.

One reason for a fact that farmers have often noticed and commented upon, that a fall calf is larger, stronger and grows more rapidly than one dropped in the spring, is that the cow is better fed, for the grass is almost a perfectly balanced ration, if the pasture is not too rich or too highly manured, and another is that in the fall pasture she gets the exercise in the open air that strengthens her and her coming young. If this is true of cows it is also true of other animals.

While the animals are young and growing, there is but little fear of their getting too fat, if the food is such as we have named above, even when they are fed liberally. By proper care and feed we can cause the animals to mature more rapidly and reach a proper age for breeding much earlier than they would under the old methods of wintering at the straw stack, or on the poorest fodder in the barn, and a scant allowance at that. But do not err by breeding too young, or requiring too much service before they are fully matured. We have seen a Jersey heifer less than a year old with a calf by her side, and the reputed sire of the calf was of about the same age. We thought that was about one year too early for either the male or female. Yet we would prefer to have a heifer come fresh when two years old than at three, if she had been properly cared for.

We did not like to have ewes put to breeding before one year old, though we have had yearling ewes raise a good lamb. The sow may breed at six months old, but we would prefer to wait two months longer. The boar also at six months, but the number of sows he is bred to should be limited, as if it is not he may prove unproductive, or get small litters of small pigs.

The bull that is to be used upon the ranch, or the boar that is to range in the pasture, should be well matured and not pampered and fed to bring early maturity, as would be one on a small farm, confined to a small yard. He will need to be more hardy, because of his exposure to all the changes of weather, and his more exercise.

Not the least in the care of breeding stock is the importance of always handling them gently, to keep them in good temper. Not only does a bad disposition make them unpleasant to handle and often dangerous, but they may transmit this ugliness to their young. We have seen colts and calves that had as evidently inherited evil tempers and tricks of ugliness and obstinacy from parents as ever a boy did. Keep them under good control by striving to make them obedient by kindness and firmness, and not by harsh treatment and abuse.

Strive to breed from the best animals, and do not be afraid to cull out the weakly, the delicate, the deformed or the under-sized, even if of the highest breeding. Try to perpetuate good qualities and not defects.

TO KEEP lettuce crisp over a day or longer, if necessary, follow this plan: Half fill a shallow basin with clean water, and set the lettuces, stem down, in this, putting them sufficiently apart so that they cannot touch each other. No more water than just enough to cover the stems should be used. Change the water daily.

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CONSUMPTION

Items of Interest.

NEWS THE WORLD OVER.

Some years ago A. T. Stewart built the Park Avenue Hotel, in New York City, at an expense of $8,000,000. The building was of iron and was called "fire-proof." But when the Armory of the Seventy-first Regiment burned, the hotel, diagonally across the street, also burned, and fifteen lives were lost and fifty were wounded. The fire did not reach the hotel for three-quarters of an hour, but, trusting to its being fire-proof, many slept on. The firemen rescued a great number with difficulty. Iron and steel buildings, instead of being fire proof, seem veritable death traps.

Mrs. Rebecca S. Foster, known as the "Tombs Angel," was burned to death in the fire. No one in the city could have perished whose death would be more widely and more deeply mourned. For the first time on record the Court of Special Sessions adjourned in honor of a woman. Mrs. Foster gave her time to the city's prisoners but she was no gushing sentimentalist. She impressed every one with her wisdom and good judgment, and she never minimized the offence of which the prisoner had been guilty.

Prince Henry arrived in New York City on Washington's birthday. Nothing which could be done to welcome him was omitted. He went immediately to Washington to pay his respects to the President, and then returned to New York to be present at the launching of the Emperor's yacht, Meteor. Prince Henry's conduct, his frankness and affability, his tact and courtesy won the hearty goodwill and admiration of all who met him.

M. Millerand, the Minister of Commerce, in the French Chamber the other day, took a rosy view of the commercial and financial future of France. He quoted figures to show that French agriculture and commerce were in full prosperity, and commended these figures to persons who might be alarmed by the assertions of agitators that France was on the verge of a disaster. He thinks the present Chamber will leave a more prosperous commercial situation than prevailed when it first came into existence.

