

# WESTERN RECORDER

Faith, Hope and Love, these three.

78th YEAR.

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## Continual Church Growth.

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The ignorance of some of the secular press is abnormal. A prominent Cincinnati paper said that Dr. MacArthur "astonished" his congregation by declaring that baptism had never saved a single soul. All Baptists have been asserting that truth for centuries, and Baptists are not unknown in Cincinnati.

The motto of Glasgow City from the first has been, "Let Glasgow flourish by the Preaching of the Word." The London Baptist says this has been changed to "Let Glasgow flourish," and that an effort to have the old motto restored has failed. The "spirit of the age" is in evidence, but it is a spirit to cause sadness.

The Watchman speaks these wise words which ought to be remembered in these days when the tendency is to run our Associations into little missionary Conventions. "The associations bind the churches together in a way. It is not because the business transacted is of so much consequence, but the sympathetic interest aroused in each other's struggles and condition."

The British Foreign Bible Society has closed its ninety-eighth year. The report for last year is cause of rejoicing. There was an unprecedented demand for Bibles in India, Japan and Siberia. The issue for the year was 5,027,421 volumes containing the whole or parts of the Bible. On foreign fields 700 colporteurs were employed and they disposed of over 1,350,000 copies.

HOLLAND'S Prime Minister is a most godly man of great ability. He is the leader of the evangelical church, has built up the most widely circulated paper published in the Dutch language, established a great church in the capital, written more than one hundred volumes, the greatest being his book upon the Holy Spirit. He is also a musical composer, and has found time to edit an encyclopedia. He is proving himself an able statesman.

Dr. E. DENKER has been among the scholars of Europe who accepted evolution. He has now written a pamphlet of 33 pages in which he gives the views of great men who have never received Darwinism and adds, "The bulk of modern scientists no longer recognize it, and those who have not yet discarded it at any rate regard it as of subordinate importance. In place of this, older views have again come into acceptance, which do not deny development, but maintain that this was not a purely mechanical process."

Rev. Dr. SAVIN is grieved at the state of things in many Presbyterian churches. He says: "The average preacher goes along year after year preaching mainly to women, leading prayer-meetings mainly attended by women, devoting most of his hours of pastoral labor to calling on women and in seemingly, but greatly troubled because the overwhelming majority of the church membership consists of women." We know this was the case to a great extent in Episcopalian churches, but we did not know men were completely by their absence in Presbyterian ones.

The seed of the sower who went forth to sow is reported in four returns. Three of them are failures and the successful fourth one is divided into three grades, only the last of which fills the bin full, the bin of a hundred fold. But be it marked and not forgotten that the parable provides for the fruitfulness and for the hundred fold in every field in which the sower sows. And be it furthermore observed, and filled for ready and frequent reference, that there are no fixed boundaries between the four sorts of returns, no cast iron proportions. On the one side, the first arena of failure, that of the path through the field, is a very small part of the field, dwindling in its proportion to the whole as the whole becomes greater; thus challenging and cheering the sower to swing out into the great fields, that by so doing he may the more triumph over the wayside failure! On the other side stands the successful sowing guaranteed with its graded harvest. Between these two, we have no intimation of the relative areas of the shallow soil and the choking dominion of the thorn. We are not authorized to see them large except as we see them with doubting eyes. The whole parable is a call to faith in sowers and their sowing. As faith gets out onto the fourth section of the field, and then ascends the heights to the outlook of the hundred fold, all the other three sections shrink, and the great measures rule the harvest. Read the parable with the eyes of faith, and lo, it glows with vast assurance. Faith is the key to the parable.

Yes, there is the law of waste in the realm of christian conquest, corresponding to the like law in every other realm, but it is measured by the law of fruitfulness. Give it its place but honor it its place, and in its place it has no conflict with the continual accessions of members to the church.

4. **Blowness of Growth.** What are we to do with that? Do not all solid things grow slowly? Yes, they do, and this law has perhaps its most uncompromising application in the spiritual. Find it set forth in Mark's parable of the blade and the ear and the full grain in the ear. But please observe that the full grain is always at the top of the stalk that so comes to its maturity. Give to this thought of slow growth its full value, recognize that in many instances there may need to be long hidden development before the open expression of the spiritual life in the confession of Christ, (though that is by no means essential to sincere and intelligent confession) and still we are not disturbed, for "one sows and another reaps". Those who went before us sowed the seed whose harvests we reap in all the stages of its productivity, including this one, and those who come after us will reap the results of our sowing likewise. When the people of God are faithful from generation to generation, the sowing and the growing and the garnering are the harmonious parts of a perennial service. The three go on together and the healthfulness of the whole is conditioned on the persistence of all the parts. We are considering now a vital process, not mechanical, and we shall be right in our thinking as we discard the principles of mechanics and apply those of life. Doing this, the result is not that the law of slow growth for the best things should depress our expectation of continual additions, but elate it, in the ordinary conditions of evangelism. The sower of seed on utterly unprepared soil, as Judson sowed in Burma, may properly pitch his faith for outer effects more into the future, but not so in the conditions prevailing almost universally now.

### SOME FINAL CONSIDERATIONS.

1. We sum up: The highest law of growth in healthy conditions is that of continualness; the Scriptures indicate that this law should prevail in the numerical increase of churches; their failure to so grow is attributable to their failure to meet the conditions of such growth; where to any considerable extent on them this honor the conditions, God bestows on them this honor; and it is our privilege to see souls turning to the Lord and coming into the church at brief intervals—all

recognizing the law of more or less hidden growth preparatory to fruitage and the Biblical doctrine of the sovereignty of the Holy Spirit.

2. Throughout this inquiry we have been looking in the direction of the present tendency. During the last quarter of the nineteenth century a marked change came over the methods and expectations of christians on a large scale. There was in many quarters a distinct departure from the preceding method of periodic stagnation and energetic, if not extravagant, revival to rectify the resulting evils. This tendency had begun earlier than that; it continues and will continue, but a specially marked development of it characterized that time. In this regard we are coming more into harmony with analogy and Scripture. Avoiding perils involved, some of them yet to be noted, this will prove to be a cure, or an aid to the cure, of various evils. With the evil of long intervals of non-conquest other evils will pass away; for nothing is more adapted to the healing of dissensions, the promotion of brotherly love, the unity of the spirit and the soundness of belief, than earnest and united work, in the fellowship of the cross, for the salvation of souls. It is not impossible now to find, especially in larger cities, churches whose experiences illustrate all this, whose mission work and home services are constantly inspired by the conviction that the promises of God are equally good in all months of the year, and who know how to sing with the spirit and the understanding always.

The little cloud increases still,  
The heavens are big with rain,  
We haste to catch the teeming shower,  
And all its moisture drain.

A rill, a stream, a torrent flows!  
But pour it forth in floods;  
Oh, sweep the nations, shake the earth,  
Till all proclaim Thee, God!"

3. Probably the chief influence toward this change in church methods and expectation has been that of the Bible School. Its work has been extensively systematized and greatly emphasized. We have become familiar with the saying that it is "the nursery of the church." This phrase signals a transference of emphasis, if not of sentiment, from the evangelistic to the educational conception. We have come to so concentrate our attention on the gathering into the church those in the school, mostly children and those chiefly the children of church members, that we have comparatively lost out of our view, responsibility and faith, the vast multitude of unsaved adults. We have so glorified the fruitage of the school, much of it the product of culture and consecration elsewhere, have been so elated, and justly, by the marshalling of the whole lives of the young under Immanuel's banner, that we have lost conscience beyond.

And they are not pessimists who think that this effect finds part of its cause in the decline of our spiritual virility. It is easier to persuade the child than it is to master the man; and this case, as well as the excellence of its result, may have been shrewdly used by the adversary, by many adversaries within as well as without, to obscure our wider view and throttle our stronger breath. In so far as this is true it is a tremendous peril, because it leads inevitably and swiftly to the lowering of the whole standard of evangelism. Having made the ease of reaching children an excuse for neglecting men, we are lifting our feet toward the next step in the course of spiritual deterioration. If we do not arraign and rectify ourselves, we are sure to go on to impotency in evangelizing the children.—We will more and more become content with the mere cultivation of the natural to the corresponding neglect of the spiritual. Perhaps no greater danger confronts true evangelism to-day than just this and it is as subtle as it is great; for going far enough it destroys all true evangelism; it finally neglects the adults and brings the youth into the church unsaved. If such is to be the effect of our nearer approach to the highest standard in the particular with which

this discussion is most occupied, then our latter state will be worse than our former, because a false or partial salvation through continuous processes is worse than a true or complete salvation through spasmodic processes.

4. Remembering that we are envircled by hostile forces and filled with imperfections, let us nevertheless work and pray toward a condition of zeal and faith in ourselves and others, in response to which the stream of salvation will flow to us and through us as the mountain stream flows to the sea, not indeed with absolute uniformity of volume but with a tide continual and refreshing unailing. And whatever of failure may seem to come, let the explanation not include contradiction or unfaithfulness in God, but ever hold his truth and his goodness so firm and so high that with faith we can always pray.

"Smile, Lord on each sincere attempt,  
To spread the Gospel's rays,  
And build on sin's demolished thrones,  
The temples of Thy praise."

## A Timid Woman's Reward.

In a revival meeting one evening, a timid old lady felt that she ought to speak to a couple of young men about their souls, but it was some time before she could find the courage to do it. She had been a churchmember from childhood and no one doubted her piety, but she was so reserved and quiet by nature that she instinctively shrank from doing anything that would bring her into the slightest prominence.

Finally, however, she made the effort, and with limbs almost sinking under her, she went to two young men and told them they ought to be Christians. She was so nervous and so hesitating that both laughed in her face and made no reply. This so mortified her that she began to cry and returned to her seat, feeling that she would never again attempt to say a word to anyone about being saved. She would leave that work to the preachers and others, who had gifts in that way, she resolved.

Now, it so happened that these two young men were room-mates, and late that night one of them awakened and heard the other give a groan that alarmed him. "What is the matter?" he asked, and the other replied:

"I am disgusted with myself for the way in which I treated that good old lady. It was a hard thing for her to come and speak to us, and I hate myself for laughing in her face as I did. It wouldn't do for anybody to behave in that way to my mother. She wanted to do me good and I should have been civil to her, at least."

The other young man assented to all this, and was soon feeling as badly as his friend. In a little while they were both under such deep conviction that they had to get up and go to praying, kneeling down with the bed between them, and before morning both were soundly converted, as has been shown by their lives ever since.

One of the two became a preacher and the other is to-day a prominent manufacturer in the town where he was converted. He is an active, earnest Christian worker, whose influence for good has long been felt all over the country and beyond, and all through the halting effort of the timid woman who was laughed at in her first attempt to say a word for Christ at the prompting of the Holy Spirit.—Epworth Herald.

SINCE it is true that out of the fulness of the heart the mouth speaketh, it at once becomes important for us to discover where our hearts are centered; if upon the world, then we become worldly-minded Christians if upon Christ, then we become more and more like him. If, therefore, we find ourselves shorn of power, and failing to perform well the service of Christ, it would be well for us to examine our hearts and see where they are centered.—Sel.

If there is one lesson more clear than another, it is that God means for humanity a life of growth.—Rev. D. J. H. Ward.

## Dr. Joseph Parker.

PERSONAL REMINISCENCES OF THE GREAT  
PREACHER.

BY F. T. HALE, D. D.

The world is poorer to-day, because Dr. Joseph Parker, the great London preacher, is gone from it. Yesterday at 5 p. m., November 28, he fell asleep.

It was my privilege to hear him upon the occasion of two visits to London, one in 1887, the other in 1895, eight years later, when he was much changed physically. In the former year, the first sermon I heard from the renowned Congregational orator, was at his famous Thursday noon service. His renown, even then, filled the world as a dramatic and popular preacher, as well as an author. I had become interested in him largely through his great and brilliant work, the "People's Bible." One was astonished, while sitting in the elegant "Temple," waiting for the preacher to appear, at the immense audience at such an hour. The beautiful edifice seats 2,500 and it was crowded—mostly with intelligent-looking men. While the mighty organ played a prelude, the great preacher walked briskly out, lifting his hands in a call to prayer. I noticed that his hair, which hung in long locks to his shoulders, was only slightly streaked with gray. He spoke, for the most part, freely, but had in front of him a broad sheet of paper containing notes. This, in one of his imperial and highly dramatic gestures, he swept clean off the pulpit, but an official very promptly returned it. His first sermon was an exposition of the first chapter of a gospel—that of Luke. Many of his striking and helpful thoughts still live in my memory; and I shall always count myself his debtor. He always made one feel that he wanted to be better—no more for Christ. "Luke says," explained the Doctor, "whereas many have taken it in hand to write of Jesus, it seemed good to me to make my contribution to this glorious enterprise. That is the way to feel. Because so many are glorifying the Lord, it ought to seem good to each one of us to accomplish some noble deed. But so we do not reason. We say so many are at work, I can afford to do nothing, etc."

## NEVER CALLED TO AMERICA.

There is a popular notion abroad, from accounts in the papers, that Dr. Parker was called to succeed Henry Ward Beecher, in the Plymouth pulpit. He expected, evidently, this call, but it was never made. This first sermon I heard was his last before sailing for America to supply the vacant Plymouth pulpit. Dr. Parker thoroughly fested that day the feelings of his English audience as to whether they desired him to remain with them. The tumultuous applause would have satisfied the vanity of the most exacting popular idol. Dr. Parker may have been egotistical. His success in rising from the lowliest condition to that of one of the most exalted, may well have influenced his opinion of Dr. Joseph Parker. He may have loved money; let us hope he conscientiously used it only for the glory of his Lord.

Eight years afterwards in passing through London from a tour through Palestine, I met and talked again with him and reminded him of our meeting before. He greatly admired America, and was pleased with our appreciation. His last sermon which I heard was also an expository one, on the first chapter of Genesis. I find here in my note-book a few things which I took down while listening to the impassioned and dramatic orator.

"Man is mud, plus Deity," he said. "He is dust and fire. He is the creature both of a day and of eternity. God said, 'Let us make man in our own image.' Can you give me any better account of the creation of man than that given in the first chapter of Genesis? Do not despise it because it is in the Bible. Does our science of to-day an account more simple and believable?"

"We only hold the Bible until they bring us something better."

"Man was a divine thought. Let us make him. How? In our image. He had a divine origin. Here is a stupendous thought. There should be some reverence paid to a great conception. Man stopping at seventy, seems weak, contemptible. Animals might seem better. But it is not the man that stops."

"If this is a fable, I should like to have been the fabulist. I will not look at the little handful of dust, I will look at the soul. The casket was from the dust, its imperishable jewel was the soul. If we did not have it, we should become searchers of the Holy Grail. 'God breathed into his nostrils and he became a living soul.' It is your nostril that tells you what to eat. Your nostril bespeaks your divinity."

"Man must be a worker. He is at home in a garden, with hoe and rake, and plough. He was made to work. Work is not a curse, but an ineffable blessing. God put him amid Eden's beauty

and bloom. Fragrance is the gasping soul of the flower. When did flowers become fragrant? In the ice period? No! In the man period. The world is full of sweetness, full of God. God made this world, and set it in the sisterhood of the stars. A large part of our apostasy is that we hate work. The man who is ruining England, is the man who despises work. We bestow windy applause upon the socialist, who would abolish labor."

"Man was further, a *Sleeper*, too. The Greek word is hypnotism. Does God do nothing in our sleep? Great wonders are done by him in sleep. Between the days, God rolled the great black river of night. Sleep is the other side of work. God is working for us while we sleep. Adam slept into a divine plural. But he became a sinner. You can have a child that will not fall, if you like. You can buy one at the store for a guinea, one with beautiful complexion—a dummy. God drove him out. He is an exile. The actions of a man become his scourge. No man can be an outcast without taking with him a memory. This makes the wilderness sevenfold in bleakness. The sword turned every way. He was not self-made, and cannot be self-redeemed. At once the pledge was made, 'the seed of the woman shall bruise the serpent's head.' I believe in Jesus Christ. I believe in that foot. I see it bruised, but I see it coming down upon the serpent's head and crushing it! There is no escape for the serpent. He shall be crushed. Death and hell shall be cast into the lake of fire!"

"I want my dear old pastor to take me by the hand to the judging Christ and say, 'I taught this man; if he is lost, let me be lost.' I don't like the preacher, who resembles that reptile, tempting Eve and denying the word of God, who cannot be found when wanted. I want the preacher to feel his responsibility. If he takes issue with this book and says 'thou shalt not surely die,' let him meet those whom he has taught at the great Assize. The Higher Critic must not leave me. If he teaches me he must bear the responsibility. Whose teaching is the safer, his or God's? Which will you take, his or the Book?"

So, for an hour, amid the laughter and tears of the vast audience, the mighty man went on, now like the storm, now like the gentle whisper of a breeze.

I have always wished that he had come to Brooklyn, for though not all we could wish doctrinally, he was far sounder than Dr. Lyman Abbott, who took Beecher's place. America would have been richer for the coming of Parker. All that ever heard him are sad to-day at the news of his death.

Owensboro, Ky., Nov. 29, 1902.

## Healing for the Times.

BY REV. WISHARD, D. D.

Of course the times grow crooked. Defections come. For unskilled human heads and hands are always meddling. He that sows tares is always dropping sand into the box and cutting away the axle. The scientific bunglers must have a share in making straight places crooked. However, he that made the axe swim, that multiplied the widow's pot of oil, that lifted the cloud out of the sea and ended the three years' drought, watering the thirsty land, is righting up the disjointed affairs of the people. There is balm in Gilead, there is a physician there, there is healing for the times.

God's plans remain the same after all the confusion that we have introduced. His purposes were the product of infinite love, infinite wisdom, and are carried forward with resistless power. They were formed in view of all contingencies, knowing all the ignorant and hostile interference that would come from human sources. He declares the end from the beginning, because he knows it. He has put in force all the agencies necessary to accomplish his purposes. He knows just where to permit Jezebel, Herod, Judas and Simon Magus to get in their work and maliciously accomplish God's purposes. There is no getting away from the onward push of God's eternal purposes, even though as free agents we attempt to annul the decree and smite down his appointed agencies. The mystery of his unchanging control of all events renders futile all the opposition of men. Even the wrath of man can be cause to praise him, and restrain the remainder. The hypocrisy, envy, hatred and cruelty of the Pharisees only carried out the loving purpose of God toward a lost world, and resulted in the manifestation of his redeeming grace. Hence, while we grieve over the opposition of men and the Satanic hostility that vainly attempts to thwart God's plans of mercy, we rejoice in the assurance that nothing can hinder the final consummation of that for which he has arranged. He is on the throne, and will govern to the end.

We have assurance that the crooked places will yet be made straight, in the finished work of Christ. He left nothing undone. His vicarious

work needs no touch of humantail for angelic deed. It is the glory of our Savior that he gave all needed instruction, backed it up by such evidence of his divine love and power as clears away all doubt. And having finished his instruction, he gave himself as "A sin offering that we might be made the righteousness of God in him." Having made expiation for sin by his death on the cross—having died that we might live, having been "delivered for our offenses, he was raised again for our justification."

How? He who made the atonement has clearly set forth the work of the Holy Spirit in John xvi. 8-13. "He will convict the world of sin, of righteousness and of judgment." He will convince men that unbelief in the face of God's most gracious work of redemption is the most stupendous wrong of which the soul is capable, both because of its heinousness before God, and because this unbelief is the eternal mother of all sinning. Having convinced the soul of sin, the Holy Spirit then takes the things of Christ—his love, his sacrifice, his power to save—and shows them to him who was blind to them. So that, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and the renewing of the Holy Spirit."

These things being so, the believer should not falter. He need not hang his harp on the willows. However bitter and persistent the opposition of men and devils, "He that is for us is more than all they that are against us." The Great Physician will do his healing work, and though men fail, God's Word and work fail never.—Herald and Presbyter.

## Hearing a Sermon.

In order to get the most out of a sermon we should come to the service with a receptive mind and tender heart. To bring a thoughtless mind and cold heart to the hearing of a sermon is like casting good seed upon hard and dry ground, in which it cannot hide itself. Thus when our hearts are hungry and seeking some truth to help us in life, then the most common hymn or prayer or sermon will be full of pearls for us.

The hearer should come prepared for the sermon, as well as the preacher come prepared with the sermon. The trouble too frequently is that persons come to the service expecting the preacher to prepare both them and the sermon. They come with thoughtless minds, expecting to be made to think, and with cold hearts, expecting to be warmed; or, to use an old adage, "The preacher must find both the sermon and ears."

Come to the service looking for some special help. The seeking soul has a quickened perception. When one is looking with open eyes for flowers in the field, he sees a hundred where the unseeking walker discovers one. Most persons can testify that very able sermons have been dull and without profit to them when they have heard them out profit to them when they have heard them seeking no help, but that the most ordinary preaching and the most commonplace sermon has been full of strength and comfort when they have heard it with a seeking heart. The purpose of the soul, when it listens to a sermon, decides how much we get out of it.