In the sites recommended by the Miles Board for the four permanent camps, Georgia gets one, in the vicinity of Chickamauga Park; Kansas one at Fort Riley; Pennsylvania one in the Conowago valley at Lebanon, Dauphin and Lancaster counties, and California one on the Nacimiento ranch, in Monterey and San Luis Obispo counties.

Walking on water! The Springfield *Republican*, a paper that deals with facts, tells of a 100-mile walk on the surface of the river Danube. Capt. Grossman, of Cologne, Germany, the inventor of water shoes, which are aluminum cylinders 18 feet long and light enough to be carried on the shoulders like a pair of oars, started from Linz and finished his journey at Vienna, drawing his wife in a boat all the way in less than two days. Capt. Grossman propels himself by a treading movement, which causes four oar-shaped wings to revolve.

In answer to the British denial that England so far from being friendly to the United States in the Spanish war was unfriendly, the German Foreign Office published a note which Sir Julian Pauncefote, the British ambassador, presented to the European governments, asking them to make it a joint note. This was on April 14, 1898, and the note said that the Powers deemed the intervention of the United States in Cuba unjustifiable. Thereupon the English declared Lord Pauncefote merely acted as dean of the ambassadors, and the note expressed their views, and not his.

The German Foreign Office promptly met this statement by publishing the telegram sent by the German ambassador at the time, Dr. von Holleben. He telegraphed that Lord Pauncefote had taken the initiative, formulated the note, given it to the other ambassadors and requested them to transmit it to their governments. He sent the note to Berlin, as requested, but added that he himself did not like it. The Emperor had written on the margin of the telegram, "I regard it as completely futile and purposeless, and therefore prejudicial. I am against this step."

Thus by official documents the claim that England prevented any coalition of Europe against this country is shown to be utterly without foundation. In fact it is also proved that Russia, France and Germany were more friendly than was England. Austria, of course, sided warmly with Spain.

The Manchester *Guardian*, the great Liberal paper, blames Mr. A. J. Balfour "for trying to revive the exploded theory that the Boers were the aggressors in the war." In answer to Mr. Balfour's complaint that any European nation would quit fighting after its capital was taken the *Guardian* says: "He forgets that the like terms have never been imposed on any European nations once the partition of Poland, which has not, after more than a century, settled the Polish question."

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. Count the words and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

COSBY.

On the fourth day of January, 1902, after a brief but fatal attack of pneumonia, William B. Cosby was gathered unto his Father's. He was the son of J. K. Cosby, for many years past an active and prominent member of Tates Creek (now Republican) church.

He was born on the first day of January, 1832, and died as above stated. His pilgrimage in this world from a human standpoint was one of unbroken loyalty to his Lord. Early in life, like his Master, he willingly subjected himself to the authority of his earthly father and mother, and at the age of thirteen took upon himself the vows of eternal relationship with Jesus. From that time, whether at home or abroad, until called to enter into the joy and felicity of the general assembly and church of the first born, his pathway seemed to be illumined as that of the just which shineth more and more unto the perfect day. With his fellowman he was just; with his God he was devout. His love for his mother was beautiful; his reverence for his father was peculiar; his devotion to his church and Sunday-school was not marked by the glamour and ostentation so frequently seen these days, but with attractive simplicity and unconscious humility he walked in and out before the world. He was a successful business man.

It was his wont to spend his winters in the South, but in the fall consumption began its ravages upon his delicate body. Taking a deep cold, pneumonia set up and precipitated the end. Madison county loses a useful citizen, the church a faithful member, the Bible class a teacher, the home a cherished ornament. He leaves a father, mother, brother, sister and a host of friends to mourn, but their loss is his eternal gain.

F.

SCOTT.

Charles Thomas Scott died at his home, near Campbellsburg, Henry county, Ky., September 2, 1901, in his seventy seventh year. He was born January 18, 1824. Was the youngest son of Levi and Letitia Blackwell (Chilton) Scott. Was married December 28, 1847, to Elizabeth A. Goslee, who died February 11, 1884. Three grown sons survive them. He was converted at the age of sixteen under the ministry of Elder John A. McGuire and united with the Sulphur Fork church in 1840. For sixty-one years he was a faithful and exemplary follower of his Master. As deacon, moderator and superintendent of Sunday-school, he served his church with ability and faithfulness.

Born of sturdy pioneer stock, endowed with a big heart and a broad, liberal mind, his life was one of eminent service to his people and the community in which he was born and spent his life.

He was for some four or five terms Master Commissioner of Henry county, and, in this position, as well as all others of life, it can be said, "Well done, thou good and faithful servant."

The home of Uncle Charlie and Aunt Lizzie was the haven of love and rest to all their kindred, and their deeds of kindness and charity comforted and helped many of their neighbors along the way of life. It is such lives as theirs, lived in their several communities, unknown to fame and the world at large, that go to make the solid foundations of our church and society in Kentucky. They served their God, and have entered into the rest he has prepared for them.

CHILTON SCOTT PORTER.

SKINNER.

Mrs. Helen M. Skinner died February 9, 1902, in Chicago, where she had been for three months under special treatment for paralysis. While there she was tenderly cared for by her daughter, Mrs. W. T. Bartlett, of St. Louis, with whom Mrs. Skinner made her home since the death of her husband, Judge F. H. Skinner, of Eddyville, Ky., which occurred April 5, 1892.

Mrs. Skinner was born January 24, 1822. She was the daughter of T. W. Catlett, who was a nephew of Rev. W. C. Buck. She was married in 1843. About thirty-five years ago she and her husband were baptized by Eld. A. D. Sears. She was a faithful Christian, a devoted wife and mother, a kind neighbor, a true friend and generous helper of the needy. Being fully resigned to the will of God, she peacefully passed away. She was buried in Eddyville, Ky.

R. W. M.

RICE.

Bro. John F. Rice died at his home in Boren, February 17, 1902. He was the son of Rev. Rice, who now lives in Missouri. He was a man of unusual consecration and devotion to his church, having given his heart to the Lord when eight years of age, and came into the church at twelve. No man ever placed Christian manhood and upright living at a greater premium than did he. He loved his church, and was faithful to his duty. As a citizen, Boren has none more noble or that would be missed more. He leaves a wife and three little ones. May God bless and keep them.

H. F. AULICK, Pastor.

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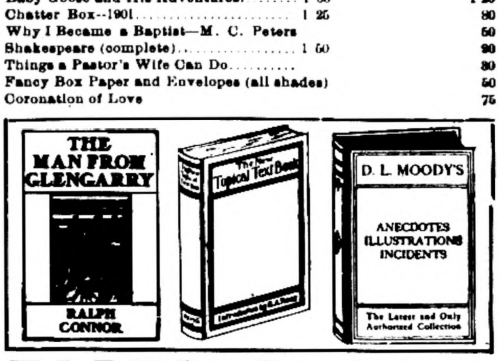

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Items of Interest.

NEWS THE WORLD OVER.

To add to the terrors of the Shamaka situation, a volcano near the village of Maraty, east of Shamaka, has broken out into active eruption. A great crevasse has appeared out of which immense flames and streams of lava are thrown. The earth, dislodged by the earthquake, has so dammed the beds of the Geonchaika as to alter the course of that river. Two thousand persons, mostly women and children, have perished and 4 000 houses been destroyed. Thirty-four of the surrounding villages have suffered. Detachments of sappers, with tents, and several battalions of guards are aiding in the rescue work.

The Chinese merchants in this country are sending petitions to their government in Pekin asking it to retaliate if the bill forbidding Chinese immigration passes Congress. It would be entirely within China's right to forbid citizens of the United States going into China if Chinese are not allowed to come here. The United States would have no just cause of complaint. If the Chinese government complies with the petitions, that will not affect the citizens of this country already in China.

The London *Daily News* says of India: "At the present moment the public mind is be set by grave misgivings as to the condition of India under British rule, and as a direct result of that rule. We have heard from many quarters that in spite of all the advantages we claim to have introduced, the condition of the peasantry is going from bad to worse. Famine has become chronic." Now the English government in India has been very free from all corruption and scandal. The rulers have been able men, honestly striving to do good to the people.

But India is bleeding to death from the inevitable consequences of carpet-bag rule—that is, government by men whose homes and whose interests are elsewhere. English officials are honest, but they send their money to England instead of spending it in India. And the richest country on earth would be impoverished in the course of time by the best possible government by aliens.