Think about it. To think about a sermon makes it more to us. Many sermons are only heard. We listen to them as to the rattle of wheels as they pass upon the street, and when the sound is gone the sermon is gone. Let the truth which the sermon has cast into the mind be silently thought over, held in the closet of the soul for a while in meditation, and it will become a part of the mind.

Talk it over. To talk over a sermon recalls it and reproduces it, and it becomes a kind of second sermon, a kind of review, and reviews are necessary to the greatest benefit in any study. Do not criticize the sermon, for that will destroy the good it was intended to do; but tell, one to the other, which part most interested or most helped you. Sometimes a good social meeting is one in which the last Sunday's sermon was talked over and prayed over. Ask the children to tell how much they remember, and have the parents do the same. A social discussion of the leading thoughts of a sermon leads to new thoughts. A good sermon is one which causes the hearer to think, and to talk over a sermon has the same result.

The most important helps in the lecture room, its heads, its most important thoughts. Every Christian audience is a kind of class in religious instruction, and every preacher or lecturer and every student knows that the notebook is one of the most important helps in the lecture room. We recently saw a notebook of sermons preached years ago and taken by a then young girl. It made sermon-hearing a new thing to her. It fixed her mind upon the truth, it helped her to remember the truth, and it became a source of delight in after years.

Lastly, take at least one thought of the sermon, and try to live it out for one day. Practice it. Reproduce it in your life, and that attempt will

magnify the sermon—for it must be a very poor sermon which has not at least one good suggestion.

It has been said that "a sermon is never done until it is lived by those who heard it," as the life of a seed is not finished till it is reproduced by the soil which has received it. We know not how like a grain of mustard seed one thought is till we let it into our souls and feel its influence on our lives. Remember, we never know when a truth will find its way into our hearts unless we listen; and as we listen, all unexpected some common truth will lodge in our minds. Therefore always look at the preacher, for a respectful hearer helps the preacher and helps himself. With a receptive, seeking, thinking, confessing, recording, and practicing soul, the commonest sermon becomes very uncommon in its results.—Christian Endeavor World.

## A Fruitless Life.

BY ALEXANDER MACLAREN, D. D.

All godless life is fruitless, inasmuch as it has no permanent results. Permanent results of a sort, indeed, follow everything that men do, for all our actions tend to make character, and they all have a share in fixing that which depends upon character—namely, destiny, both here and yonder. And thus the most fleeting of our deeds, which in one aspect is as transitory as the snow upon the great plain when the sun rises, leaves everlasting traces upon ourselves and upon our condition. But yet acts concerned with transitory things may have permanent fruit, or may be as transient as the things with which they are concerned. And the difference depends on the spirit in which they are done. If the roots are only in the surface skin of soil, when that is pared off the plant goes. A life that is to be eternal must strike its roots down through all the superficial humus down to the very heart of things. When its roots twine themselves round God, then the deeds which blossom from them will blossom unendingly for ever.

"Think of men going empty-handed into another world, and saying, 'O Lord, I made a big fortune in Manchester when I lived there, and I left it all behind me;' or, 'I mastered a science, and one gleam of the light of eternity has antiquated it;' or, 'I gained prizes, won my aims, and they have all dropped from my hands, and here I stand, having to say in the most tragic sense, 'Nothing in my hands I bring.'" And another man dies in the Lord, and his "works do follow" him. It is not every vintage that bears exportation. Some wines are mellowed by crossing the ocean, some are turned into vinegar. The works of darkness are unfruitful because they are transient.

And they are unfruitful because while they last they yield no real satisfaction. The apostle could say with a certainty that the answer would be: "What fruit had ye then"—when ye were doing them—"in the things whereof ye are now ashamed." And the answer is "None!" Of course, it is true that men do bad things because they like them better than good. Of course, it is true that the misery of mankind is that they have no appetite for the only real satisfaction. But it is also true that no man who feeds his heart and mind on anything short of God is really at rest in anything that he does or possesses. Occasional twinges of conscience, dim perceptions that after all they are walking in a vain show, glimpses of nobler possibilities, a vague unrest, an unwillingness to reflect and look the facts of their condition in the face, like men that will not take stock because they half suspect that they are insolvent—these are the conditions that attach to all godless life; and so there is no real fruit for the man's thirsty lips to feed upon. The smallest man is too large to be satisfied with anything short of infinity. The human heart is like some narrow opening on a hillside—so narrow that it looks as if a glassful of water would fill it. But it goes away town, down, down into the depths of the mountains, and you may pour in hogheads and no effect is visible. God, and God alone, brings to the thirsty heart the fruit that it needs.—The Treasury.

WHAT would you think, if there were to be an insurrection in a hospital, and sick man should conspire with sick man, and, on a certain day, they should rise up, and reject the doctors and nurses! There they would be—sickness and disease within and all help without! Yet what is a hospital compared to this fever-ridden world, which goes swinging in pain and anguish through the centuries, where men say, "We have got rid of the atonement, and we are rid of the Bible!"—Beecher.

THE kingly man is the patient man. It is a familiar fact that the great successes of the world have been won by hard and patient work, and not by inspired flashes. So in the spiritual realm. Spiritual self-mastery, full command of the deepest self, possession of all the soul's resources of faith and hope and sanctified will—all are born of discipline and struggle working in the atmosphere of patience.—Ed.

QUESTIONS ANSWERED.

By Senex.

"Is there anything which ever has or ever will happen of so little importance that it is unnoticed, or immaterial with our Heavenly Father?" Our Lord tells us that not a sparrow ever falls to the ground without our Father's knowledge, and that the very hairs of our heads are all numbered...

A seeming little thing may violate a great principle, may break a commandment. And we cannot pick, or choose among the commandments, for the least of them has back of it the authority of God. Great consequences may follow from the doing of little things, as the eating of that fruit in the garden. Uzzah's act was done with the best of good intentions, but he struck at the sovereignty of God, by disobeying a positive command; he struck also at God's omniscience and omnipotence as declared by his action God was not able to take care of His own ark. He could not have been guilty of a sin more insulting to the Almighty, back of a little deed may be a great sin. Remember that what seems to us a little thing may violate a great principle and may be followed with great consequences.

I condense this question to the main facts. A Baptist mother near her death, was unconscious when a neighbor came into the room accompanied by a stranger who was visiting her. The stranger slipped a wooden cross which she was wearing round her neck on a chain under the dying Baptist's neck. The act was seen by a little grandson who reported the incident to his mother and she had the cross removed from her dying mother. Some of the neighbors thought the daughter prejudiced, and claimed that the cross could neither harm nor benefit the dying mother. I am asked if the daughter did right? Unquestionably. If she had any heart at all she must have resented the insult to her dying mother. I can conceive of no worse exhibition of insufferable arrogance than for a stranger to go into the presence of a dying person and do what is against the conscience and the religion of the dying.

Of course it did the dying Christian no good and no harm. It would have done her no harm, lying there unconscious if the stranger had spit in her face. And that would not have grieved the dying saint as would the insult to her faith. Catholics need to be taught to keep their impertinent idolatry out of Baptist homes.

The daughter ought to have removed it in righteous indignation at the insult to her dying mother, at the insufferable arrogance of a stranger, and at the blasphemous denying of the truths of religion in the assumption that an idolatrous toy could do ought for the soul of the dying. She could do have removed it not only for her Lord's sake and her mother's but also for the sake of her own reputation as a Christian and for the sake of her neighbors. The impudent stranger would tell and have reason to tell that in spite of her professed belief the daughter was at heart a Catholic and felt that the cross would do her mother good. If the mother died easily then the claim would be made that her death showed God was pleased with the cross and rewarded its presence.

"A brother asks a question on a subject upon which I have never been able to make up my mind. I can but give the reasons why I have never been able to form a decided opinion. He wishes to know what I think of the publication of advertisements for patent medicines in the columns of the religious papers.

I do not doubt that he and I would agree exactly in our opinion of the advertisers. Any man who really knows something which will cure disease and relieve suffering ought to make the remedy widely known, and tell all men what it is and how to prepare it. The regular doctors do this thing. No one has a heartier admiration for the noble physicians of the land than I have. I rejoice in their code of ethics, in their esprit plus corps, in their high sense of honor which makes them give to the world discoveries which might make them great fortunes. I rejoice that as a class they care more for reputation than for money. A true gentleman prefers fame to riches and it is a blessed thing in these Mammon loving days to see a body of men who show themselves gentleman in this thing. The world is in danger of forgetting there are higher things than money.

The doctors are exactly right in refusing to prescribe secret remedies. They hold a recognized position before the law and are responsible to it. If

a doctor gives a prescription which injures his patient he is liable to prosecution for malpractice. A man who is responsible cannot give medicines of which he knows nothing.

I know the plea of the vendors of patent medicines. They say they do not hold back their remedies with no regard for human suffering. They spend thousands of dollars advertising. They try by all sorts of advertisements to make their cure known to every sufferer on earth. And they run the risk of losing large amounts spent in bringing a remedy to the knowledge of all men.

However I think they are wrong and feel towards them just as the regular physicians do. But I have not time to bring arguments to show they are wrong, but can only state their case fairly and go on to answer the question in regards to religious papers."

If all the patent medicines were humbugs, I could make up my mind. If all were injurious, I would have a most decided opinion. But the fact is I know of some which are really good. I have two in my mind which are not surpassed by any remedies. I will not give their names because I do not propose to give them free advertisement. In one case a man of means went to a most distinguished physician with a certain chronic disease whose symptoms are unmistakable. The great doctor gave him a prescription which cured him. No better prescription for that disease is known among men. The patient formed a partnership with a druggist and furnished the money for putting up the prescription advertising it widely. Of course he did not use the great doctor's name and to this day, he has no idea that patent medicine is his prescription. In another case a young physician heard of the cures an old Indian woman made with her herbs. He went to the place where she lived, stayed there till he had won her confidence, and paid her a good sum for information which enabled him to compound her medicine. He made some improvements on it went off, quit the regular profession and went to selling his patent medicine. These two medicines and two others I know are excellent. How many more there may be among the "fakes" I do not know. But there are good ones among them and the newspapers do not know where to draw the line. Nor do I. I wish I could make up my mind.

My inclination would be to side against such advertisements. But as some are undoubtedly good, to rule them out would be to prevent some sufferers perhaps many, from receiving the relief they might if they saw the advertisement.

The Same Words.

By Rev. Alexander, D. D.

It is pleasant to find the people of Antioch in Riddia after they had listened to St. Paul as he taught them of Christ and His resurrection, asking that the same things might be told them on the next Sabbath. The truths were novel, and the preacher could present them with rare power. But there was more than this, in that the truths themselves were interesting. Yet we are almost amused at the request which was confirmed on the next Sabbath, when almost the whole city came to hear the preacher again. Yet it is in our nature to like the old, old friends, old books, old truths and forms of truths. We like to sing the old hymns. If these truths have a special association with some experience in our life, they are doubly precious. When Cromwell was on his dying bed, he asked to have read to him the words of this same apostle—I can do all things through Christ, who strengtheneth me. He said "those words saved my life nineteen years ago."

We like old things in nature, and the old principles in which they consist. Much of our research is for the discovery of antiquity. Those who come steadily to church desire to hear the words, that is, the truths, which they have heard before, and they expect this. It might be thought that it would be wearisome to hear the same things over and over. This is possible, but it would result from the smallness of the mind, the lack of desire and imagination. For we are very far from exhausting the most familiar truths. It is improbable that the truth which we hear or read should be the same to us at different times. For we change. We are older than we were and wiser. We bring new light to the words and read them in the light which other readers throw upon them. The condition is different and the temper of the mind. Very much depends on the personal relation in which we stand. Change of position changes that which we look upon. Professor Thayer said that "words are converted as well as men." It is very true, and the conversion of the man is the conversion of the words.

In the teachings of Christ Himself, there was little which was entirely new. But He made everything new, illumining and illustrating. It seemed new, for He spoke as never man had spoken. With all our fondness for variety our chief dependence

is in the old. We turn where we have been before, knowing what is there. There are countless varieties in architecture; but one rule is unchanging—that architecture is good only when it finds the house upon the rock; and this whether it be a house of stone or the house of thoughts and deeds.

If we are diligent we make discoveries in well-known places. We are to expect this when on the alert. The centuries of good thinking have had substantial results, and these must be secured if life is to advance. We know in part, but in part we know, and this part is the basis for more. The scientific method is correct. Science is conservation. It clings to facts; but it is fearless and eager, always seeking enlargement, addition. This knowledge grows from more to more. It has been remarked by a scientific scholar that "the one thing nature insists upon is equilibrium."

The truths of the old Scripture are able to make men wise unto salvation. Thus St. Paul assured his son Timothy. These remained, but they were fulfilled, explained, extended by the New Testament. This is still to be read though we have read it from our childhood. One of the finest Biblical scholars of our day wrote not long since, "We've hats to learn yet." The truths of the Gospel are final; but we have not attained to final knowledge, a final obedience. There is need that we hear them read again and again, Sabbath after Sabbath, day after day, and when the end comes there will yet be many things to learn. We rejoice in our knowledge. We should rejoice in its increase. The truths of life are to have a larger apprehension, appreciation, application, and through this process they will retain their youth. They are to have more control over us and to give us more gladness. Perfection is yet remote, but the Christian is on the one road which leads to it, and this he is not to leave. The advance from the old covenant to the new is marked. We may expect an advance in the new. We can scarcely doubt that the Christianity which is to be, while resting upon the Incarnation and Redemption, will be a new Christianity, not in its truths, but in the life which they produce.

Evidently we must take the truths to our heart. In our reading we should read till we come upon some truth, or thought, we have not before discovered. The preacher should search for the deeper knowledge, and those who come to him should expect new light and new teaching which will not be the less new because the words are old. Not new things, but things new, are promised us. We must affirm or reaffirm the changeless facts; search them grow in our knowledge of "the central and all-more thoroughly, obey them more diligently, and truth will be new and full of life, and we shall conquer truth of Christianity—personal loyalty to a personal Master, the crucified, risen, reigning Christ."—Christian Intelligencer.

The Coming Minister's Advantage.

By Prof. E. H. Johnson, D. D.

In those long ago days when the minister was the foremost personage of his community, he owed his distinction in large part to the fact that he was better educated than his neighbors. In these later times, when the ministerial office counts for little, and ministerial authority is not worth mentioning, that decline in importance and dignity is largely due to the elevation of educational standards in other callings.

But the old pre-eminence of the minister promises to be renewed. When two educational establishments, so prominent as Harvard and Columbia, offer the bachelor's degree in arts for three or even two years of study at college, nothing is more probable than that other colleges will shorten their courses; and they will do so simply because very many young men will be satisfied with a diploma so easily earned. Unless the great colleges now making the experiment withdraw from it, the average education for business and the professions will soon be very appreciably lowered. The information possessed by the best educated laymen about the learned pursuits will be distinctly more meagre than it now is; their minds will be contracted to an understanding and appreciation of their own callings only; in a word, professional bigotry will be fostered and the scholar's liberality sacrificed.

The one calling which cannot accept such a sacrifice is the clerical. Here, then, is the minister's new chance. And he is going to seize it, or he ought to. He knows that even with the most liberal education he is none too well equipped for leadership. He is well aware that he must understand the interests which occupy other men's thoughts, if thinking men are to be guided by him in spiritual things. The more thorough their special equipment, the more thorough must be his general equipment, and the advantage now about to be offered him is the incalculable advantage of being the best informed, the broadest-minded pos-

sibly the only widely educated man in his parish.

The minister has never shown a noticeable lack of ambition for the highest degree of influence which he can reach. He knows that he ought to reach the highest to which he can reasonably aspire. I congratulate the candidate for the ministry, who is just going to college, on the ease of a success which is abandoned to him like the spoils of a runaway army. He will presently become awake to his advantage, and his hearers will have an acute sense of it. Let him thank heaven that, when those who control the educational schemes of the largest colleges are turning students back from the high and varied attainments which, up to date, have been urged upon them, some smaller colleges will be left, generally denominational colleges, which we may hope will offer to the ministerial student a larger education than the lawyer, the physician, the scientist, the engineer, the editor, the diplomat is authoritatively told that he needs. Even before the astounding change in policy, before this announcement from the best known educators that our best trained men in secular pursuits need not seek to be by one quarter or even by one half as well educated as they had supposed they ought to be, even before this amazing announcement, this abrupt reversal of educational currents, it had undoubtedly come about that certain of the smaller colleges were the seats of the highest literary training, and that in this particular the great state colleges confessedly showed to special disadvantage.

It is to be hoped that the denominational colleges will see their opportunity to hold that place far to the front, which now lapses to them by act of big universities in Gotham and at the Hub. Even if many of the smaller colleges fail to appreciate the altogether unlooked for and really absurd invitation which they have received to take the lead in liberal education, it cannot be but that ministerial students who are able to go through college will be eager for the opportunity which their calling now has of regaining the pre-eminence in scholarship and mental discipline which was once conceded to it.—Watchman.

Platform Ethics.

It not infrequently happens that public speakers violate all the proprieties of a public meeting, and spoil their welcome as guests of the audience to which they speak, by transgressing certain limits which have previously been fixed for them. This is done usually in two ways, by encroachment either upon the assigned subject of another speaker, or upon his time.

Now, in plain words, both of these transgressions fall under the ban of the Eighth Commandment. No public speaker has a right to another man's time or his subject, any more than to his purse or his clothes. And it is the duty of the presiding officer to see that no such theft is perpetrated under his jurisdiction. There is just as much reason for being prompt and honest in the conduct of a public meeting, as for the exercise of these virtues elsewhere. The chairman who fails as to his duty in this respect shows himself unfitted for the position to which he has been chosen. He is the servant of the audience to see that their expectations, based upon a published program, are fully carried out. No matter what the cost may be, he should make the way of these transgressors hard. Speakers who know that they are limited in time have no right to presume upon the elasticity of a program or the forbearance of the presiding officer. They do not know what duties and engagements other speakers, who are to follow them, may have. Their offense is all the more heinous when, as usually happens, directly in front of them is the huge dial of a clock, whose hands plainly indicate when it is time for them to sit down.

However much speakers may be hurt in feeling by the attention which is called to this transgression on their part, the long suffering audience will be grateful for the enforcement of the time schedule in the circumstances we are considering. It makes a vast difference whether one stands up on the platform, or sits in the audience. To know how to let go, to stop when one is done, to cut off rather than taper off—this is an art which should be cultivated by every public speaker. As "Keynote" once said in THE EXAMINER, "say your best things first, and then stop." But at a public meeting, when others are to speak after you, stop the instant your time is up, whether all your best things have been said or not. No body will know what brilliant things you have left unsaid; but what is better, your hearers will be happily conscious that you have not exceeded your time. Would it not be well for the speakers at our coming State Conventions to hear these suggestions in mind?—Examiner.

There are sweet surprises awaiting many a humble soul fighting great odds in the battle of a recently commonplace life.—Henry van Dyke.

Sunday-School Lesson

Get the Most Out of Your Food

You don't and can't if your stomach is weak. A weak stomach does not digest all that is ordinarily taken into it. It gets tired easily, and what it fails to digest is wasted.

Among the signs of a weak stomach are weakness after eating, fits of nervous headache, and disagreeable belching.

"I have taken Hood's Sarsaparilla at different times for stomach troubles, and a run down condition of the system, and have been greatly benefited by its use. I would not be without it in my family. I am troubled especially in summer with weak stomach and nausea and Hood's Sarsaparilla is invaluable." E. R. HICKMAN, W. Chester, Pa.

Hood's Sarsaparilla and Pills

Strengthen and tone the stomach and the whole digestive system.

Pray to God to release them? Remona their sad fate? They prayed and sang praises unto God. Were ever such sounds heard in that old Roman dungeon? "Sing praises unto God." If they sang praises there and then, one think of those men singing there, facing time in our lives when complaining or moaning is excusable. Let all of us think of those men singing there, facing a violent death on the morrow, burning with the fever from their untended wounds whenever we feel any inclination to murmur.

And those praises seemed to have stirred all the tenderness in the great heart of the Holy Spirit. What could He do for Paul which would give him most joy? In all his universe what present would give most delight to that man? There was but one thing for which he cared one thing which he called his crown of rejoicing. And that was he souls of men. The only way to give Paul joy was to give him the salvation of a soul.

"And suddenly there was a great earthquake, so that the foundations of the prison were shaken." A miraculous earthquake, as is shown by what it did. It was like an expression of indignant tenderness on God's part. He would free his faithful ones from the stocks and the chains. The doors were all opened and the chains fell off from the prisoners. The outer doors of the prison, the inner ones of the dungeon all stood open. If we sang more praises to God in the midnight of affliction and sorrow, might not the doors of our prison houses be more often opened and our chains loosened?

27.—The keeper would be held responsible for his prisoners. Awakened by the earthquake, seeing the doors open, and supposing of course that the prisoners had escaped, he preferred death from his own hand to death by the law.

"But Paul cried with a loud voice." The jailor was at some distance, no doubt in the upper part of the house. Paul's knowing what he was doing, as well as his knowledge that the other prisoners were all in their places was by divine inspiration, and proved to the jailor the truth of the Apostle. These men were indeed the favorites of some great God. Calling on his attendants to bring lights, he rushed hurriedly into the inner prison where sat the men, free from their chains, who had known he was about to kill himself.

"Sirs, what must I do to be saved?" The Apostles had been preaching in Philippi for some time and their preaching had attracted wide attention. The jailor shows by this question that he knew they had been preaching salvation from sin and the wrath of God.

"Behold on the Lord Jesus Christ, and thou shalt be saved, and thy house."—That is, not by his believing could they be saved, but faith would save them as it would him. These words are the basis or the summing up of Paul's sermon to the jailor.

"And he took them the same hour of the night and washed their stripes." Literally "from their stripes"—that is, he washed them from the blood of their stripes, no doubt binding up their wounds at the same time. The first effect of his religion was to make him love his oppressor. Meyer, the German commentator, says: "Probably he led them to a

neighboring water, perhaps in the court of the house in which his baptism and that of his household, was immediately completed. This is confirmed by the fact that baptism took place by complete immersion." Pedobaptists can not get any aid or comfort from this baptism.

"And when he had brought them into his house."—He probably lived in the upper rooms of the jail. Paul and Silas were hungry as well as weak and sore from their beating, and the grateful man hastened to feed them.

"And rejoiced."—Never had man greater cause for rejoicing over the grace of God. Paul was rejoicing also in this gift of the Spirit. How happy he was—so many souls saved! The Holy Spirit gave him the best of all his churches here in Philippi.

"Believing in God with all his house."—Which clause is a great grievance to those who believe in infant baptism, and who would dearly love to find infants in this Philippian jail. But all is need here of the believing as it was used in a previous verse of the baptism. Only believer's baptism here.

WANTED.

Men full of the Holy Ghost, men who love Christ's cause and immortal souls more than they love their own worldly interests, men who are willing and able to make sacrifices of time, talent and physical strength in order to build up Christ's cause and spread the gospel in places of desolation.

If such men as these should read this you will please address the undersigned by way of tuition. The preacher who will fill the bill, must, in addition to the above specifications, be willing to preach without the assurance of much money, though they will usually get some, generally proportionate to the success. They must be prepared to meet nearly every hardship known in the country; such as Campbellism, of the most intolent type. Mormonism, Russellism, Soul-sleepers, Entire Sanctification in its multi form, Catholicism and Scepticism.

I have been in this field nearly a year and a half, and while I can look back over that period filled with many hardships and almost incessant labor, I see where I have made some mistakes, but with all this I feel to-day that my experience is worth something to me and also I trust to the cause. These painful experiences have not been without a sweet reward. I have often been blest with the presence of the Holy Ghost in great power, and in defending the doctrine of the operation of the Holy Ghost I have been rewarded by being told by several Campbellites that they now see their way clear to also believe the cause, though some of them so far as I know have entirely renounced Campbellism. Several others have renounced their belief in stales perpetuity. Nearly all

PRIZE FIGHTER'S HEART.

Coffee Shows to Be the Cause of His Weak Heart.

Frank Wallis, the Illinois champion feather weight, says:

"Nearly all my life I drank coffee, and it finally got me in such a condition that training for any fight was almost impossible.

My breathing was poor and slight exertion always made me very tired. I could not understand it, for I was otherwise well and strong, until one day, in training quarters, a friend and admirer of mine asked me if I drank coffee. I told him, 'yes,' and he said that was what ailed me.

This was two weeks before an important fight of mine was due. He explained how coffee affected the heart and nerves and told me of the good qualities of Postum Food Coffee. I immediately commenced to use it in place of coffee. The result was wonderful. My nervousness left me, my breathing improved me no more, my confidence returned, and I was as good as ever in a short time.

I returned victor of the fight, which I can assure I would not have been had I continued the use of coffee."

over the counties of Casey, Russell, Putnam and probably others, there has been a great wave of Campbellism that has swept nearly everything before it. In nearly every community can be found a Campbellite church and where there is a Baptist church at all, especially in the country, the Campbellites have persuaded them to build a union house which in nearly every case has proven to be much worse for the Baptists than no house at all.

I am very anxious to inaugurate a crusade against the devil in high places and spread the pure old gospel plan of salvation according to Baptist views and the Bible all over the territory above mentioned. And if the "hill country" of eastern Kentucky is ever brought to Christ and these prevalent heresies put to flight it must surely be by men in well developed fields laying aside their work at home for a season and come to this field and hold meetings, and come to stay till they win.

Will ten, twelve or any number of good preachers come to the relief? No idlers or loungers need undertake the work. It is a work of hardships and possibly without pay.

Come brethren to our help in this time of our great need. O measure the worth of immortal souls and the awfulness of their going down to hell when you might save them.

I now have in my mind at least half a dozen men whom I shall expect to come to our help and I pray that many more may come besides these.

I do not ask for money to pay preachers or build churches or build schools; I ask, and may I not expect, for hearts for prayers, for physical, mental and spiritual powers to take up this work?

We are ready to-day for the work to begin—let us have immediate answers by private mail.

J. BENTON FERRILL, Liberty, Ky. FROM CUBA.

I have just spent ten days in and around the historic city of Havana with its thousand attractions, new and old. It has lately passed through the confusion and excitement of a general strike, which caused not only paralysis to business and some blood-shed here in the city, but, in one way or another, made its influence felt over almost the entire island, giving the little Republic such a shaking-up as it had not experienced before in all its life. But an agreement between labor and capital has been reached, and the national bark again pursues her auspicious voyage over tranquil waters.

But I took up my pen to write something about Southern Baptist Missions in this part of the world—a subject which interests me more than everything else in Cuba. Grave difficulties confront the heralds of the cross on all foreign fields, and Cuba is not an exception to this rule. The visiting brother accepted a kind invitation from Rev. C. D. Daniel to preach to his English-speaking congregation on Sunday.

Brother Daniel spent three months in the United States last summer taking some much needed rest. He has left his family at Waco, Texas, for the present, since his work will keep him traveling over the island most of the time during the winter and besides, Havana is not considered safe from yellow fever, as the existing quarantine restrictions will show. My first meeting with brother Daniel was in May, 1888, when we went on the same train from New Orleans to Augusta, Ga., to attend a meeting of the Southern Baptist Convention. He went on to Richmond and was then appointed missionary to Brazil. His extensive and varied experience, by the side of good missionaries in South America and afterward in the Mexican war in Texas, prepares him in a peculiar way to do the best work of his life in Cuba.

Having learned to speak Spanish in childhood, he of course has no trouble on that score. I have been greatly interested and pleased in hearing him detail his plans and methods of work, which strike me as being the very best

The living question on all mission fields is that of self-support. How may we establish self-supporting, self-governing, self-propagating churches, schools, hospitals, etc? On these questions the missionaries, native and foreign, should never let up. If a mission church has done well this year by paying all the rents and a part of the native pastor's salary, it may show its growing development by paying more and doing more next year. Of course the pastor can be an example to his flock in liberality as well as in piety and in every thing else. Any methods which do not lead us to labor unceasingly along these lines are of questionable expediency. Great, in deed, is the responsibility which rests on pioneer missionaries. If they are wise, master-builders, their work will stand the test by coming to stand alone, and their great influence will go on blessing the world after they themselves have passed away. But to come back to my subject.

Across the bay from Havana, in company with missionary Daniel, I attended a meeting at Guanabacoa where brother Calajo shepherds a flock which has forty odd members and a hopeful outlook. At Matanzas, "the Athens of Cuba," we found Rev. J. V. Cova. Here the membership is large and orderly; I was impressed with the reverent and devout spirit which seemed to pervade the congregation—no boisterous talking and laughing in the house before and after the sermon. The pastor's daughter has a day-school with forty or fifty students. Matanzas is a cleanly, beautiful, rich and aristocratic city with about 40,000 inhabitants. It is surrounded by a fine agricultural country, and we may hope that pastor Cova and his growing church may move forward rapidly toward self-support. He has succeeded in gathering into his church and congregation some of the best people in the city, and perhaps will soon begin to extend his labors and influence by visiting, regularly adjacent towns and villages, establishing other congregations and enlisting new workers.

Cienfuegos, a city of some 36,000 inhabitants, is on the Southern coast of Cuba and looks out on the Carrizabana Sea. On short notice, pastor O'Halloran greeted us with a packed house. He impressed me as being very active, having two congregations and two schools in the city, and is soon to baptize a goodly number of people and organize a new church at Ranchuelo, fifteen miles out. But no part of his work pleased me more than certain steps he is taking, looking toward self-support.

In closing this article, I wish to present briefly a few statistics which will give some idea of what is being done. Our Atlanta Board has in Cuba ten active men employed; there are eight churches with a membership of some 600, thirteen Sunday-schools and nine day-schools. Rev. C. D. Daniel is Superintendent of the work. I consider him wise, pious, active and aggressive. Added to this, his methods of work are of the best, and if carried out, are bound to succeed.

Cuba is a grand mission field, with almost boundless possibilities, yet the work is hard and extensive, and standing alone, "who is sufficient for these things?" Brother Daniel and his Cuban colleagues need the prayers, sympathy and support of Christian people back at home. May the Lord lead them humbly and make them greatly useful in His service.

J. G. CHAFFAIN, Havana, Cuba, Dec. 5, 1898.

Advertisement for Dr. Williams' Pink Pills for Pale People, featuring the word 'PILLS' in large letters and a testimonial from a man who cured his chronic rheumatism and other ailments.

**FOREIGN MISSION FACTS PLAINLY STATED.**

Most of the State conventions are over, and it now becomes us to turn our attention more closely for awhile to the great world-wide field. While the Brethren have been pressing hard to close the year for the work in the different states out of debt, glorious reports have been coming from the foreign field. We have been made to rejoice as we have gone from state to state and seen the advance in the home land, and at the same time have read the letters from the missionaries, and seen the glorious advance in the far distant foreign lands. It will strengthen the hearts of our missionaries, and we trust also incite to new zeal in many at home, when we tell of the cheering words which have come from leading brethren in different states. In Tennessee, two pastors said to the Secretary of the Foreign Mission Board that they hoped this year to raise \$1,000 each for foreign missions in their churches. Other brethren said they hoped to double what they had been doing. In Arkansas, one pastor said that he hoped to raise \$1,000, and another \$500, another to double or treble what had been given heretofore. In Texas, among many kind, helpful words, one pastor said that he hoped to see his church give \$2,000 this year.

The receipts up to date (Dec. 2nd), while not as large as we would be glad to see, yet show some advance on former years. We give them below.

Georgia	10,853.29
Virginia	9,868.87
South Carolina	6,419.55
Kentucky	6,346.08
Alabama	6,153.18
North Carolina	5,307.21
Texas	4,742.02
Mississippi	2,901.65
Tennessee	2,630.43
Missouri	2,322.65
Maryland	1,744.42
Louisiana	1,498.00
Arkansas	516.37
District Columbia	199.93
Florida	146.17
Indian Territory	109.56
Oklahoma	94.00
Other sources	2,936.10
Grand total	\$64,776.48

At the Southern Baptist Convention in Asheville the delegates from four states—Texas, Kentucky, Georgia and Virginia—stood up and said that they would try to raise \$100,000 in their states this year, that is \$25,000 in each state. A prominent Brother from Georgia, has written in the last few days, and says that he "thinks Georgia will send over \$25,000 this year." The brethren in Virginia have their hearts set on raising \$30,000, and from the way a number of churches have increased their gifts, we hope to receive fully that amount.

We are glad to see that a number of churches in the Convention have determined to raise at least \$500, enough to pay the salary of one missionary on the foreign field. Quite a number of pastors have set \$1,000 as the amount for which they will work this year. For a number of years one church in Baltimore gave about \$2,500. Then a church in Louisville, Ky., came up by her side, and then a church in Macon, Ga. It looks as if several churches will go beyond the \$2,000 mark this year, and we certainly hope that some, consecrated, noble church will raise the mark of liberal giving in Christ's service to at least \$3,000. Oh, that our people who are giving so many tens and hundreds of thousands for other objects, might stand at the foot of Christ on Calvary, and look out with Him over millions dying without knowing of His love, and then take part in sending the glad news of salvation to those poor, perishing souls! The time has come when God has thrown wide open the doors to the nations, has called our sons and daughters to go, and has put the means in our hands with which to send them. Shall we turn away from the blessed opportunities and privileges which are given to us?

**TRACTS, JOURNALS, ETC.**

The Foreign Board thinks it wise to give out information to the brethren in reference to the foreign mission work. Obtains a little tract, or a copy of the

Foreign Mission Journal, is like a grain of corn, which deposited in fertile soil, will bring forth abundant harvest. Any pastor or church can get a good supply of tracts, sample Journals, or Reports of the Foreign Mission Board, by simply addressing a postal-card to the Corresponding Secretary, who will be glad to send them by return mail. Our people will give, if they are informed. They love the Lord. Let them know of His work, and they will contribute to it.

We also have on hand a supply of foreign mission collection envelopes, which we will send, free, to any church which wishes them. While every church ought to have a system of collecting for the Lord's work, no system ought to leave out trying to get a gift from every member. The envelopes are so prepared that each member contributing can give his or her name.

**CHRISTMAS OFFERING.**

The Woman's Missionary Union has for a number of years been contributing at Christmas time offerings for the work in China. These consecrated women have in this way raised large amounts to help give the millions in China the Gospel of Christ. This Christmas they want to raise more than ever before. We trust that the pastors will encourage the Godly women in this work, and we hope that all the sisters, whether members of societies or not, will feel it a privilege to make an offering to Christ for His work. Let each sister think of the blessings of the past year, and then make a thank-offering to God for what He has done for her.

While Godly women are making their gifts, it would be a good idea also for the brethren to close the year by making thank-offerings to God. As you "try to close the year with all accounts settled", why should you leave the foreign mission account with an indebtedness of \$40,000, while young men and women are begging to be sent to tell of your Christ, to dying men.

**JOURNAL LIST.**

The number of subscribers for the Foreign Mission Journal has greatly increased in the past few years. We now publish about 22,000 copies every month. The Journal pays all of its expenses. If at the close of the year any money remains over and above the expenses, it is turned into the foreign mission treasury. Not a person makes a cent out of it, but inasmuch as it is published at the low price of thirty-five cents, or in clubs at twenty-five cents, it can be readily seen that not much money can be made on it. The reason it is published so low is to give the information to our people just about at

**THINK HARD.**

If Youk to Think About.

The unthinking life some people lead often causes trouble and sickness, as illustrated in the experience of a lady who resides in Fond Du Lac, Wis.

"About four years ago I suffered dreadfully from indigestion, always having eaten whatever I liked, not thinking of the digestible qualities. This indigestion caused palpitation of the heart so badly I could not walk up a flight of stairs without sitting down once or twice to regain breath and strength.

I became alarmed and tried dieting, wore my clothes very loose, and many other remedies, but found no relief.

Hearing of the virtues of Grape-Nuts and Postum Food Coffee, I commenced using them in place of my usual breakfast of coffee, cakes, or hot biscuits, and in one week's time I was relieved of my stomach and other ill attending indigestion. In a month's time my heart was performing its functions naturally and I could climb stairs and hills and walk long distances.

I gained ten pounds in this short time and my skin became clear and I completely regained my health and strength. I continue to use Grape-Nuts and Postum for I feel that I owe my good health entirely to their use. I like the delicious flavor of Grape-Nuts and by making Postum according to directions, it cannot be distinguished from the highest grade of coffee." Name given by Postum Co., Battle Creek, Mich.

cost. We wish to get ten thousand new subscribers in the next two months, and we earnestly ask every pastor either to take subscriptions in his church, or to appoint some active, consecrated worker who will take subscriptions and send them on promptly. If anyone will send us ten subscriptions and \$2.50, we will send that excellent book, "Crisis of Missions," free; or for twenty subscriptions and \$5 in cash, we will send "The Story of Yates the Missionary," as a premium.

**CLOSING THE YEAR.**

From the accounts which have come from the foreign fields, we believe this is one of the most glorious years, which we have ever had in the work. We should return heart-felt thanks to God for His blessings upon us, upon our workers and upon His work. Let us praise Him that He has kept time at the front from pestilence, which has been round about many of them, that He has so abundantly blessed them in the work. Surely God has been good to His people! With grateful hearts let us wait before Him, and with deeper love and renewed consecration let us press forward in His service.

R. J. WILLINGHAM, Cor. Sec'y.

**ALABAMA MATTERS.**

As the Recorder has a large/circulation in this state, bringing us good things from Louisville, it is but natural that we should wish to return the favor by occasionally telling you how matters are getting on in the land where modern designation is not "Here we rest," but "Here we hustle." Look at Birmingham, what a teeming, hustling place that is where "they make iron and steel for a living." Montgomery the throne of the fleecy King is pushing ahead, and Mobile is flavored with an immense oyster trade, as well as redolent with the perfume of flowers; while smaller towns are buying, selling, manufacturing, marrying and giving in marriage as fast as ever.

Baptist matters are booming, Howard College has brighter prospects than ever before. We think we have in President Montague the finest President in the south, the Benjamin Andrews of our sunny land. The churches are responding to his appeals, and we are giving \$6000, a year to the College till the endowment is secured. We have fine buildings and about seventy acres of land that will certainly be in the heart of Birmingham one of these years. We shall have a University out of Howard, I think. Birmingham medical and law talent might be utilized even now in that direction.

We have a great Orphans' Home at Evergreen, which is caring for over a hundred orphans, and is the pet object of our benevolence. The Church at Eufaula, has just sent its yearly contribution of about \$125.00 to the Home. We have the best Mission Secretary of all the states, so Alabamians think. He raised more money last year than ever, and went to California on a vacation too. The Board meets in Montgomery, but now since the paper has moved to Birmingham, I think it would be well for the State Board to hold its session there to. The paper and Board and College are very closely connected, and should sleep so restful under the same roof, while they work daily in the great field.

Dr. Stakely is pegging away at his new church in Montgomery, and will be sure to get it. The old building will bring \$20,000, perhaps, or \$25,000. The lot has been secured, and yet a thorough canvass is to be made.

The Georgia Baptists continue to discuss church and state, but it looks likely to be frightened on that subject in this country and at this day and time.

Dr. Broughton is again stirring up the natives in Atlanta by refusing to co-operate with the other pastors in "federated work." His motto seems to be "every man for himself," and a tabernacle institution is the dream and hobby of his life. I think they had just as well let him alone. He is "sui generis,"—Broughton or nothing. It may be of some interest to my

friends to know that I have completed the manuscript of my new book "Famous Men of the Old Testament," and am now engaged in making terms with publishers. I take of the characters of Abraham, Jacob, Joseph, Moses, Joshua, Gideon, Jephthah, Eli, Saul, David, Solomon, Elijah, Jonah, and Daniel. If I can only succeed with it as well as with "Famous Women," I shall be glad.

Dr. Tichenor was so long an Alabamian, having been for many year pastor of the First Church, Montgomery, and president of the Polytechnic college at Auburn, that we feel most keenly his loss. "He was truly a great and good man."

M. B. WHARTON.

Eufaula, Ala., Dec. 16 1902.

**A GOOD MEETING.**

On December 17, 1902, we closed our meeting at Highland church, which was conducted by the pastor and Brother E. R. Farrar, Ohio Valley Association. We began the meeting on the fourth Sunday in November and closed December 17. We had very inclement weather nearly all the time; but Brother Farrar said, "We will meet and preach at night and visit the people in their homes in the day time." So we rode in the rain and mud all day, telling the people as we came to them about the meeting and talking to them about their souls' salvation. The people came to church from two to five miles through the darkness and mud. Brother Farrar got their ears and attention from the first. He preaches and works harder than any preacher I have ever labored with. We often went into the homes and showed the unconverted the way of life and left them trusting in Jesus.

The meeting resulted in 27 additions to the church; 18 were received and baptized on a profession of faith, 3 restored and 4 stand approved for baptism. We re-organized the Sunday-school, appointed two cottage prayer meetings and got on foot a movement to have the pastor preach for the church three-fourths or all the time. The Spirit of the Lord was with Brother Farrar and us in great power. The church is revived as I have never seen it. May the Lord keep our hearts full of love and zeal for His glory. Brother Farrar does not wish to declare the whole council of God. He cries against sin in all its forms. He preaches Christ as the Saviour and not the church. He insists that sinners must be born again. He urges and pleads with men and women to repent and trust Christ, and get saved, and then join the church. His sermons on Baptism, and the Lord's Supper are unanswerable. Brother Gordon Hill was with us the last 10 days and rendered valuable aid. He is quite a lovable brother, and he won the hearts of our people. The District Mission Board of Ohio Valley Association have employed brother Farrar and brother Hill to do mission work in our bounds.