A correspondent from Manila writing to New York confirms, as do all outside of the office-holders, the views of Gen. Chaffee as regards affairs in the Philippines. He says every day brings its tale of small parties ambushed by the Filipinos or attacked in their barracks. Two reasons are given for this, one is that the horses of the soldiers have been attacked by some disease and are dying rapidly, and the other, that the rice crop has furnished food for another campaign.

The sum paid for Miss Stone's release was $97,650. Spencer Eddy, Secretary of the United States Legation to Turkey, says she was not a prisoner to real brigands, but to the Macedonian Insurgent Committee who wanted the money to buy arms to rebel against Turkey. He says this committee chose to seize an American because they thought America is rich, and they could get more money out of her. Then they had hopes of embroiling the United States and Turkey, but there they made a signal failure.

Life has this: "Wanted—By the American people, a patent indestructible naval hero warranted not to fade or shrink." Nine-tenths of the American people think they have such a hero in Admiral Schley. They love him for the enemies he has made.

Gov. Taft's "law" in the Philippines which would send all the Democrats and thousands of Republicans, including Secretary Long, of the Navy, to prison, has come up before the United States Senate and an amendment was passed unanimously. In his testimony before the Senate committee, Taft said it would have been better for the United States if they had never taken the Philippines. If the Governor is not careful he will find himself in danger of imprisonment under his own law if he goes back to Manila.

The United States Consul has sent to this government a copy of the new Turkish quarantine regulations at Constantinople, governing the admission of ships from all ports in the Mediterranean, and others where the plague has been. The regulations are stringent, and will involve great loss of time and great cost to merchant ships of other countries. But Turkey has as much right as other nations to make her own quarantine laws. Is this a quiet move of Russia in retaliation for the English-Japanese alliance?

Prince Henry of Prussia reached Louisville on Sunday night. He was met by Mayor Grainger and the city officers, the German consul, the German Societies in full uniform, and as many people as could find standing room within seeing distance. Mayor Grainger and Consul Pollier delivered short speeches of welcome, and succeeded in making graceful and pointed speeches in a few words. Prince Henry shook every hand in reach, said he was too hoarse to speak, and could only express his pleasure at the strength of the tie which binds Germany and the United States.

CHURCH NEWS.

[Continued from 6th page.]

in so short a time as this Convention shows. In missions and education, it is certainly doing a great work."

Brother L. S. Sanders, of Mitchell, Ind., closed an interesting meeting of two weeks with the Gilead Baptist church, Tobinsport, Ind. Two await baptism. Bro. Sanders closed his labors as pastor with close of the meeting.

Bro. L. S. Sanders writes from Mitchell, Ind.: "One was received for baptism at Enon church, Sunday, March 2. Eight are now awaiting the ordinance and others are expected soon."

MRS. DR. A. J. BARTON was in the great fire in Battle Creek, Mich., in which the Sanitarium was destroyed. She escaped safely, though she lost all of her personal effects. We trust she will receive no hurt as a result of the excitement. We note in the *Advance* that Dr. Barton has been holding some gracious meetings in Arkansas. Certainly this will command the approval of those in that state who object to having a secretary.

WE had a pleasant call last week from Pastor D. P. Montgomery, of Campbellsville. He has taken hold well there, and the Lord is blessing his work. He is one of our brightest, strongest and best men.

IF pastors ask the sick what Scripture they desire, it is only form, for there is one chapter which every man and woman wants to hear in great sorrow, or when the shadow is falling. The leaf which contains the fourteenth chapter of St. John's Gospel should be made movable in our Bibles, in order that it might be replaced every ten years. By the time a man has got to middle life, that page is thinning, and by old age it is only a brown film that is barely legible, and must be gently handled. Yet with every reading—say, six times a week—the pastor notices that it yields some new revelation of the divine love and the kingdom of Heaven. If one is sinking into unconsciousness, and you read, "In my Father's house are many mansions," he will come back and whisper, "Mansions," and he will wait till you finish, "Where I am, there ye may be also," before he dies in peace.—Ian McLaren.