C. H. GREGSON.

**TEXAS MINISTERS' ASSOCIATION.**

DEAR RECORDER:— In Texas there are thousands who will say "dear Recorder." And in their name, I desire to ask you for the privilege of saying a word to the Kentucky ministers, and churches, about our Ministers' Mutual Benefit Association of Texas. It is primarily a benevolent enterprise. But it has business features enough to make it worthy of confidence and consideration as a protective association. We expect to incorporate and become perpetual. We shall, in all probability, grade our assessments, after this year, according to age. But at present it costs but thirteen dollars a year to secure one thousand dollars death benefit. That is to say, one dollar initiation fee, and an annual expense fee of one dollar, and a dollar a month to the benefit fund. The cheapest known perhaps. And entirely secure. Any regularly ordained white Missionary Baptist preacher, under sixty years of age, who is engaged in denominational work, and who shall be sent a certificate of good health from a reput-

**HOW TO FIND OUT.**

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

**WHAT TO DO.**

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following the use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root, the great kidney remedy and a book that tells all about it, both sent absolutely free by mail. Address, Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in the Louisville Western Recorder. 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.

able physician, may become a member. We do not limit it to Texas. Any church may take a "benevolent membership," and name their pastor as the beneficiary. They will thus add to the pastor's salary, which they would like to increase, the sum of one thousand dollars, to become available in the case of the pastor's death. Should the pastor leave, he has the privilege of retaining the membership at his own expense, and the church may name their next pastor. This is one of the great excellences of our association. And I hope to have many Kentucky churches take it up. Rev. W. C. Luther of Dallas, is the secretary. I have the honor to be the president. And either of us will take pleasure in receiving applications or answering any questions. Literature sent on application.

O. L. HAILEY, Pres.

Texarkana, Ark.

We have requested brother O. L. Hailey, of Texarkana, to look after the interests of the WESTERN RECORDER in his city and section. W. P. H.

DEAR RECORDER:— The flood here yesterday did much damage to property, but no lives were lost, although many residents of the inundated district were scared nearly out of their wits, when the alarm at 4:30 A. M. awakened them, and they stepped out of bed into water knee deep in their houses.

Our new church is ready for windows, seats, etc., and is decidedly the prettiest church in the city. In fact, outside of Paducah and Mayfield, it is the handsomest Baptist church in West Kentucky.

May we Lord continue to bless the RECORDER. Fraternally,

W. D. TURNLEY.

Fulton, Ky., Dec. 16.

**NEWPORT BAPTIST CHURCH.**

The third Sunday in this month was the first anniversary of pastor Calvin M. Thompson's pastorate. The house was decorated with flowers, and rare tropical plants. The membership has steadily increased. The congregations have increased until hundreds are turned away on Sunday night for want of sitting room. During the year over \$1000, has been paid on church debts, \$381.10 cash was raised for missions. This is a good showing compared with the year before when only \$40 was raised for the same purpose. We are not surprised; we expected great things. W. P. H.

WHERE ARE YOU BUILDING?

Matt. 7:24

BY REV. T. L. BAILY.

O, have you heard that blessed voice,  
That sweetly bids you come,  
And build upon the solid rock,  
The rock that stands alone?  
The feeble and of little skill,  
Your hands may prove to be,  
"Our Father" helps each striving one,  
For these His mercy see.

This rock alone, This trust in God,  
Forever standeth sure;  
The only rock on which to build,  
That shall the storms endure.  
Say! have you found this sacred spot,  
Upon it do you stand?  
Or, are you resting where is still,  
The ever shifting sand?

The lurid flash foretells the storm,  
That gathers round us now,  
And here and there we young and old  
Before its summons bow.  
Who sends the shaft that cuts us down?  
Who bids the angel call?  
'Tis He who rules and reigns above,  
To whom we stand or fall.

Your Maker holds within His hand,  
The breath you call your own,  
He speaks the word, the arrow flies,  
'Twill meet you all alone.  
If on the rock, no need to fear,  
The swift descending rain,  
But if on sand, your house is built,  
Your work is all in vain.

Then flee to Jesus, He is near,  
His hand is on you laid,  
His gentle voice, so kindly says,  
'Tis I, be not afraid.  
Forsake the hopes, the trust of earth,  
Let heaven be your goal,  
Then angel songs will welcome you,  
And cheer your ransomed soul.

Our Pulpit.

THE NEED AND NATURE OF CONVERSION.

BY C. H. SPURGEON.

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."—Isaiah lv. 7.

I. First, let us meditate a while upon the necessity of conversion. If a man is to be saved, he must turn from his sins. "Right about face!" is the marching order for every sinner. There is no hope of forgiveness for him if he will continue with his face as it now is. He must turn from his sin if he would be saved.

This will be at once evident to you when I ask,—How would it be consistent with the holiness of God for him to put aside our past sin, and then to allow us to go on sinning as we did before? How could he be thought to be just and pure if he should remit the punishment for past transgressions, without seeing in us any determination to abstain from such sin in the future? Christ Jesus came into the world to save sinners, but he never came here to spare their sins. God would never have sent his Son to this earth to be the messenger of sin, yet Christ would be nothing better than the messenger of sin if he had come, and said to men, "You may continue in your sin, yet I will forgive you. You may live as you like, yet you shall find mercy with the Lord at the last." It must strike you, in a moment, that such a course as this would be inconsistent with the character of the Judge of all the earth, who must do right. There is no such teaching as that in the whole of the Scriptures; and he who dares to believe it, believes a lie. Nowhere, in the whole compass of revelation, is there a promise of forgiveness to the man who continues in his iniquity. There is a promise of pardon to the sinner who forsakes his wicked way, and turns from his evil thoughts; there are many promises of forgiveness to those who confess their sins in humble penitence, and who seek to live new lives under the power of the Holy Spirit. Possibly, someone would remind me that the greatest promise are given to those who believe in the Lord Jesus Christ. That is quite true; but the faith which believes in Jesus is

a living and active faith, which works in the soul a hatred of sin; and if a man says, "I believe in Christ," and yet continues to delight in sin, he is a liar, and the truth is not in him, for "faith, if it hath not works, is dead, being alone." That faith will save us which is proved to be a vital and real faith by bringing forth "fruits meet for repentance." It is no use wanting or trying to be saved without a change of heart, and a change of life. "Ye must be born again," is Christ's own word to all unregenerate sinners. Without holiness no man shall see the Lord. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." There has never been any revocation of these truths, and again I repeat that, in the whole compass of the Word of God, there is no promise of pardon to the man who continues in his iniquities.

Neither, dear friends, is there a single case in fact, nor one emblem in parable, that would lead any man to hope that he could keep his sins, and yet be saved. If you remind me of the woman in the city who was a sinner, I also remind you that her life had been completely changed, else our Saviour would not have permitted her to wash his feet with her tears, and wipe them with the hairs of her head. Saul of Tarsus was guilty of the great sin of persecuting the saints; but see what a changed man was Paul the apostle of the Gentiles. Zachæus, the rich taxgatherer, offered to make full restitution and recompense to any whom he might have wronged. So is it evermore where the grace of God works effectually. When the Lord Jesus Christ saves a sinner from the punishment of sin, he also saves him from the love of sin—he makes him holy as well as makes him happy and safe. The same lesson is taught in our Lord's parables. For instance, there was no rejoicing over the lost sheep while it was still wandering away from the fold; the joy began when that lost sheep was found, and was brought home to the shepherd's shoulder. A more striking example is that of the prodigal son. There was no joy over him while he was in the far country, and no kiss for him from his father while he was feeding the swine. He must come back, he must say, "Father, I have sinned," there must be the forsaking of his former evil ways, or else there could be no enjoyment of his father's forgiveness. We must ever say, as plainly as we can possibly say it,—If thou wilt keep thy sins, thou shalt go to hell; but if thou wouldst go to heaven, thou must part company with thy sins. He who would be married to Christ must first be divorced from sin. There is no possibility of walking in the way of the Lord and, at the same time, treading the pathway of evil. "No man can serve two masters." No one can, at the same time, be a servant of the Saviour and a servant of Satan.

Besides, dear friends, our common sense tells us that it would be highly dangerous to society if men were to be pardoned, and yet were not to be renewed in character and life. If Christ should meet with a man, and say to him, "I forgive thee because of the precious blood I shed for thee on Calvary; go and be a drunkard still, go and be unchaste, go and be a thief," this would be the way to undermine the very pillars of society, and, very soon, we should not be safe in our beds. If there were no laws, or if the laws had no system of punishment for the guilty, human society would cease to be endurable. He who ruleth all things righteously will never set up such a scheme as this. The Judge of all the earth must punish sin; he will by no means clear the guilty.

Moreover, it would be a serious injury to the man himself if he could be pardoned, and yet not be renewed. For God to forgive us without changing us, would be a frightful peril to ourselves. A man, finding himself so easily forgiven, and having no change of heart, would plunge into sin worse than ever; and, so far as my observation is concerned I have come to the conclusion that the

very worst form of character is produced in a man who, for some reason or other, thinks himself to be a favorite of heaven, and yet continues to indulge in sin. I recollect the thrill of horror, which passed through me, in my youthful days, when I heard a man, who was accustomed to be drunk, boast that he could say what none of his pot companions could say, namely, that he was one of the elect of God I felt, child as I was, that he was one of the devil's chosen followers, and I do not doubt that he really was. If a man once gets into his head such a perverted notion of the free grace of God as to imagine that it is compatible with the love of sin, and a life of sin, he is on the high road to being made into a most conceivable character; and if such a man as that could be delivered from all the consequences of his sin, from all such consequences as might be looked upon as arbitrarily fixed by the punishing hand of God, (I know that I am talking of an impossibility,) even then he must be miserable. Such a man must go on from bad to worse; and sin, whatever we may think of it, is misery. The worm that never dies is sin; the fire that is never quenched is sin; and hell is sin fully developed. "Sin, when it is finished, bringeth forth death," and that second death is hell. O sirs, if you could get rid of the disease, the pain, the headaches, the qualms of conscience which follow upon indulgence in sin, it would be a mischievous riddance for you, for the very pain that is caused by sin is part of God's way of calling to you to come back to him. As long as you are in this world, the consequences that follow after certain forms of sin are real, with all their bitterness,—and they are bitter,—but a healthful tonic that should make you give up sin, and turn to God.

If you go on sinning, you cannot be saved. Think, for a moment, what any other result would involve; if it were possible for a man to live in sin, and yet be forgiven, what would be the value of the work of the Holy Ghost? He has come in order that we may be born again, and have new hearts and right spirits; but if men could be forgiven without having new hearts and right spirits, of what service would the Holy Spirit be! This would be contrary, also, to the whole design of Christ in our salvation. The angel said to Joseph, before our Saviour's birth, "Thou shalt call his name Jesus; for he shall save his people from their sins;" but if they can be saved in their sins, where is the meaning of his name? When he hung upon the cross, and one of the soldiers with a spear pierced his side, "forthwith came there out blood and water;" but what is the use of the purifying water if we need not be purified, and can be pardoned without being cleansed? Paul wrote to Titus that Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works;" but how can that purpose be accomplished if men can be pardoned, and yet continue to live in sin?

Beside that, the very character of heaven prevents such a thing being done; we know that the unholy cannot enter there, nothing that defileth can pass the watchers at the pearly portals; therefore, be ye sure of this,—that you can never enter heaven, and you can never have forgiveness, if you continue to cling to your sins. You must forsake them, or mercy cannot be yours.

"I. Having spoken thus upon the necessity of conversion, I turn, for a little while, to the second part of our subject, the nature of this conversion. How is it described here?

First, it deals with the life: "Let the wicked forsake his way." Observe that it is "his way" that he is to forsake; that is, his natural way, the way in which he says he was brought up, the way that his natural affections, and propensities, and passions lead him. He must forsake this way, even though it is the way in which he has walked these thirty, forty, fifty, sixty, seventy, or even eighty years; he will have to get

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out of this way, however much he may delight in it. Possibly, he has now got to love sin so much that he says he could not give it up. There are some sins which men roll under their tongues as dainty morsels; but if you are to be saved, you will have to give them up. If you would have mercy of God, you must give them all up. You must give up your old sins, your sweet sins, your pet sins; the sins of the flesh, with all their pleasure, and the sins of the mind, with all their pride, must be given up; for notice that word "forsake."—Let the wicked forsake his way." It does not say, "Let him own that his way is bad." There are some who will say, "Oh, yes, I know that my way is very wrong;" and there they stop. Such an admission as that will not save you, my friend; you must forsake your way as well as own that it is wrong. To know that it is wrong, and yet to go on in it, will double your sin. This kind of confession will not help you in the least; on the contrary, it will only increase your guilt. You must forsake your wicked way if you are to be forgiven. "Oh, sir," you say, "I am very sorry for all the sin that I have committed!" I am glad that you are, and I hope that you will be still more so; but that sorrow alone will never save you. It is not saying, "I am sorry," nor yet your being sorry for your sin that will save you; that is right as far as it goes, but you must forsake the sin as well as be sorry for it. "I must forsake it; well, I resolve that I will do so." Yet that resolve by itself will not save you, for there are plenty of good resolutions that are good for nothing. You have actually to forsake your wicked way before you have complied with the requirements of our text. I know how the devil will try to deceive you, when you have made a good resolution. He will say, "Ah, you are a fine fellow; and that is a splendid resolution of yours!" Yet mere resolutions are not worth a penny a thousand; we must act, not simply resolve what we mean to do. We must not be like the man who owes a lot of money, and has not a penny to pay, yet who keeps on saying to his creditors, "I hope I shall be able to pay you tomorrow." Then, when that day comes, he finds he is very sorry, but he missed the friend he expected to see, so he must postpone the payment for a few days; yet, when the few days have passed, there is still nothing forthcoming. So it is with many who resolve to forsake sin; they are like those who promise, but never pay. This will not do; you must forsake your sin if it is to be forgiven. What sort of thoughts must the unrighteous man give up? He must give up a great many fine opinions of which he is very proud,—his opinion about God, for instance. It is possible that he has thought nothing of him; or if he has thought of him at all, he has dared even to judge his Creator, and to find fault with what God does. Ah, sir! you must give up all such thoughts of God, and you must come to reverence him, and to regard him as so great that you are less than nothing in comparison with him. You will also have to give up your opinion concerning God's law. You thought it was too severe, too stringent, and that you could improve it a great deal. You

will have to confess, with the apostle Paul, that the law is spiritual, and that you are "carnal, sold under sin." You will have to change your mind upon a great many subjects if you really wish to be saved. You will have to forsake your old thoughts concerning sin. You said, "Oh, it is a mere trifle,—a peccadillo! Poor helpless creatures as we are, God won't be angry with us for such a little thing as that." You will have to feel that sin is exceedingly sinful, a great and deadly evil, or you will never be likely to seek and to find peace with God. You will also have to change your mind about the Lord Jesus Christ. He is nothing to you now; but he will have to be everything to you if you are to be saved by him. You will have to change your mind about yourself; you fancy that you are a fine fellow now, but you will have to regard yourself as less than nothing before you come to your right position before God. If ever you are to find mercy at his hands, you will have to forsake your present thoughts on all these matters.

Do you ask, "What other thoughts shall we have to forsake?" I reply,—A whole set of thoughts in which many people indulge. To the ungodly man, it is often quite a treat to sit down, and think of what he calls the jolly days of his youth when he sowed his wild oats. He wishes that he had a handful or two of them left. Ah, sir! you will have to give up all thoughts of that sort; but you will have to think of those past days with bitter tears of sorrow over the sins that you then committed. The ungodly man often pictures to himself scenes of carnal delight; and if he cannot have a share in such scenes, he often wishes that he could. I would remind any of you, who have ever done so, that you may commit every sin forbidden in the Decalogue, without having actually committed any one of them, by simply revelling in them in your thoughts. Remember that solemn affirmation of the Lord Jesus Christ concerning the seventh commandment, "I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart;" and learn from it how our Lord meant his interpretation to apply to the whole law, so that we should understand that the very thought of sin is sin; and to suck it down as a sweet morsel to think upon, even though we never dared to perpetrate the act, is still a gross evil; and if we would be forgiven, we must forsake all these vile, flesh-delighting thoughts.

We must also forsake our thoughts in the sense of turning from all purposes of evil. That, indeed, is the main meaning of the Hebrew word used here: "Let the unrighteous man forsake his purposes." You say that you will do this or that, without any thought of whether God would have it so or not. Possibly it is your purpose, as you express it, "to have your fling." You have come up from the country, young man, you are pleased that you have got away from your mother's apron strings, and now you are going to have your own way. Forsake all such thoughts, I implore you; and, if any, whom I am now addressing,

have formed any purpose of sin—if you have resolved to indulge in this or that evil, whatever it may be, I charge you, if you desire to have eternal life, to hate all such purposes and thoughts of sin. The garment spotted by the flesh must be flung away from us, and the very thought of evil must be banished from our minds as far as it is possible for us to do so.

Nor is this all, for the text further says, "and let him return unto the Lord," so that this conversion deals with the sinner in his relation to God. He who would find mercy must return to God to obtain it. Do you ask how you are to do so? Well, first, you must begin to think about God. I really believe that some of you do not think half as much about God as you do about the Sultan of Turkey; and with some of you, almost anybody is a greater factor in your life than God is. With some of you, it would not make any difference if there were no God at all, except that you would be rather glad if that could be proved to be the case, for you would feel easier in your mind, and could, in such a case, go on in your sin without any of the compunction that you now feel. Yet, it is not a singular state of mind for a man, who knows that he is a creature made by God, but who really cares so little about him that, if he could be assured that there were no such being, he would be better pleased than he is now? Oh, what a wretched state your heart must be in if it feels like that! It will have to be greatly altered if you are ever to be saved.

So, first you must begin to think of God; and then, thinking of him, you must yield to him, give up your will to his will; and, doing that, you must pray to him, cry to him for mercy; and then you must trust him. Especially, you must accept his way of salvation by faith in Jesus Christ; and when you do that, then you will be sure to love him. When you get as far as that, you will be a new creature altogether. Then, God will delight in you; then, it will be misery to you to be out of his presence, and it will be the highest joy of your life to have constant communion with him.

III. Now I finish with the third part of our subject, that is, the gospel of this conversion. Not only does God bid men to turn to him, but he enables them to turn to him; so the gospel of this passage is, that God the Holy Ghost is freely given to sinners to turn them, first in their hearts, and then in their lives. What you cannot do of yourself, the Holy Spirit will enable you to do, or will do for you. There is no form of sin which you cannot conquer by the power of the Spirit of God, and that Spirit is freely given to all who sincerely seek his aid. He is here on earth still. On the day of Pentecost, he descended from heaven, and he has never gone back again. "But," says someone, "the Holy Spirit was given to the saints." Yes, I know he was; but he was also given to sinners like yourself, for Peter said to those who were awakened on the day of Pentecost, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

There is a further gospel message in the fact that Jesus Christ himself came into the world on purpose that this Divine Spirit might be given in connection with the exercise, by men, of faith in him. One of the simplest declarations of the gospels is, "He that believeth on the Son hath everlasting life," and one of the last sayings of our Lord Jesus Christ before he went back to heaven was, "He that believeth and is baptized shall be saved." To believe is to trust; and whoever trusts Christ Jesus, depends upon the merit of his death, relies upon the excellence of his atoning sacrifice, and prays the reality of his faith, by confessing it in the Scriptural way, such a man shall assuredly be saved; and in order to his being saved, he shall receive the gift of the Holy Ghost by whose almighty power he shall be enabled to

conquer the sin that still dwells within him. Once more,—and this part is the part of the gospel that is the best of all,—in order that you might be able to believe that God can have mercy on the guilty, and in order that you might be saved, God gave his Son, Jesus Christ, to offer a full and complete atonement for sin. I never weary of preaching that glorious truth to you, but I long that, when I have done so, you may close in with Christ, and that Christ may close in with you, that you may be eternally saved. According to the righteous law of God, sin must be punished. Conscience tells you that it is not possible that guilt should go without its due penalty. There fore it was that Jesus came, and bore the dread penalty that was due to sin. The lash of the law must fall on someone, so he bared his shoulders to its terrible blows. The sword of divine justice was unsheathed, and it must smite someone; so Jesus gave his heart to that sword's point, and quenched the flaming blade in the crimson fountain of his own blood. Now that this has been done, God can be just, and yet the Justifier of everyone who believes in Jesus; and the effect of that atoning sacrifice upon everyone who truly trusts to it is that he finds himself so changed that he hates the sin he formerly loved, he rushes out of the wicked way in which he once delighted, he abhors the thoughts that once charmed him, and he turns to the Savior whom once he despised.

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THE BEGINNING OF THE SEMESTER AT THE UNIVERSITY OF BERLIN.

The winter Semester is opened at last. It did not open all at once, nor at any given time. It was done on the installment plan and with about as much alacrity as a tired oyster would show in the same process. I have seen two Germans taste water since I have been over here, but I never saw one in a hurry. Their motto is, "Es giebt gar keine Eile," which being interpreted means, "There is absolutely no hurry." There is a tremendous crowd of students, more than can be accommodated. I have noticed in several of the classrooms that a number had to stand up all during the lectures. There are many Americans students and a fine lot of fellows they are, their physical appearance shows up to fine advantage contrasted with the dissipated degenerate look that usually characterises the German student.

When you go to a class you fasten your overcoat to the wall by means of a lock and chain. I failed to do this and my overcoat was stolen the first class I attended. I never expected to see it again, but notified the police as a mere matter of formality, they recovered the overcoat and caught the thief before the day was over, and then took three days to notify me of their success.

Everything is utterly different here from an American or English University. There is nobody to give you any suggestions or guidance in planning your

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course of work or any information in any way as to how to set about what you want to do. The interminable delays and endless red tape are very irritating to one accustomed to the business methods of American. If you want a book merely to look at in the reading room of the library, you buy a blank and fill it out with all the accumulated information you have on-hand, this you put in a box and call the next day after 12 o'clock and they will perhaps then tell you whether they have the book or not. In other words it takes nearly twenty-four hours to get at a book that you may only want to use for five minutes.

In the teaching the professors are not bound by any foolish restrictions of loyalty, logic or consistency to the past, to the church or to their colleagues. You can go and hear Pfeleiderer and Weiss on the Gospel of John, one will defend and the other will utterly deny its authenticity. You can hear Strack and Gunkel on Isaiah. They are almost diametrically opposed. The same is true in Philosophy and History and every other department. The aim of each professor is to be independent, that is to be different. There never was such a nation for intellectual fads as the Germans. The Athenians were simply not in it when it comes to craving some new thing. Sooner or later they all take a fall out of Christianity or Theology. There is such a delightful resiliency about Christianity that no matter how often and how completely it has been overthrown it is always there, fresh and smiling for the next theorist to kill in some new way. The German professors should be grateful for this.

I am taking as one of my courses an explanation of Isaiah by Gunkel who is a higher critic of the most destructive and radical type. He looks like a bleached evaporated apricot, which has lost its juices without shrinking any in size. His delivery is listless in manner. He never reveals in his lecture any of the sacred processes of the criticism, but delivers himself only of the assured and latest results. I have a consuming eagerness to see the alenbic and crucible that he uses to obtain from the crude ore of scripture the residuum of criticisms fine gold, but his laboratory is evidently too sacred for the novice and the profane.

His statements run something after this fashion. There is no doubt that Jehovah was a local Caananitish God. He was a tribal war God. We must distinguish between a religion that only allows the worship of one God and a true Monotheism that only admits the existence of one God while there was a tendency in the Jewish religion to Monotheism that tendency was not developed into the belief of Jehovah as the only and world God until the time of Isaiah and then only by the prophets not the people. There can be no doubt that, Isaiah did not believe in sacrifices, in atonement, etc. All of this now without citing a proof text. Other remarkable statements were made and verses of Scripture were cited but not quoted. I have heard him four times and he has simply assumed every position that he ought to prove. So far as I understand him he has only made one statement that I believe and that was made incidentally as an illustration. I will quote it literally. "Sie wissen natürlich dass tau fen, untertaufen heisst, das were Baptidizo hat keine andere Bedeutung."—"You know of course that baptise (German dip) means dip under, the word Baptidizo has no other meaning."

I am greatly pleased with some of the other professors especially Lassen in Logic and Harnack in History, but the greatest pleasure I have over here is to receive my religious papers from America.

B. H. CARROLL JR.,  
Gubener Str. 11.

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NO MAN knows to what heavenly splendors his eyes may be opened if he will only cultivate and cherish faith.—Dr. J. A. Noble.

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IN MEMORIAM.

ISAAC TAYLOR TICHENOR, D. D.

For the second time since its removal to Atlanta, the Home Mission Board of the Southern Baptist Convention laments the death of one of its Secretaries. Isaac Taylor Tichenor, for eighteen years Corresponding Secretary of the Board, and for nearly three years Secretary Emeritus, after many weeks of sickness passed to his reward December 2nd, 1902.

A great man has fallen on sleep. The Board, as the custodians of the Convention, preserves with gratitude to God the record of his monumental service and inspiring example.

Dr. Tichenor, while a descendant of Revolutionary stock, and naturally an American patriot, was pre-eminently a Southerner of Southerners. Few men in any sphere of activity, literary, professional, political, or educational, knew his native section so well. With his history, traditions, manners, customs, peculiar traits, and distinctive genius, he was intimately acquainted. Its flora and fauna, its soil and climatic conditions, its geography, its geology, its forests, its mines, its water power, its undeveloped resources, its splendid possibilities, many of which were unknown to the quest of commercial enterprise, and hidden even from scientific eyes, were grasped and appreciated by his keen intellectual penetration. He foresaw most of the wonderful industrial achievements of modern Southern endeavor, saluted them from afar, prayed for their coming, and proclaimed them the accessories of Christ's Kingdom. The South ever loomed before his roscate vision as the section of destiny in the great republic, and directly related to Anglo-Saxon well-being the world over.

Dr. Tichenor, during the years immediately following the civil war was the sturdy conservator of the Southern Baptist Convention. In no spirit of narrow sectionalism, but in absolute loyalty to what he regarded the most evangelical type of America's denominationalism, he contended heroically, and successfully, for the integrity of our great representative body.

With the diplomacy of a Statesman, the eloquence of an orator, the courage of a hero, and the devotion of a confessor, he kept in the column of harmony all the original Southern States. To Dr. Tichenor more than to any other man, perhaps, is due the solidarity of the denomination in faith and practice from Maryland to Texas, and from Missouri to Florida. Besides he is justly entitled to be called the "Father of Cuban Missions."

Dr. Tichenor was the Apostle of co-ordination and co-operation. To his su-

perb executive mind is due the well organized system of cooperating State Boards. Dr. Tichenor was without a superior on the platform of the Convention, or in the pulpit, in his presentation of the obligations, aims, methods and results of evangelization in our home land. His appeals directed alike to the minds, hearts, and consciences of Southern Baptists to give the Gospel to the lost were masterpieces of eloquence. Whether with voice or with pen he poured forth the thrilling visions which energized his great missionary soul, he mightily moved the sympathies and benefactions of our people. Indeed his personality awakened the imagination of his hearers, and gave inspiration to the large faith which has crystallized their plans and movements to make the South a great obligation and opportunity. Always a prophet, he was also a General to lead his brethren into lands and into the victories his abounding vision had seen afar.

His earthly end came gradually. Neither age, nor infirmities, nor disease had ought to dim his glorious optimism. To the very last the immense possibilities of the South, the opportunities of God's people here, and the power of the Gospel in his native land were the subjects of his thought and speech. And to those who heard him it was evident that only the consolation of God's will, and the larger vision which God gave him to see of Heaven and its glory, recompensed him to departure from such inspiring fields of Christian labor.

Resolved, 1. That in the translation to Heaven of Isaac Taylor Tichenor, the Southern Baptist Convention, with its constituency of millions, has sustained the loss of a trusted and tried leader, an able minister of our Lord Jesus Christ, and a most helpful example of dutiful character and conduct in the varied walks of life.

2. That the Home Mission Board, especially is deeply bereaved at the departure of its oldest officer, its most sagacious counselor, its most mature and ripened Christian life.

3. That this preamble and accompanying resolutions be assigned space in the records of the Board specially reserved for the purpose and reported to the Baptist brotherhood of the South, and a copy be presented to the surviving family of our departed brother, with assurance of our most fraternal sympathy, and our earnest prayers that they enjoy the comfort of God's Holy Spirit, and be surrounded by the everlasting arms.

W. H. LANDBUM,.....  
JOHN E. WHITE,  
WALKER DUNSON,  
Committee.

# Editorial

The Baptist Standard is very angry because the Arkansas Baptist praised a recent sermon of Dr. W. P. Harvey. Nothing is quoted from the sermon as objectionable, only that he said something about the ark and combinations, but the simple fact that the Arkansas Baptist praised the sermon proves to the excited mind of the editor that there must have been something radically wrong. The Standard sees in this another proof that the WESTERN RECORDER, in the teeth of everything we have said and done, or can say and do to the contrary, is really in sympathy with the "splitters," and is opposed to the regular organized work of the denomination.

There are special reasons at this time why the editor of the Standard should be in a frame of mind, and for that we make due allowance. Besides our readers in Texas know that in such matters the Standard is not to be taken too seriously. They will remember the editor accused the RECORDER of "making a dagger thrust" at mission work in Texas, because we said a kind word about the late Dr. R. C. Burleson. At the State Convention that soon followed in Dallas, Colonel Denison was especially chosen by this editor and those who were on the side of the organized work to make their speech, in reply to Dr. Hayden. In that speech, Col. Denison paid a most elaborate and eulogistic compliment to Dr. Burleson to which Dr. Cranfill listened, and yet he never dared to say publicly that in that speech Col. Denison had "made a dagger thrust" at mission work in Texas. More than that, since Col. Denison spoke not on his own responsibility, but as the representative of Dr. Cranfill and others, and Dr. C. made no protest, though he was present, he thus made himself—according to his charge against the RECORDER—a party to "a dagger thrust" at the mission work in Texas. Thus Dr. C. showed himself in real sympathy with the "splitters," and he not?

The Bible teaches us to love our enemies, to do good to them that hate us and to pray for them that despitefully use us and persecute us. It is an instructive though not an edifying spectacle, to see brethren drift so far away from this, that they will resent a kind word said by others about an enemy, and resent a kind thing an enemy may say about some outsider.

It is just the spirit of this Standard editorial and similar utterances that supply "the splitters" with their weapons and ammunition. Where the avowed friends of the boards manifest such a spirit, it is nuts to "the splitters." And the question arises, can a man who furnishes so much ammunition to "the splitters" really be in sympathy with the regular organized work? If the Standard persists in this course we will be driven to the conclusion that it is at heart in sympathy with "the splitters" and adopts the course best suited to aid them.

To raise any question concerning the attitude of the WESTERN RECORDER, toward the regular organized work of the denomination, is superlatively ridiculous. Bless your dear soul, Bro. Standard, the RECORDER stood by the boards, and the regular organized work for two generations before you were born.

One thing, however which we like about the Standard is its decided opinions and the frank way it states them. It's opinion of itself is quite clear-cut, and was recently stated in its columns as follows: "The Baptist Standard is the greatest Baptist paper on earth, and we wouldn't be afraid to say it anywhere." We must add courage to the other good qualities of the editor.

A RECENT number of the Musical Courier has a glowing account of the brilliant success of Miss Zudie Harris, whose wonderful talent as a pianist is attracting the attention of the musicians of Europe as probably no American has ever done. In Berlin, Paris, London, Dresden, Leipzig, Hannover and other leading cities her successes have been most

marked, and have elicited the highest praise in the highest quarters. She has become a composer also. Music with her is both a gift and a grace. Of her performances on the piano, the leading European papers say she has "an intimate knowledge of all styles and schools," displays, "rare taste and judgment," is "masculine in authority and feminine in grace and sentiment," "possesses a reliable and brilliant technique, absolute musicianship and a marked genius for interpretations of a romantic order," "all difficulties of execution were overcome with almost careless ease and grace;" and "left nothing to be desired." Those quoted phrases are taken from half a dozen leading European papers.

Of her compositions these same papers say: "Miss Harris knows well how to temper realism with poetry." She "compels the listener to understand and she does it solely by being natural and sympathetic." "These songs are gems in the crown of our best vocal literature." "She has no padding, no artificiality. It was a real, well deserved triumph that these songs achieved." "Her compositions embody original ideas, splendidly expressed." "The Romalka is a masterpiece of song, charming in grace and melody, a pearl of lyric tenderness." "It is rare to see in one artist so many valuable musical qualities added to such charm of personality." "Her compositions lead us to announce that now Chaminade is no longer without a rival among female composers."

Miss Zudie Harris is a daughter of Deacon Theodore Harris, of Chestnut-street Baptist church, of which Dr. J. M. Weaver is pastor, and she is also a member of that church. Her father's fame as a financier and manager of great financial institutions is now to be increased by his fame as the father of Miss Zudie Harris. We heartily congratulate them both. We are glad that ere many months this gifted musician will be in this country and will give her countrymen an opportunity of enjoying her talents and accomplishments.

An honored brother asks us to explain the meaning of the expression, "divers washings," in Hebrews 9:10. He says a Pedobaptist preacher in that region is telling that the Greek word for washing is the same as the word for baptism, and the reference is to the ceremonial cleansings of the old dispensation, which this preacher asserts were pourings and sprinklings. Therefore, hence, consequently, this preacher triumphantly concludes that the proper way to administer baptism is by pouring or sprinkling.

Even if there were anything in this claim which there is not, this would be too round-about a way to get at it. Such a method of argument cannot be allowed to contradict plain statements of Scripture. But let us look at the passage.

It is true that the Greek word translated "washings" is *baptismos*. But that could not be made to refer to any sprinklings or pourings unless it were first proved that the word *baptismos* means sprinkling or pouring. Till that is done, there is not a shadow of ground to rest an argument in favor of sprinkling or pouring. As well say that when the New Testament speaks of prayer it means singing, for they sang in the old dispensation.

Not a single passage has been cited or can be cited, either in sacred or profane literature, where the Greek word *baptizo* means either sprinkle or pour. For more than fourteen years a reward of \$1,000 has been standing for the production of a single passage in the Greek of either the classic or the New Testament period, where *baptizo* means either sprinkle or pour. Since therefore the word does not ever mean sprinkle or pour, using it cannot be construed into any reference to sprinkling or pouring. In Heb. 9:10, therefore, the reference is to divers immersions, which took place in the old dispensation. There were many such immersions, e.g. Leviticus 11:31 and 15:5, 6, 7, 8, 9, 10, 11, 13, 16, 21, 22, 27.

Since those addressed by the apostle had been immersed it was natural that he should refer to immersions. The attempt to make a word that means immerse, refer to sprinkling and pouring, is absurd on its face. When the New Testament speaks of Abraham, there is no reference to Solomon.

The Society of Friends in America (Quakers) held their "Five Year meeting" in Indianapolis this year and they issued a call to the various christian bodies in the United States to join in an effort to suppress the evils of the liquor traffic. They appointed a committee to call a general meeting of representatives of all denominations to assemble in Washington D. C., on the second Wednesday of March 1906 to consider the whole subject and to see if some practical basis of co-operation cannot be found. This gives ample time for reflection and for the various religious bodies to deliberate on the subject. The calling based on the idea that the reason better results have not been reached is that the methods used did not command the approval and co-operation of christians generally. It is believed that the evils complained of can be remedied if only the christians of the land will co-operate in the work. The call says: "We are deeply impressed with the conviction that an earnest effort should be made to ascertain in what way christians can exert united influence in this cause and by what means they may work together."

We certainly would be glad to see all christians unite in this work, and we hope to see the Washington meeting in 1906 largely attended by representatives of all the denominations, yet we should not wait till all are agreed before we go to work. Let every christian do his or her utmost in the great cause and the very effort, will bring co-operation and in the most effective way.

We think the denominations in Kentucky have adopted a good plan by having the Inter-denominational committee, who keep Dr. G. W. Young in the field. The results abundantly justify this method. We are glad the Baptists of Kentucky have taken hold of this work so heartily, and we hope they will rally to it yet more. At our General Association last June in London this work received a gracious impulse and about \$600, was raised for it on the spot, though the afternoon was oppressively hot and those present were comparatively few. At our district associations also the work has been pressed and has received hearty support.

We think other states might profitably follow our Kentucky plan and that such action would accomplish a great good as it is doing with us.

We will try to attend the Washington meeting and we hope it will be a great and an effective gathering. But without waiting to get everybody to agree with us let those who "mean business" go forward with all their power.

Prof. O. T. Mason, our great Baptist scientist in Washington, has written the editor of the RECORDER, giving him more useful and practical hints as to making observations on the West Indies' tour—January 14 to February 4. Prof. Mason thinks there is no better place to study the different races of men than, in the West Indies. Those islands are also interesting because of their history. They are the places where Europeans first established themselves in the Western world, and they have had a thrilling history. When these features are added to the wonders of the tropical flora fauna and products, as well as climate, sea, etc., to the active volcanoes with their devastation fresh, to the war vessels of the various nations now in these waters—when these things are added, those who go may well expect to have a trip of thrilling interest.

The Christian Register has been obliged to put its price to \$3 a year, after losing \$25,000 in the effort to extend its circulation by making it cheaper. It is a mistake to think that making a denominational paper cheaper will greatly increase its circulation. The people on whom a paper must depend, do not object to paying a fair price for a good article, and they do not want a poor article at any price. No merchant can make a living by selling goods, to those people who insist on buying the cheapest

article they can find. Merchants are supported by the class of people who want good articles and are willing to pay a fair price for them. A "cheap John" merchant never has much credit or much capital.

The Watchman of Boston, speaking of un denominational papers being cheaper, says: "But then papers will do nothing specifically for one denomination. For example, they will not maintain Baptist principles or advocate Baptist causes. Our missionary and educational interests will look to them in vain for support." The moment they attempt to do for Newton or for the Missionary Union what The Watchman has done over and over again, they lose their subscribers. Their strength is that they do not specifically support one denomination. And yet the commonest argument against the price of the Watchman—which we are happy to say is less and less frequently urged—is that some un denominational paper is cheaper. The truth is, that the price of The Watchman, \$2.50 a year, is fifty cents less than the price to which The Register has returned, as the condition of its existence. The proper price for a denominational paper to-day, with the rapidly increasing cost of all kinds of materials, is \$3.00."

Yet the WESTERN RECORDER, which has more matter than The Watchman or The Register is offered for \$2.00 a year. This means that the owners of the paper must content themselves with small returns from their investment.

The Seminary Magazine for December has articles from W. J. McClothlin, C. G. D. Roberts, T. T. Eaton, M. Pierre Jackson, G. B. Eager, H. J. Van Dyke, A. T. Robertson, J. S. Blackie and J. L. Rosser, beside the editorials in the various departments. We note especially the vigorous article by Editor John Roach Straton on Right-Time religion. It is a sharp arraignment of modern innovations in worship. For example, a Chicago church had a professional whistler to perform. The brass band, stereophones, etc., are soundly condemned. "Why cheapen and degrade a persistent and noble religion with such gimmickery and patent medicine pranks?" the editor asks indignantly.

"STRICTLY New Testament churches are very rare things among us," Journal and Messenger. Our esteemed contemporary no doubt refers to its own state of Ohio, where it has circulated 75 years. Baptist churches of any kind are not very plentiful in Ohio, and those which are there do not seem to flourish. Baptists in Ohio are less than one-fourth as numerous in proportion to population as they are in Kentucky, where the WESTERN RECORDER has circulated for 78 years.

In the appeal recently sent out by the "Evangelistic Committee of the Ohio Baptist Convention," we find these words: "Your committee find in consulting the last annual that 275 of the Baptist churches of Ohio reported not one baptism for the whole year, and that 162 more reported less than, five baptisms each. We have in the state 636 churches, owning 620 meeting houses, with 358 settled pastors, 71,000 members and 58,000 scholars in our Sunday Schools; and yet with all this equipment and force we hardly gained enough new members last year to replace our losses by death and dismissal."

The committee make this state of facts the basis of a strong appeal to the denomination in Ohio. Thus it appears that 43 per cent of the Baptist churches in Ohio report no baptisms at all, while only 31 per cent had an average of over 5 baptisms each.

We hope the appeal of the committee will be heeded and that our brethren in Ohio will wake up and press forward. Ohio needs more sure enough Baptists. We think it would do good to greatly increase the list of RECORDER subscribers in Ohio, and we respectfully commend this thought to the committee.

The Rev. Sam Eaton, lately connected with the Baptist Advance of Little Rock, has become connected with the Baptist Deaver of Huntington, W. Va., and will devote his time to the interests of that paper.

South Carolina has the smallest number of non-English speaking residents of any state, only 65. Georgia has only 200. Tennessee 700, Arkansas, Virginia, Mississippi and Alabama less than 1,000 each. Kentucky 1,900, Florida 5,800, Missouri 1,500, Rhode Island has 17,000 and Minnesota 73,000.