FOR TIRED AND WEAK EYES

A single application of IRLENZA will do a world of good. Read advertisement on 15th page and send for it. Many are finding it a truly great remedy for all eye troubles.

HOW THEY WRITE.

Pastor J. S. Campbell (Louisiana) writes: "The WESTERN RECORDER stands high among Louisiana Baptists."

Pastor John E. Briggs (Georgia) writes: "God bless you in all your undertakings for the Master. The eyes of the South are on you."

Dr. J. M. Phillips (Tennessee) writes: "You have the Baptist hosts of the South behind you."

Pastor W. L. Wayts (Virginia) writes: "No matter where my lot may be cast, I want the RECORDER to come to me. May God bless the paper that stands for principle, and would rather suffer than silence conviction."

Dr. F. M. Law (Texas) writes: "You are doing a strong and a noble work for the truth in publishing the RECORDER."

The venerable Cleon Keyes (Kentucky) writes: "Your efforts to ferret out the miscreant who furnished the data for that slanderous article in the New York *Evening Post* in reference to Dr. Kerfoot and Southern Baptists, deserve the thanks of Baptists everywhere. God bless you and the dear old RECORDER, the best and safest Baptist paper published."

Prof. T. A. J. Beasley (Mississippi) writes: "I love the RECORDER. Do not believe there is a better, sounder and more loyal paper to the truth of God in existence."

Pastor L. W. Marks (Missouri) writes: "I heartily commend your efforts to unearth the scoundrel who so grossly slandered Southern Baptists and the name of my loved and honored teacher. I hope you will succeed in finding him, and will publish his name in the WESTERN RECORDER. I love the RECORDER for itself and for my association with the editor and the Walnut-street church. God bless the three."

Pastor J. E. Johnston (South Carolina) writes: "I heartily commend your course in trying to find out who furnished the data for that dastardly New York *Evening Post* editorial."

Banker H. W. Straley, Jr., (West Virginia) writes: "Your valuable paper cannot be too highly commended for its able and *aggressive* defense of Baptist doctrines. I have long since learned the fallacy, in the struggle for denominational life, of standing on the defensive."

Dr. John P. Shaffer (Alabama) writes: "As I see things, the RECORDER is the best Baptist paper in America—in the world. God bless the RECORDER management; so bless it that nothing shall be able to estop it."

These are samples of very recent letters, from different states. We most highly appreciate the hearty approval of our brethren.

WE acknowledge receipt of an invitation to the Centennial of the First Baptist church of Washington, D. C., the exercises of which fill this week. Drs. E. B. Pollard, C. C. Meador, S. H. Greene, A. J. Huntingdon, Thos. S. Samson, and T. E. Brown, take part. Next Sunday is the closing day. The old First church is one of our best churches, and we hope her second century will be even more glorious than her first.

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PASTOR D. P. MONTGOMERY, of Campbellsville and Friendship churches, while visiting his many friends in Louisville, paid us a call. We are pleased to hear good reports from his field.

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to make a profit out of you? Remember your employer will only pay you a salary as long as he makes a profit out of your labor.

Why not go in business for yourself reap all the profits and get a standing in your community?

In this era every bright man and woman is looking to own a business to employ help and to make money. It is just as easy to make money for yourself as it is to earn money for some grasping employer who pays you a small salary.

If you are making less than $20 weekly, it will pay you to read this announcement, for it will not appear again in this paper.

If honest and industrious WE WILL START YOU in this profitable business. We will teach you absolutely THE WHOLE BUSINESS. You can be made at home or traveling doing plating and selling the articles we give liberal guaranteed selling outfits for doing the finest of plating on Watches, Jewelry, Tableware, Knives, Forks, Spoons, Cycles, Bicycles, Sewing Machines, Swords, Revolvers in fact, all kinds of metal goods. Heavy plate warranted. No experience necessary.

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YOU CAN DO PLATING SO CHEAP that every person wants their goods plated. You won't need to canvass. BE SECURE your outfit and appointment. Put out your sign, do a little plating for your friends, and quickly you will be favored with all the goods you can plate. If desired, you can hire boys for $1.00 to $2.00 per week to do plating the same as we do and solicitors to gather in goods to be plated for a small share of the profits.

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