The 12th anniversary of the Religious Herald will be the 12th of January next. We congratulate our younger contemporaries, and wish it very happy returns. Certainly the Herald has done a great work in all these years. We hope its work will grow greater and more blessed for many years to come.

Mrs. R. G. Buckner, one of our leading women in Kentucky, writes: "I cannot be without the RECORDER. I have been reading it for nearly forty years, and it seems better that it ever was an Baptist, and want genuine Baptist doctrine such as I get in the RECORDER." We highly appreciate these words from our honored friend, whom we are glad to rank with our Old Guard.

Another of our Old Guard, Brother J. H. Craddock orders the RECORDER sent to his grandson who has recently been baptized. Brother C. says: "I thought the best thing to do for my grandson was to help build up a strong christian character. Next to the Bible, was to put the dear old RECORDER in his hands. May it long live to battle for the good cause, is the prayer of one who has lived for more than half a century, and it is true now than ever."

J. F. Kenney Esq. in renewing his subscription says: "I have been reading the RECORDER from when it was the Baptist Banner to the present time, and will continue until I leave for the world beyond." We hope his useful life may be long spared.

Mr. Robert Clifford in renewing his subscription says: "The RECORDER is the best religious paper in Washington, which it has been taking it for forty years, and it has been a great comfort to me. I get a great deal of Scriptural information from it. We get good sound Baptist doctrine from it." We appreciate these utterances from our Old Guard.

Pastor Cheek and better half from Russellville, called on his pleasure on their return from Washington, which they attended after the pastor's Sunday School Institute here. Pastor Ben Cox, of Little Rock, also gave us a pleasant call on his return from the greatest meeting, he said, the American Anti-Slavery League ever had in Ben. Burns and Dagan also complimented us with visits, and others, as well.

Our whole community were startled last week by the sudden death, by accidental shooting, of one of our best business men. He was found dead near his residence with an emptied shot gun lying just over a wire fence. The coroner's jury decided that his death was caused by the accidental discharge of the gun. His life was insured for \$300,000, and some of the companies are slow to pay. We have long known Mr. Whyarne, and have esteemed him highly. We tender our condolence to the bereaved.

We congratulate the Christian Index on the promptness of its reply, though the reply can hardly be considered an answer. In regard to whether it has a good opinion of its doctrine, it says: "The Index leaves its brethren to judge of its doctrine and is never concerned to boast of itself." This is all well we glory in our doctrine, for we regard it as God's truth. The only thing Paul gloried in was his doctrine calling it the glorious gospel.

The comet of which we spoke some weeks ago, named Perrine's comet, is awakening much interest among the astronomers of Europe. In England the atmosphere is too hazy for the comet to be seen. It is a feather in our cap that Prof. Perrine, an American, discovered this comet, when he saw it from the Lick Observatory, in California, he telegraphed the news to all other observatories, and the comet has been closely watched ever since. When first observed it was 100,000,000 miles away, and coming nearer, but not directly toward the earth. It came within 20,000,000 miles and could have been seen by the naked eye, but the light of the sun overwhelmed it. Its movements are peculiar and it has two tails, which is remarkable. It is the 99th comet on record.

Subscribe for the Recorder.

# Editorial Varieties

King Charles of Romania has a crown made of steel from Turkish cannon captured in the battle of Florna. We think brass is the best material for a crown for an earthly king.

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AMONG THE Churches

MEMORIAL

Walnut-street (Third and St. Catharine)—Pastor Eaton's topics were "The power of Christ's resurrection," and "What shall I do with Jesus?" One received by letter and one by baptism. Sunday-school Christmas celebration Thursday night.

Broadway—Pastor Jones preached on "The birth of love," and on "Joseph and his brothers." Five additions by letter.

Chestnut-street—Pastor Weaver discussed "A wonderful promise."

East—Bro. M. B. Adams, of Frankfort, preached.

McFerran Memorial—Pastor Hamilton's themes were "The first families of the church," and "The Holy Spirit and salvation." Sunday-school Christmas celebration on Wednesday at 7:15 p. m. One received for baptism and two by letter.

Twenty-second and Walnut—Pastor Deussen's topics were "Awake, church," and "Hope for the despondent." One received by letter and two baptized.

Clifton—Pastor Foster preached on "Behavior of Christians in the house of God." On Wednesday night the fourth anniversary of Pastor Foster was celebrated.

Franklin-street—Pastor Jenkins discussed "Glorify to God in the highest," and "Peace." One received by letter.

German—Pastor Jansen preached on "The hand of the Lord," and on "The entrance into the kingdom of God."

Highland—Pastor Dawes discussed "Good will."

Logan-st.—Pastor Tralle preached on "Love's great thought," and "A pretty girl in hell." One received by letter, one for baptism and one baptized.

Farland—Bro. Theodore Comp-ton's themes were "The importance of confessing Christ," "Influence" and on "Decision." Meeting closed with 14 received for baptism and one by letter. Seven were baptized at night.

Southgate-street—Pastor Clarke spoke on "Offering Christ gifts," and Bro. W. B. Glass on "They opened their treasure and presented unto him gifts."

Third-ave.—Pastor Allen spoke on "Pastor's confidence," and on "Good times."

Twenty-sixth and Market—Pastor Reed preached on "The first worshipers of Jesus," and on "Why will you die?" Two received by letter and one baptized.

Thirty-sixth and Grand—Pastor Ross preached.

Jeffersonville (Ind.)—Pastor McFarland preached.

Rupee Valley—Pastor Bennett preached on "The crucifixion of sin."

Van Buren-street—Brother Ray spoke on "The reward of the faithful," and "Healing the leper." One received by letter.

MEMORIAL NOTE.

The Monday evening Missionary Society was devoted to talks on the life of Judson by several of the brethren.

S. M. Mohler has accepted care of the church at Oakdale.

R. A. Smith, who was called home several days ago on account of the serious illness of his mother, is back again.

Pastor Ben Cox, of First church, Little Rock, Ark., recently took up-

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Prayer Book, with many other religious and never fails to give every form of sin a name. Free to all who send for it. A simple prayer book for the home and the church. Free to all who send for it. A simple prayer book for the home and the church. Free to all who send for it.

per with us, and gave us a short talk. R. E. Bell, of Texas, delivered an address at Clifton church, this city, last night, subject—"The Church and Mission."

J. A. Kirtley is spending the holidays at his home, Petersburg, Ky. He will be the second assistant pastor of Ninth-street church, Cincinnati, O., at the close of this session, when he completes the Th.M. degree.

Gen. Douglas was baptized by Pastor Hamilton of McFerran church last Wednesday night. He comes from the Collegiate Reformed church of New York.

Edrie Beach has been on the sick list for a few days, and has been recuperating at his home near Glenview, Ky.

Recently Dr. Eaton and President Mullins took supper with us and both favored us with speeches. Dr. E gave us the square speech he had been promising for some time.

W. B. Glass preached for Pastor Clarke at Southgate, Sunday night, and Bro. Martin for Pastor Epperly at South, Ind.

E. B. Atwood is spending the holidays at his home, Clinton, Ky.

J. T. Bowden is threatened with pneumonia fever near his home at Windsor Va.

Monday morning, at 10 o'clock, the fire department was called in fighting the flames in the old store-room on the third floor. The damage was slight, being principally to Dr. Dargan's household goods. The fire was only accounted for by rats or mice gnawing some matches to be ignited.

HENRY C. MCGILL.

THE STATE.

Pastor Charles Gregston writes under date of December 19: "On last Sunday morning we closed a three-weeks' meeting with Otter Pond Baptist church, in which the Lord wonderfully blessed his truth in the upbuilding of the church and saving of souls. Bro. E. L. Lewis of Lexington was with us during the first week of the meeting and did some splendid preaching, which was enjoyed by both pastor and people. After Bro. Lewis left us we had no other help until the last night of the meeting, when Bro. F. F. Hyde came down and preached a most excellent sermon. I never saw a meeting under such difficulties. The people were busy and the weather unfavorable. It rained us out about every other service for the first two weeks, yet there was a manifest interest on the part of the unconverted from the first services, and an earnestness on the part of the brethren and sisters which was inspiring to the pastor. The meeting resulted in 22 professions of faith, 31 candidates received for baptism, 1 restored, 1 backslider reclaimed and others received by letter, making in all 35 additions to the church. On last Sunday morning we closed the announced season for baptizing, 13 of the candidates came through the rite and sleet prepared to obey the Lord in baptism, and among that number was my own little boy (Cordie), for which we are indeed the last night. The other candidates will be baptized later, and we hope at an early date."

In a letter from Bro. W. W. Dye we learn that in a meeting recently held by Pastor Markbury, of Mount Pisgah church, he was assisted by Pastor A. A. Williamson. The weather was most unfavorable, but the meeting resulted in upbuilding the membership and in eight additions, seven of the number being by experience and baptism. He says: "Bro. Williamson was certainly the one to lead the last night. Mr. Pisgah has not had a better season in twenty years, in my judgment. His preaching was of a high order, and his singing was great."

Bro. J. N. Wallace writes: "Our pastor, W. L. Pierce, closed a good meeting at Trammel's Creek Baptist church, there were 14 additions by experience and the membership much revived. Bro. Pierce did some of the best preaching of his life, and came from the stand to the floor and did all that was his duty there in trying the church to her duty. My brother, Bro. Anderson Grimsly, left his school and came and did a part of the preaching and worked faithfully in the meeting."

OTHER STATES.

Bro. Fred D. Hale is assisting Pastor W. M. Barr in a meeting at Greenwood, Miss.

Pastor Geo. W. Balans writes from Alpine, Texas: "Please change my address from West to Alpine, Texas,

where I am now located and at work."

Pastor G. Carroll Barrman writes: "From present date please send my name to me at Hyde Park Austin, Texas. I am there as pastor of the Hyde Park church. I enjoy reading the Recorder. My God bless it and its noble editor."

Pastor James G. Hibley writes: "Please change my name from Esplanade, Ark. to Mountain Home, Ark. I go to Mountain Home to serve our church there as pastor. It is a fine field, with large possibilities."

In consequence of his re-election as Corresponding Secretary of the American Baptist Home Mission Society, Rev. H. L. Morsehouse, on December 11, 1922, tendered his resignation as Corresponding Secretary of the American Baptist Education Society, to take effect January 1, 1923. He has served in this capacity since 1898.

Pastor J. H. Anderson writes: "Please change my address from Watertown Tenn., to Trenton, Tenn., as I begin my work there the first Sunday in January."

Pastor E. F. Ferrell writes: "Please change my name from Aurora, Mo., to Independence, Mo. I am now at First Baptist church of Dexter, and have been work under very favorable circumstances. Have received three into the membership during the three weeks I have been on the field and my wife and daughter made to build a nice parsonage."

Pastor F. A. Rimer writes from Indianapolis, Ind.: "We had a good meeting at the River-avenue Baptist church, had Bro. J. M. Lloyd, of the First church, Salem, Ind., with us two weeks—125 conversions. We have had Bro. Favy for

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For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every winter and fall. It was the universal spring and fall "blood purifier," and "sure-all," and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the best of the best of sulphur in a palatable, concentrated form, and this remedy is far more effective than a tablespoonful of the crude sulphur of recent years. Research and experiment have proven that the best sulphur for medicinal use is that obtained from the Calcium Sulfide (Shibide) and sold in drug stores under the name of Stuart's Calcium Waters.

They are small chocolate coated tablets, and contain the active medicinal principle of sulphur in a highly concentrated, effective form. For people who are of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, the excretory organs, and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they doled us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary forms of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Waters is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles, for constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins, while experimenting with sulphur remedies, soon found that the Calcium Sulfide (Shibide) was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria. I have been surprised at the results obtained from Stuart's Calcium Waters. In patients suffering from both, and simple and even deep-seated constipation, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Waters is a powerful purgative, it is not soled by drugging, and for that reason is so highly valued by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles, and especially in all forms of blood poisoning." "Stuart's Calcium Waters is a far safer, more palatable and effective preparation.

If your School is not using the Convention Series, you should send for samples and compare with those you are now using.

OUR SPECIALS for this year are: The Book, which is enlarged and improved, making it a first-class religious paper for young people, and the Bible Class Quarterly, for adults, unique among Sunday-school publications. Send for samples.

Our B. Y. P. U. Quarterly is in constant demand for the B. Y. P. U.

BAPTIST SUNDAY SCHOOL BOARD

Nashville, Tennessee.

the last two weeks—78 received on Nov. 25 last Sunday—making a total of 108 received for the month's work. At least 95 are for baptism; only 13 of 14 below the age of 15; most of all of them new converts; many heads of families. This church has received 170 members for the year. The people have enjoyed both men."

Pastor S. G. Mullins writes from Bartow, Fla.: "On Sunday night, December 7, I closed a very successful meeting of two weeks' duration with my church here. I was ably assisted by Rev. Earl D. Sims, of Louisville, Ky. I found in Bro. Sims a true yoke fellow and an earnest Gospel preacher. He is a true Baptist, a safe man, and stands for all the Bible teachings, nothing more, nothing less. His preaching here there were 17 conversions to the church, with quite a number of other conversions, who will unite later. Before we began this meeting there had been 108 additions, making in all up to this date, 125 conversions here as pastor. 125 additional every department of our church work is in good condition, and the baptismal waters are being troubled quite often. To God be all the glory."

A meeting at Damascus church, N. C., resulted in 19 conversions.

The church at Deep Creek, N. C., had a great revival in which 100 converts were received for baptism and three restored.

Out of the ten converts baptized into the church at Theodosia, N. C., six were Lutherans and two were Methodists. This church was founded among the Germans, and they have had her from 1820. Founded in 1820 from her have gone out four churches.

FROM CHINA.

I wrote you last spring of a trip I took into the province of Ho-Nan and Ah-Hwei. I made another trip in company with Bro. W. D. King in September and secured a place in a city called Peh Chin, in the north side of Ah Hwei province. It is a large commercial city, located on the banks of the Yangtze River, about 600 miles from Shanghai. The city probably has as many inhabitants as Louisville, and it is the center of a densely populated region. There are also other cities of the same size, and there is no missionary residing permanently nearer than 80 miles to this city, except Catholics who seem, from all we can learn of them, very corrupt in their methods of mission work. Their native Christians oppress their heathen neighbors in most unjust ways in the name and influence of their foreign teachers. Sometimes this is done with the knowledge and consent of the foreign priests, and sometimes without it. A very sad thought about it all, too, is that many Protestant missionaries have also felt called upon to interfere in lawsuits for their native church members, and all this kind of thing is going on constantly and the missionary is sternly in the center of the heathen officials and people. But in spite of all these most serious difficulties, God's Spirit does here and there cause one to lay hold upon eternal life. Certainly, we are often made to feel that our hope and hope for any success are only in God. Jehovah.

I had hoped to move into this new field this year, but the houses are not yet ready for occupancy, and we must wait some upon it so that this cannot be done. Besides this, the Catholics, I hear, have since I learned my place, brought a very large place exactly adjoining it, which makes a serious difficulty. For we are not to have a right to the field, unless we have them in the minds of the people at large. We are trusting God to open up a way out of this very difficulty.

I found on this long journey the people quiet and busy. They were just harvesting abundant autumn crops.

Two missionaries were murdered in Ho-Nan province. Their deaths aroused some of suspicion among the natives. Probably not one doctrine of doctrine, but of the among the missionaries comes from direct Gospel preaching, but in connection with schools, hospitals, orphanages, law suits, etc. carried on by the missionary, but not many people seem to learn any lessons from it.

There have also been in the two provinces some Boxer troubles recently that seemed quite serious, but later reports say that it was mostly fright. Whenever the officials really try and try to maintain order, they do it without much trouble. However, where they are naturally unfriendly and wish to see the people interfere with foreigners, that too, is made easy. There is generally an article of her agreement of 1900 with foreign powers that has not already been disregarded or secretly broken by the Chinese Government, and foreign powers are virtually and tacitly saying, "No matter, we didn't mean it anyway." However, the British Minister, Sir Ernest Satow, is taking a firm stand for the punishment of the officials in whose disregard of the above mentioned disorders occurred. It is pretty certain that these officials made very little, if any effort to save the lives of these two men. But then again there is a question, in some minds at least, whether this pressure by Great Britain is not as much to gain more power in the great Yangtze valley as to really vindicate justice. After all, the so-called Christian nations often manifest a spirit of which our Meeter would be ashamed. There are many things that China needs, but chief of all, it always God in His love of the people and in the life of the nation. May God more and more reveal himself unto them. God bless all RECORDERS readers. Fraternally, G. P. BOETTCH.

MARRIED.

Mr. Walter Wilson and Miss Nora Alderson were married Friday Nov. 25th, at Greenwood, Texas, at the residence of Rev. T. Wilson, who also performed the ceremony. These bright young people come of good families, and have many friends in Brown county who wish them every success upon their matrimonial venture.

Mr. Charley McNeil and Miss Lida Wilson were married Sunday night at half past seven o'clock, at the residence of Rev. T. Wilson, Greenwood, Texas, Rev. Ben Wilson officiating.

The Rev. T. W. Young, D.D., of Ann Harbor, Mich., is in the city visiting Mrs. Young's relatives and enjoying the holidays. Mrs. Young is with him. His name is written here on the list of Kirtley Baptist preachers. He is doing a fine work at Ann Harbor.

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Free and prepaid to any reader of the Western Recorder a small bottle of Warner's Kidney and Bladder Pills. Only one dose a day perforce cures Indigestion, Constipation, Kidney, Bladder and Prostate, to stay cured. Write now to Warner Remedy Company, 101 to 107 Seneca St., Buffalo, N. Y. This Remedy for sale by all leading druggists.

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Write for rate from your home town, and free copies of hand-some pamphlets on Texas.

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# Little Ones.

A COMICAL SCENE.

I was married in India, writes Phil Robinson, the author and traveller. I engaged for our home a little house—sixteen miles or so from any other habitation of white man—that stood on the steep, white cliff of the Nebudda River, which here flows through a canyon of pure white marble. Close beside our house was a little hut, where a holy man lived in charge of an adjoining shrine, earning money for himself and for the shrine by polishing little pieces of marble as mementos for visitors. It was a wonderful place altogether, and while my wife went in to change her dress, the servants laid breakfast on the veranda overlooking the river. At the first clatter of the plates, there began to come down from the big tree that stood in the ravine behind it, from the house roof itself, from everywhere, a multitude of solemn monkeys. They came up singly and in couples and in families, and took their places without noise or fuss on the veranda and sat there, like an audience waiting for an entertainment to commence. And when everything was ready, the breakfast all laid, the monkeys all seated—I went to call my wife.

"Breakfast is ready and they are all waiting," I said. "Who are waiting?" she asked in dismay. "I thought we were going to be alone, and I was just coming out in my dressing gown."

"Never mind," I said, "the people about here are not very fashionably dressed themselves. They wear pretty much the same thing all the year round."

And so my wife went out. Imagine, then, her astonishment. In the middle of the veranda stood her breakfast table, and all the rest of the space, as well as the railings and the steps, was covered with monkeys, as grave as possible and as motionless and silent as if they were stuffed. Only their eyes kept blinking and their little round ears kept twitching. Laughing heartily, at which the monkeys only looked all the graver—my wife sat down.

"Will they eat anything?" asked she.

"Try them," I said. So she picked up a biscuit and threw it among the company. And the result! About three hundred monkeys jumped up in the air like one, and just for one instant there was a riot that defies description. The next instant every monkey was sitting in its place as solemn and serious as if it had never moved. Only their eyes winked and their ears twitched.

My wife threw them another biscuit and again the riot, and then another and another and another. But at length we had given all we had to give and got up to go. The monkeys at once rose, every monkey on the veranda, and advancing gravely to the steps, walked down them in a solemn procession, old and young together, and dispersed for the day's occupations.—Our Dumb Animals.

# A MIDNIGHT CALL.

In 1866 a ragged street-urchin strayed into a ragged school. The school was held in a disused donkey stable in London, and the teacher was a poor young medical student, with but few friends.

It was a raw winter night, and when the rest of the scholars had gone, Jim remained behind and looked longingly at the fire. He pleaded earnestly to be allowed to stay in the room in the stable in which they were. "I won't do no 'arm," he begged. But the idea seemed unpracticable to Doctor Barnardo, the teacher.

"What will your mother think?" he asked, "or your father! Or friends?" "I ain't got none." Was the comprehensive answer.

"Where do you live?" "Don't live nowhere."

The teacher, who was skeptical as to the truthfulness of a street-arab, questioned the boy sharply, but he insisted

on the truthfulness of the sad story. He had absolutely nowhere to go, and begged piteously to be allowed to sleep by the fascinating fire. The medical student finally concluded that possibly he spoke the truth, and that in the great city there might be others who were homeless and destitute. "Tell me," he said, "do you know of other boys in London like you, without home and friends?" "Oh, 'caps on 'em; more'n I could count!"

To tell the story in a word, that same midnight the boy led his new friend to the gruesome places where the "Don't Live-Nowhere's" sleep. The young man saw piteous sights such as he had never before seen. By the hand of this puny messenger, God hid pulled aside the curtain which had hitherto concealed the miseries of child-life in a great city from Christian observation.

What was the outcome of Jim's appeal? Doctor Barnardo, supremely affected, prayed that it might be given to him to provide shelter for these destitute children. A little later the answer to his prayer came. It was at a dinner, where he introduced the subject, and told the guests about little Jim.

"Do you mean to tell us," some of them asked, incredulously "that raw and cold as it is, there are children sleeping absolutely in the open air in London?"

"I do," said Barnardo.

"Can you show them to us?"

"I can," was the reply.

Cabs were called, and the guests in evening dress drove to the lowest slums near Billingsgate Market, where the young doctor had learned that outcasts slept; but not a boy was to be seen, and his heart fell.

"They'll come out if you'll offer them a copper," said a policeman, near by.

"A ha'penny apiece, boys, if you'll come out!" shouted one of the gentlemen. Then there was a rustling and a moving. Out of boxes and crates, from under tarpaulins, and out of holes, like poor abandoned puppies, as if by magic, many children appeared, clad in utter destitution and abandonment. A more sorrowful sight was never seen, and Lord Shaftesbury, for he was one of the party, said, with other philanthropists, that such misery must come to an end.

Since then, after years of struggle, disorganization and effort, Doctor Barnardo has rescued over twenty-eight thousand children from homelessness. There are now established eighty-five homes for destitute boys and girls and babies, distributed all over the United Kingdom. At present Doctor Barnardo's family numbers five thousand. It is the largest in the world. Homes and houses, brigades and agencies multiply so rapidly that it takes an expert to keep track of the growth of this marvellous philanthropy.

Little Jim was in his way a messenger like St. John, crying in as dreary a wilderness, "Prepare ye the way of the Lord!" God does not always send His messages to us by the ordinary avenues of spiritual communication. The Christ-like heart recognizes God's call for service, from what ever quarter it may come, and a little child may lead us.—The Baptist Commonwealth.

# STINGY JIM.

Jimmy was the stingiest boy ever known. He couldn't bear to give away a penny, nor a bite of an apple, nor a crumb of candy. He couldn't bear to lend his sled, or his hoop, or his skates. All his friends were very sorry he was so stingy, and talked to him about it; but he couldn't see any reason why he should give away what he wanted himself.

"If I didn't want it," he said, "p'raps I would give it away; but why should I give it away when I want it myself?"

"Because it is nice to be generous," said his mother, "and think about the happiness of other people. It makes you feel happier and better yourself. If you give your hoop to little ragged Johnny, who never had one in his life, you will feel a thousand times better watching his enjoyment of it than if you had kept it yourself."

# STEWART DRY GOODS CO.

## WOOLENS.

75c YARDS—50 pieces of High-grade Woollens, in desirable colors, will be sold at about one-half their actual value as a holiday leader. Your wants can certainly and easily be met at this price, in color and quality.

39c to 75c.—We show the celebrated Imported French Flannel and Mottle Woollens, that represent the most artistic printing yet brought to this market; 2 1/2 yards makes an inexpensive waist.

\$1.98 to \$7.00.—Our very latest line of Embroidered Waist Patterns pleases the most particular. We carry a full assortment of colors, in elegant combinations.

35c and 50c for a complete Waist length of Finest Cotton Mottle Cloth, in all colors, with mercerized cotton stripe.

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Mail Orders Receive Prompt Attention. Please Mention This Paper When Writing.

"Well," said Jimmy, "I'll try it."

The hoop was sent off. "How soon shall I feel better?" he asked by and by. "I don't feel as well as I did when I had the hoop. Are you sure I shall feel better?" "Certainly," answered his mother, "but if you should keep on giving something away you would feel better all the sooner."

Then he gave away his kite, and thought he did not feel so well as before. He gave away his sixpence that he meant to spend for taffy. Then he said:

"I don't like this giving away things, it doesn't agree with me. I don't feel any better. I like being stingy better."

Just then ragged Johnny ran up the street bowling the hoop, looking proud as a prince, and asking all the boys to take a turn. Jimmy began to smile as he watched him, and said:

"You might give Johnny my old overcoat, he's littler than I am, and he doesn't seem to have one. I think I'll guess—I know I'm beginning to feel so much better. I'm glad I gave Johnny my hoop. I'll give away something else." And Jimmy has been feeling better ever since.—Exchange.

# THE LEGEND OF TWO SACKS.

An ancient legend describes an old man travelling from place to place with a sack hanging behind his back and another in front of him. In the one behind him he tossed the kind deeds of his friends, which were soon quite hidden from view and forgotten. In the one hanging around his neck, under his chin, he threw all the sins which his acquaintances committed, and these he was in the habit of turning over and looking at as he walked along, day by day, which naturally hindered his course.

One day, to his surprise, he met a man coming along, also wearing two sacks. "What have you there?" asked the old man.

"Why, my good deeds," replied number two. "I keep all these before me, and take them out and air them frequently."

"What's in the other big sack?" asked the first traveller. "It seems weighty."

"Merely my little mistakes. I always keep them in the sack hanging over my back."

Presently the two travellers were joined by a third, who strange to say, also carried two sacks one under his chin and one on his back.

"Let us see the contents of your sacks," exclaimed the first two travellers.

"With all my heart," quoth the stranger. "For I have a goodly assortment, and I like to show them. This sack," said he, pointing to the one under his chin, "is full of good deeds of others."

"Your sacks look full. They must be very heavy," observed the old man.

"There you are mistaken," replied the stranger; "they are big, but not heavy. The weight is only such as sails are to a ship. Far from being a burden, it helps me onward."

"Well, your sack behind can be of little use to you," said number two, "for it appears to be empty, and I see that it has a great hole in the bottom of it." "I did that on purpose," said the stranger, "for all the evil I hear of people I put in there, and it falls through, and is lost. So you see, I have no weight to draw me backwards."—EX.

# HURRAH FOR OTHERS.

The back yard had taken on a high military aspect. There were soldiers with broomsticks, an officer with a wooden sword, a proud boy with a flag too large for him, and a "band" with a gayly painted drum, which he was beating furiously. Only little Robbie sat forlornly on the steps and looked on. A trench coat full of glass had disabled his foot, and he could not keep up with the army. "I can't do nothing," he said, disconsolately.

"Yes, you can," answered Captain Fred; "you can hurrah when the rest go by."

So the little fellow kept his post, watching through all the marching and counter-marching, often left quite alone while the troop tramped in another direction, but he never failed to swing his cap and raise his shrill cheer when they appeared.

Robbie was the real hero. It is not easy to hurrah for those who can go ahead where we must stop. To forget our own disappointment and cheer for those who are doing what we would like to and yet can not do; to rejoice in the success of those who have the place which we wanted to fill. It takes a great heart to stand aside and cheer when the rest go by.—The Lutheran World.

"Am you paid anything for swear ing?" Eli Perkins once asked a commercial traveler. "No, I do it for nothing."

"Well," said the lecturer, "you work cheap. You lay aside your character as a gentleman, inflict pain on your friends, break a commitment and lose your own soul and do nothing!" You do

certainly work cheap—very cheap!"

ALICE, who was five years old, was often asked to run errands for her mother. She went very willingly if she could pronounce the name of the article wanted, but she dreaded the laughter which greeted her attempts to pronounce certain words. "Vinegar" was one of the hardest for her. She never would go for it if she could help it; but one morning her mother found it absolutely necessary to send her out, and here your own soul and do nothing!" You do

"Smell the jug and give me a quart."—The Little Chronicle.

A GRANDMOTHERLESS child misses half the sweetness of childhood. As I enter my neighbor's house I envy not her jewels and enclaves, her plate and pictures; but when I see, sitting in pensive serenity, my neighbor's mother, then my heart owns a pang, and I feel that fate has dealt hardly with me. There is nothing that so lends light and sweetness to a home as an aged woman, loving and beloved. To such an one is robbed of half its terrors. The afterglow of life is but a reflection of the golden dawn of eternity.—Alice M. Wood, in The Club Woman.



BAPTISTICISM.

EDITOR WESTERN RECORDER:—

Some years ago I heard a Methodist preacher, with an odor of odiousness, characterize Baptist principles and practices as "Baptistism." I began to think of the definition, and after pondering over the subject for sometime, I concluded that what Baptists represent was not an *ism*. There may be Catholicism, Methodism, Presbyterianism, and other *isms*, but there is no such thing, in the mind of a Baptist, as Baptistism; and with profound respect to those who have invented the new word, there is no such thing as Baptistism.

Baptists, according to their view, represent a pure and primitive Christianity which must not be stigmatized as a comparative *ism*, distinguishing it from other *isms* as Paganism, Mahometanism and the like. Christianity in its scriptural form is God's truth, pure and simple; and it abhors the contemptuous, terminative, *ism*, which is usually definitive of some theory or doctrine in a bad or specious sense. Christianity is not an *ism*, and if Baptists represent Christianity, they are not an *ism*. They possess no peculiarities, principles, nor practices, in our view, antiscritptural or antiscritptural, and hence they need no definition by prefix or suffix. Their theology or creed statement, if scriptural, is not sectarian and there fore not ismatic; and when you tack *ism* on to their name, you draw a comparative distinction between them and other people from a sectarian standpoint.

People who practice sprinkling and pouring for baptism, who practice infant baptism, who hold to hierarchical and despotic forms of church government, who maintain baptismal regeneration, who recognize only a human Christ, or other doctrine and practices contrary to the spirit and genius of Christianity may justly be called, in our view, sectarian *isms* to the extent of their errors. Not so with Baptists, unless it can be demonstrated that we hold to unscriptural peculiarities. Some writers speak of the teachings of Paul as *Paulinism*, which is as much as to say that Paul is peculiar in doctrine as distinguished from the teachings of Christ. Baptists do not believe any such thing, and no accurate thinker among Baptists ever apply an *ism* to Paul. But you had as well apply such a definitive to the Baptists as to Paul. The word *ism* implies a peculiar theory, or set of tenets, which distinguish one people from another, but Baptists should not be so distinguished, since their differentiation from others is claimed to be based solely upon the word of God, which is never so distinguished from other systems of religion.

The word Baptist is enough. It began with John the Baptist not John the Baptist, nor John the Baptistism. The word speaks for itself. It means that we are scriptural baptizers—immersionists—and immersion is the symbol of a dead, buried and risen Redeemer and of sinners dead, buried and risen in Christ. It involves all the doctrines related to salvation through this dead, buried and risen Christ; and a Baptist is simply one who strictly adheres to this scriptural creed which is not a theoretical or peculiar *ism* which would imply a compromising comparison with other religions. To be sure Baptists are a "peculiar people," holding to distinguishing peculiarities, but not to *istic* peculiarities. Their peculiarity does not extend beyond the peculiarity of the scriptures, the sole rule of faith and practice among Christians, and which not only differs from all other systems but which dogmatically repudiates all other systems.

I do hope the word Baptistism, or Baptismism, will never be adopted by Baptists. Let others who are characterized by *ism* apply such a term to us if they like; but let us never acknowledge that we are only one among other sects, differing as a peculiar phase or shade of Christianity and distinguished only as a characteristic *ism* from a lot of similar *isms*. All this may appear narrow, but if my position is untrue then all the variant *isms* are right and I see no apology for a strict Baptist.—G. A. Lowrey, in Baptist and Recorder.

I have just finished an editorial attack on the RECORDER, in the Baptist Standard of Texas. You will, it is hoped, survive it. But should you be by the attack brought to dire extremities, a ready cure can be effected, by giving wide publicity to the fact that the attack came from the heart and soul of the Editor of the Baptist Standard.

I believe in the organized work of the churches; but I believe in the independence of the churches of Jesus Christ. The spirit which inspired the Standard's attack on the RECORDER, is the spirit which is doing our co-operative work greater injury than all the opposing factors combined. Why should the editor of the Texas Baptist Standard arraign the WESTERN RECORDER, for Dr. Harvey's preaching a sermon, not in Kentucky or Texas, in which sermon he denounced "trusts and combines;" and in such may, that Baptists responded amen! Do the views and practices of Editor Cranfill, with reference to organized mission work, so nearly approach the views and practices of the men who form "combines and trusts," that when the latter are denounced, he some how feels that the public knows that he has been condemned!

If we had no other intimation, the Standard's attack on the RECORDER, is sufficient to show that we are living in a time, when a stand must be made for Baptist principles. Yes and against those who would be heralded far and near as Baptists *par excellence*.

Dr. W. P. Harvey goes to Arkansas to attend a general association of Baptists, who believe in giving the gospel to earth's perishing millions; they invite him to preach a sermon on Missions. He accepts the invitation; and so preaches as to evoke "hearty amens" from "sturdy Baptists." But in his defense of "church independence," he "arraigned trusts and combines;" and *mirabile dictu*, in the estimation of the editor of the Texas Baptist Standard, the WESTERN RECORDER pursues a "Janus-faced policy." "Its hands are the hands of Esau, but its voice is the voice of Jacob." That is, plainly interpreted, the WESTERN RECORDER is guilty of down right hypocrisy; and more under the pressure of certain circumstances it will lie; that it thinks more of its popularity and good fortune, than it does of the principles, of righteousness and truth.

After reading the Texas Baptist Standard's attack on the RECORDER, one would not have to be an expert at guessing, to name a great cause of the continued strife in the lone star state.

In common with thousands out of the state of Kentucky, I highly prize the great service which the RECORDER has done and is doing in behalf of Baptist principles; and I confess to a feeling of indignation when I read the Standard's attack, its mean insinuations, its unfounded accusations.

If every week I wrote "Sunday Morning thoughts," I would try to let a little time elapse without impugning the motives of brethren.

In the same issue of the same paper, the same editor says: "It is not expected that the policy of editorial utterances will meet the approval of every reader, and I am as tolerant of the brother who differs with me as I am of the one who agrees with me." What does the editor mean by "tolerant" That question needs not a "Janus-faced" answer, to make it accord with righteousness; but it must have such answer to make it accord with the paragraph which immediately precedes it.

Is it not just possible that the WESTERN RECORDER has a few constant readers in Texas?

A. B. VAUGHAN.  
La Grange, Ga., Dec. 18.

DEAR RECORDER:— I report to you that in September, I was asked to help Ed. John Coober, pastor of Caseyville church, to help him in a meeting at that place. The pastor was in bad health and had to leave at the end of the first week. He requested that I continue the meeting, which I did for about one week longer with results: 17 conversions, and at the close of the

meeting I had the pleasure of leading nine happy converts down into the baptismal waters and baptizing them. I don't think it has ever been my lot to meet and labor with a more consecrated people, and the writer was most substantially remunerated by them at the close of the meeting. It is pleasant to labor with such people. God bless them.

I next held a meeting with my Pleasant View church, commencing on the third Sunday night, and on the next Thursday after, Brother John F. Winchel, from Tobinsport, Ind., came to my assistance, and he done the preaching for one week longer. Brother Winchel is a good, sound, gospel preacher, and endeared himself to our people. As a result, I baptized seven for the fellowship of said church.

From these Brother Winchel came to Shrewsbury and helped in a meeting at that place, he doing the preaching. Here the meeting continued about twelve days, bothered considerably with rain—some few times could not meet. The church was strengthened, and we had the most profound attention. We hope seed has been sown here that will bear fruit. As a result of the meeting I baptized the ex-Judge, William Shrewsbury of our county, and his daughter, a very promising young lady. They came to us from the Methodists. He had been a member with them for many years, and his daughter, I think about 6 years. Under the pledges given to secure the payment on our new church at Shrewsbury we proceeded to its dedication on the third Sabbath in November, the writer preached the sermon. I. M. WASHBURN.  
Shrewsbury, Ky., Dec. 15.

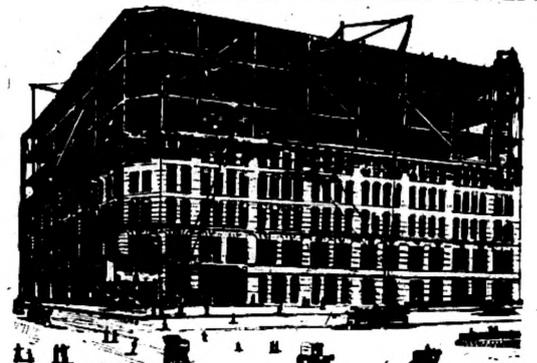
DEAR RECORDER:— About three months have gone since my work began with Homes Baptist church. Have a good field of work here and some noble spirit among the members of this church. There was some doubt as to whether the church was able to locate a pastor, but an honest effort accomplished it, what has been a question, is now a certainty.

The church had no pastor's home when you scribe came, but we now have a subscription of nearly \$1000 to be in hand by January 1, 1903, to make a first cash payment on home, a new house now occupied by pastor, will be bought for pastors home. A new "Ladies Aid" was organized second week in October, 1902. This society has raised about \$70 in cash, \$50 is to be used for parsonage. Your scribe has officiated in six marriages and conducted only two funerals, have received fifteen by letter, two approved for baptism, one baptized, have assisted in the dedication of one church, Missionville, La., Brother Hollis General Missenerly preaching the sermon. North Louisiana has a splendid Baptist influence with a number of Baptist churches, but there is much destitution in the southern portion. Edwards, Ransom, Barrett, and possibly some others as well as the writer are all from Old Kentucky. May God bless the old Recorder, which is ever loyal to Baptist principles, the Bible, the churches, and Jesus Christ. It grows better as it grows older.  
Fraternally,  
ASTRUS M. COOPER.

Homer, La.  
PRAYER IN TROUBLE.

We have been encouraged to bring all our troubles to the Lord in prayer. We are not sure that He will see fit to relieve us of the burdens that oppress us. Paul was afflicted, and besought the Lord three times for the removal of the pain. His prayer was answered, but not in the way he anticipated. The answer which came from above was, "My grace shall be sufficient for thee." The thorn was not removed. The pain was not hushed. For some good reason the Lord saw fit to permit His servant to suffer on. But He gave a satisfactory answer. He can deliver us in many ways.  
Our heavenly Father is well pleased to have His needy children cry unto Him even when they know not what is best for them. He is full of pity and tender compassion, and even when He sees fit

THE LARGEST AND MOST COMPLETE LABORATORY IN THE WORLD.



THE NEW FIRE-PROOF SWAMP-ROOT LABORATORY, NOW NEARING COMPLETION.

(sketches expressly for the Louisville, Western Recorder.)  
BINGHAMTON, N. Y. Dec. 23rd—Who ever goes to Binghamton, as I did, will find a much alive, brick city with beautiful, wide, asphalted streets and charming residential sections. Its business streets are decked with handsome business buildings and public institutions, but none of them can compare in magnitude and beauty with the new Swamp-Root Laboratory now nearing completion. This tall, towering building is the first object that confronts the eye upon alighting from the train at the railway station.

The building itself is remarkable, because, when finished it will be the finest, most scientifically built and best equipped medical laboratory in the world. It was the pleasure of the Western Recorder to send a representative to inspect this building, and from the standpoint of an architect, scientist and searcher after the beautiful, I can say, with warmth, that the trip from New York was well worth while.

Hundreds upon hundreds of the readers of the Western Recorder owe their restored health, and the restored health of their friends to Swamp-Root, the great kidney liver and bladder remedy, and I am sure they will be interested in my brief description and the photograph of the new Laboratory, where, beginning with the new year, Swamp-Root will be compounded.

The magnitude of the building is not all. It will stand for centuries. It has the finest of modern steel construction, with fire-proof masonry and cement arches, not a piece of wood is used in its structure. It is situated on the most central and commanding site in the city, and has a frontage of 231 feet on Lewis Street, 345 feet on Chenango Street and 407 feet on Lackawanna Avenue; its floor space amounts to the astonishing

to deny our request He does not forget our prayer nor disregard our pain. "He knoweth our frame; He remembered that we are dust." Jesus cried to His Father when a bitter cup was pressed to his lips. His quivering flesh shrank from the agony. We also may tell Him what we want, and if in His infinite wisdom He should not give us the thing we long for, He will answer our prayer. He supplied Paul with grace sufficient. This was even better than the thing asked for. It met the case in another and better way. Afterward the apostle understood the case more fully, and exclaimed, "Most gladly, then, will I rather glory in my infirmities; that the power of Christ may rest upon me."—Chris. Adv.

SHADOWS enough, dear hearts! Who of you have been without them? How pleasant, how needful, to turn toward the things that have kept up the sunlight and the joy. It will, after all, be easy to grow old gracefully, if the rich grass of the rose can be copied into the heart, a turning toward all most life-giving and helpful toward the help and the blessings that come down from the Father of Lights. Cling to his hand,

area of four and one-half acres, and is to be devoted exclusively to the Swamp-Root business.

The building is eight stories high, built of steel, granite, and light colored brick, and its architecture is of the most pleasing style.

As is the present Laboratory so will the new one be equipped with the very latest scientific apparatus for the compounding of Swamp-Root, the demand for which has so greatly increased that the mammoth new laboratory became an absolute necessity.

A convenient switch connecting with the main lines of all railroads entering the city runs direct to the doors of the shipping department.

After going through this new structure as well as the present Laboratory, the writer was surprised to see the immense scale on which Swamp-Root is prepared.

But when an hour later, I sat in the office of Dr. Kilmer & Co. and had the pleasure of seeing many hundreds of the thousands of unsolicited testimonial letters, from all parts of the world—letters written by grateful men and women cured by Swamp-Root, I thought these people did just as you and I would do. They sat down and wrote their thanks for what Swamp-Root had done for them and asked that their testimonials be published in order that all might know of this wonderful medical discovery.

Having seen a little mountain of these letters, each bearing the imprint of sincerity, no one would wonder that this business has increased as it has, and that the largest and finest laboratory in the world is needed and forthcoming.

It may be of interest to our readers to know that they can obtain free, by mail, a sample bottle of Swamp-Root, by addressing Dr. Kilmer & Co., Binghamton, N. Y.

and drink in as to-day's fair portion the beauty and graciousness of summer-time.—Sel.

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**THE FARM**  
 HERVEY TRAVIS FRANK  
 A Kansas City trader refused \$170 each for 850 mules which were ready for the Southern market.  
 A crop of Henry county tobacco sold in this city last week at an average of \$18.75, the highest of the season.  
 L. Joseph bought last week in Bourbon, Bath, Clark and Fayette, 800 export cattle at \$5 to \$5 25 to go this month.  
 Reports indicating that the contagious foot and mouth disease is extending in Massachusetts were received at the State Board of Agriculture.  
 It is said that Armour & Co. are buying the entire potato crop of the Northwest in order to form a corner on that product.  
 At the Chicago cattle sale last week T. C. Robinson, of Winchester, sold four head of Short-horn cattle—one for \$400, one for \$350, one for \$500 and one \$300.  
 Turkeys are selling at 10: a pound on foot, we understand. In Farming one man got \$40 for 30 turkeys, and another \$100 for 60 turkeys. They are aim s: as scarce as quail.—Oynthiana Democrat.  
 J. W. Redford and Jacob Hugel, of Mercer county, a lid to Simon Weil, of Chicago, 300 export cattle, averaging 1,300 pounds, at \$5.60 per hundred.  
 J. V. Oldham bought 13 fancy steers, averaging 1,200 pounds, from "Uncle Bill" Mire, of Hog Ridge, at 4jc.—Falmouth Fendletonian.  
 E. P. Rice, of Oase Valley, bought two mare mules a few days ago from Geo. Hardin for \$310.  
 In Adair county recently J. R. Rice sold to Bridgewater & Hayden, of Lebanon, two horse mules for \$250.  
 At Hunt, a few days ago, Ben Bramblett sold one work mule to John Duvall. The price paid was \$120.  
 In Barren county recently Mr. Dry purchased an extra pair of four-year-old mare mules, 16 hands high, from T. J. Hughes for \$275.  
 Cloyd & Tandy, of Glasgow, purchased of Smith & Nell last week a fine pair of mules for \$220 25. They also bought of E. A. Walker a pair of two-year-old mules for \$235.  
 The biggest cattle sale ever made in Boyle county was consummated last week when M. J. Farris sold 730 head of export cattle to B. F. Sanders, of Harrodsburg, for \$53,000. During the past two years Mr. Farris has sold over \$500,000 worth of cattle.  
 It is stated that the Continental Tobacco Company will manufacture 25,000,000 pounds of tobacco this year in this city, this is 7,000,000 pounds more than was made last year. Mr. E. K. Smith, the general manager, thinks the output for next year will amount to 30,000,000 pounds.  
 Only a fair crowd attended the C. Alexander sale last week. Mules sold at \$150 to \$250 per pair; horses, \$16 to \$100; cows, \$25 to \$50; calves, \$11 to \$17; corn, \$1.50 in the field; fodder, \$ to 15c a shock; timothy hay, \$7 50 to \$10 50; farm implements sold low.—Bourbon News.

**WINNER NOTES.**  
 We trust that your fowls are all housed for the winter work and doing well at egg producing. If not, do not delay looking after their comfort and care, and have them where they are most likely to do their best and pay for their keeping in fresh laid eggs.  
 Guard against the egg eating habit by placing the nest up out of sight of the hens, so they will not be tempted to eat the eggs. Keep temptation out of their way. "Out of sight, out of mind." Gather the eggs often—leave only the china egg in the nest.  
 Fill the boxes with shell, grit and broken charcoal. Paint the roosts with lice killer or kerosene, or use kerosene oil. Clean up thoroughly if not already done. See that you have proper ventilation; and put glass in the sash where it is missing; and begin to feed for winter eggs; make the hens dig in the straw for their grain food.  
 Don't forget to cut a lot of clover hay. Cut it short and small, and put plenty of it down for them to scratch for among the clover tops and leaves to eat. This is splendid for egg production, and is the very best of green food for winter after the grass is gone. This, with a limited quantity of cabbage, will make a good winter's supply of green food.  
 Dressed poultry of all kinds and fresh laid eggs are in good demand at high prices. Thus far the turkeys that have come to market this year are not the best. The greater part of those sent are neither large nor well conditioned. If those yet to come are fed to prime condition they will demand high prices.  
 At no time in years has the supply of fresh laid eggs been more limited than now, nor has the demand been so good. And with all the opportunities to do well at egg-farming, and the extended teaching along these lines, the increase of fresh-laid eggs in winter has not kept pace with the demand. Unfortunately the supply of early pullets is below the average; and the price of grain caused many to sell more both old and young stock to market than would otherwise have been sold.  
 It is quite as possible for you to have plenty of eggs in winter as it is for your neighbor or any one else to have them. We visited a friend a few days ago who has kept 183 hens. For ten months of the past year his egg record—for clove-comb Brown Leghorns, a few over a hundred—was 160 eggs per hen. If they do as well for November and December, it will make an average of 192 eggs for each hen. The other seventy odd of a larger breed, Orpingtons, have not done so well as the Brown Leghorns. The quarters where his fowls are kept are limited; but with care and cleanliness he will make over \$200 this year—with fewer than 300 hens.  
 There is no secret in the process. All that is required is the proper care of the stock; and whenever hens do not lay reasonably well it is generally the fault of the management. Some hens, but only a few of them, are naturally poor layers (we refer to well bred, properly selected hens); and there is no need of any one's having the poorer kinds when there are so many good ones to select from. The fresh laid eggs in winter represent the bulk of the profit in the keeping of fowls upon the farm; and those who do not get a reasonably good egg yield during winter fall behind the average of best results in keeping hens.  
 It has been our purpose for the past three months to tell our readers how best to prepare their fowls in winter to obtain the best results. As the tide turns toward the coming of spring we shall take up the methods best followed for an increased fertility in the eggs for hatching, how to have strong, healthy chicks, and the brooding of chicks, both naturally with hens and in brooders. Even now one should begin to plan for early chicks; and those who grow broilers should have a lot of them in sight at this time. Keep in mind the fact that it is the early pullets that pay the best for winter layers—Country Gentlemen.  
**FARMING AS A SERIOUS BUSINESS.**  
 Farming is a business, says a writer in *Country Life in America*. Every good and trustful book and magazine article, and every experiment station bulletin will help to good results; but if the man does not know the business of farming, he will most likely fail. Nowhere are there so many contending and unpredictable factors. Farming is not like keeping store or running a mill, where the business is comprised within four walls and the constituency is a definite and somewhat constant line of consumers. The farm is exposed to every wind that blows, to every frost that falls, to every vagary of sky and rain. These very uncertainties constitute much of the charm of country life to the sensitive mind, but at the same time they add to the difficulties of farming. Only by actual experience can one learn how to meet these difficulties and perhaps overcome them. That is, the man must learn farming—the difficulties of many kinds are so much a part of each particular soil and climate and market and location that no book can ever expound them or even forewarn. We know of a man who has been a farmer all his life, who is yet struggling with the problem of handling a particular piece of clay land lying shallowly on a bed of sloping rock. He will master the situation if he persists, but in the meantime the land makes no return. Many men live a lifetime before they determine just what is the best series of crops for their particular soil and exposure. If the reader asks our advice as to whether he should go into farming for a living we ask him two questions: Do you know the business of farming? Do you like it? Both answered in the affirmative, we say, unhesitatingly, go. If either or both are answered in the negative, we say, wait and learn.  
 Why not work up a trade for your surplus eggs? Any well-to-do family in any town will contract to purchase a few dozen eggs every week if they can depend upon their being fresh, and would be glad of the chance. You can get the highest retail price for all your eggs, by paying attention to this little matter. Having secured all the good paying customers you can accommodate try your best to use them right. Always wipe the eggs with a damp cloth, so they will be clean and inviting. Be prompt in your delivery and square in your deal, and you will soon build up a trade that will pay better than a milk route. Most families would use more eggs than they do if they could be sure of securing them fresh.

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**Items of Interest**

News the World over.

Mrs. Julia D. Grant, widow of Gen. Grant has died at her home, in Washington City, in the 70th year. She has been in invalid for a long while. She was born in St. Louis Mo., and was married to U. S. Grant in 1848. She was a faithful wife and a good mother, setting a needed example in those days of the virtues that adorn a home. She has often said that the happiest days of her life was when she lived in Galena. Mr. Grant had a salary of \$40. per month.

Without any declaration of war the allies proceeded to seize the navy of Venezuela, including two ships which were undergoing repair, took the whole of them out to sea and sank them. At this high-handed outrage a growl went up which made England fear. It lay in not the United States. Thereupon the British said that they had no hand in that destruction—Germany did it. Germany met this by promptly ruing the English warship which had taken part.

In retaliation for the destruction of their warship, the Venezuelans at Puerto Cabello, seized a British merchant steamer, Topaze. The captain of the Topaze appealed to the British cruiser Charlemagne, the commander at 3 o'clock gave the people 'till 5 to make satisfaction. They telegraphed to President Castro, and the American consul went on board the Charlydis; at the request of the merchants and asked a little more time than two hours, but he was met with a refusal. Castro's message, making all satisfaction asked for came at 4:45 but the British in spite of it fired upon the fortifications and destroyed them.

On June 1901, "Jake" a very large sturgeon was taken from the breeding tanks at Bay Side L. I. and carried to the Aquarium in New York City. He resented this change of quarters and has deliberately starved himself to death. He died last week. When brought to the Aquarium he weighed 250 pounds and was over seven feet long. Starvation had reduced his weight to 160 pounds and his length to about five feet.

There were no divorces in Somerville, Mass., nor in Charleston S. C. We are very proud of South Carolina's record in the divorce matter. New York City and others in that state had records to be proud of. The only ground for divorces in New York is the scriptural one, and remarriage is not allowed to the guilty party. If our Southern states would only adopt the New York law, it would be a grand advance in righteousness.

But the most humiliating thing, is the table in regard to divorces. Had we been asked what city occupied the bad pre-eminence in that thing, we should have answered promptly "Chicago." But McKeenport, Pa., stands first. The humiliating thing which distresses us is that the four cities which come next to it are all Southern ones in this order of leadness—Lafite Rock, Houston, Dallas, Birmingham." And the proportion to the population is appalling. We hope the legislature of Arkansas, Texas, and Alabama, will take promptly such action as will stop this thing. It is an evil and a bitter thing.

United States Minister Francis Loomis, who has arrived in Washington on his way east to his post at Lisbon, brought with him a present from the king of Portugal to the congressional library, consisting of "Buletins on observations made on the royal yacht." This is a most interesting and valuable, embodying the results of studies made by the king personally, in a long term of years, into the currents and tides of the ocean and the inhabitants thereof. The book is printed privately, and may not be had except as a personal gift. It is regarded as one of the most interesting and valuable of the scientific publications of recent years.

An Explosion of Oil Tanks wrecked the steamer Progresso at San Francisco. The disaster occurred while forty mechanics of the iron works and twenty employes of the ship were on board. Mechanics were busy changing the vessel from a coal-burning to an oil-burning vessel when suddenly one of the oil tanks blew up. Following the explosion the ship sagged in the centre, showing that she had broken in two. In the office of the iron works, twenty feet away, every window was shattered, and flying glass cut the faces and hands of many of the officials and clerks. The ship was built of steel. The fire was all below deck.

The U. S. government has published the statistics for all cities having over 50,000 population, and they make most interesting reading. Some of them are surprising. It seems that at Fall River Mass., there are more children born in proportion to the number of families, than in any other town, and that Massachusetts cities generally lead in this. Yet the impression is general, that fewer children in proportion are born in New England. We would like to know how many of these are children of the large foreign born population which Massachusetts has.

**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.

CLARKE.

Mrs. Geo. F. Clarke died Nov. 26, 1902. Four years ago she came among us in her gentle, unobtrusive manner, but soon her quiet influence pervaded every department of our church life, and to those who knew her best, her life was a constant benediction.

In the Missionary Society she was ever ready to perform any duty assigned, whether it be by the use of her grateful pen, or by her words in counsel. We speak also in behalf of the little children she so devotedly loved and faithfully taught, and doubt not the impress of her life and teaching is indelibly fixed upon their young lives so tenderly entrusted to her loving heart. To the poor she was kind and helpful. Many a sad and burdened heart was cheered by her presence and timely aid. Indeed, we feel that we do but echo the sentiment in each heart here to-day: pastor, superintendent, teachers and pupils, when we say this is a personal bereavement. We mingle our tears with those of the grief-stricken husband, sorrowing parents and the dear little babe, upon whom, we trust, the mantle of her mother's grace and loveliness may ever rest. We have lost a friend; lost a home; we have a representative in the Court of Heaven, who will gladly welcome us when we, also shall descend to be forever with the Lord, and those dear ones, "Long loved but not let awhile."

Mrs. Wm. LUNSFORD.  
Mrs. J. W. EVANCE.  
Mrs. B. PROCTOR.

CASE.

Having filled to completion the course to which God had assigned him, my friend and brother Elliphalet Case, of Hickman, Ky., passed to his reward on Dec. 2nd, 1902.

Brother Case was born Jan. 5, 1821 in Indiana, near Owensboro, Ky. He was left an orphan when but a few years of age, was taken to Owensboro and apprenticed to a tailor at the age of nine years. He had no school advantages, but was a man of splendid native ability, possessing many of the noble sterling qualities that characterized the early settlers of our country. He was not, however, what we would call an uneducated man, as he had been diligent and acquired a good practical education. He was the oldest citizen in Hickman, having located there sixty years ago, when it was Mills Point. By industry and economy he had acquired good property. He was appointed Post Master under Lincoln and secured in that capacity nearly twenty years. Brother Case reared no children of his own, having lost three in their infancy, but he and his former wife, "Aunt Sallie" reared in whole or in part, fourteen orphan children and gave nearly all of them homes.

During the years of my pastorate at Hickman he was my loyal supporter, sympathetic brother and faithful deacon. The Baptist cause at Hickman is indebted to deacon Case, more than to any other man living or dead, for her success. He has built, largely by himself, two or three houses of worship, and a very good school. He had nearly all of the pastor's salary.

As strange as it may seem, this great and good man was an infidel, a drunkard and very profane until he was more than forty years of age, but it is said that after his conversion he never drank and was never known to swear. It is interesting to observe what grace of God in a christian wife can do for a man. "He was a good man full of the Holy Spirit and faith". After the death of his former companion, "Aunt Sallie", he married a splendid woman who cared for him tenderly and made his last days pleasant. May God bless her in her sorrow and grant that her end may be as was his.

He has closed his earthly labor, but he is not dead, yes, and will not die, for he has put in motion moral forces to which we can set no bounds, and wrought his influence upon human destiny forever. "Blessed are the dead which die in the Lord, first henceforth; yes, saith the Spirit, that they may rest from their labors, and their works do follow them."

Lexington, Ky. Wm. D. NOWLIN.

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We shall never be in the "light of the world" except on condition of being the "salt of the earth." You have to do the humble, inconspicuous, silent work of checking corruption by a pure example before you can aspire to do the other work of rays of light into the darkness. It is in drawing men to Christ himself.—Alexander MacLaren.

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Items of Interest

Moves the World over.

Our Baptist camp in Philadelphia has received a great loss in the death of Benjamin F. Doolittle at the age of 67. He was the treasurer of the Publication Society, and active in denominational work. He was also a leader in temperance matters. Such men as he, are sorely needed in church and in the state. Miss Abby A. Johnson, daughter of the great Abnerism Jones met a sad death, in her home at Arlington, N. J. She was reading when a pet dog, threw over the lamp and her clothes caught on fire, and she died from the burns. She was born in 1828 in Burns, for many years she was prominent as a teacher.

On December 16, an earthquake entirely destroyed the station in Sedalia, Missouri. It was a town of 20,000 people. Shocks were felt in the surrounding country, and the railroad was destroyed for a considerable distance. More than 5,000 houses were destroyed, 155 persons were killed outright, and 517 were injured, among them a number of Russian soldiers.

Mrs. Menner McBride has shown herself another Lady Franklin. Her husband died in the army during the war, and for forty years she has sought for his grave. Her long search was rewarded a few days ago, when she found his grave in the cemetery at Arlington, Va.

The commission on the coal strike has been taking testimony, and the blood of every decent man in the country must have boiled as he read the reports of the actions of the individual miners. Besides the ugly facts against the operators, it has been proved that false statements of the wages earned by miners were put in evidence by the attorneys of the Pennsylvania coal commission. When confronted with the proof of the lying the general superintendent admitted that it was nothing unusual for them to make such false statements.

The report has gone the rounds of the papers that Mr. Carnegie had given his New York City mansion, which cost \$2,500,000 as a Christmas present to his little daughter. Mr. Carnegie has published a denial of the statement, but it does not seem to believe in costly presents to children, and that he loves his little daughter too well to burden her with great wealth.

The "Profranchise League" is sending circulars through Canada in which the signers pledge themselves not to use goods made in the United States. That they have a right to make such pledges goes without saying. The question is whether we have the right to complain. But the boycott is a poor weapon. Unless the women of Canada are made of sterner stuff than they are on this side of the line, the pledges will go down before the attractiveness of the "bargain counter."

It is amusing to read the comments of the papers upon the high tariff bill passed by the German Reichstag. The papers which advocate tariff reform say they have not as much to say against it as those which favor high tariff in this country. The German tariff will raise the price of all food in Germany and thus force the big co-operations to pay their workmen higher wages. For if it cannot do good work when it is half starved.

The more learned about the bombardment of the Venetian forts at Puerto Cabello, the more it appears. It now is known that the Italian fleet received the apology the British commander demanded and was signalling at the very time the ships opened fire. As it happened the only one killed by the bombardment was a German resident and two of his household.

J. A. Hobson of Oxford University, a writer of no mean fame has delivered an address in New York City on the industrial Outlook of England. He said not as much to say against it as those which favor high tariff in this country. The German tariff will raise the price of all food in Germany and thus force the big co-operations to pay their workmen higher wages. For if it cannot do good work when it is half starved.

The highest death rate was in Charleston, S. C., the lowest in St. Joseph, Mo. Strange to say St. Joseph stands lowest also in birth rate. The marriage rate was highest in Birmingham, Ala., and lowest in Scranton, Pa. Birmingham has the undesirable distinction of having the greatest number of arrests for crime. However Birmingham may plead, it is not that she has more law breakers, but that the law is better enforced and the police more vigilant so that fewer criminals escape arrest.

Florida and Greece have resumed diplomatic relations. In the year 1897 the Duran sent his fleet to the Aegean Sea. The summer of the Athenians,

makes one of the most thrilling pages of history. From that day to this the Athenian ambassador has been sent to Greece. Abraham Doolittle has now been appointed by the Shah, and Athens is to welcome him with great ceremony.

Through Pullman Tourist Car Service to California via the Missouri Pacific Railway and Iron Mountain Route.

Via the Missouri Pacific Railway.—From St. Louis and Kansas City to Colorado, Utah and the Pacific Coast, and from St. Louis to Tucson, New Mexico, Arizona, and Southern California. Trains leave St. Louis Tuesday at 9:00 a. m.; Kansas City, Tuesday at 8:30 p. m.; Wednesday at 4:30 p. m.; and Fridays at 4:30 p. m. Passengers for the Kansas City Tourist Car leave St. Louis at 8:00 a. m. the same day.

Via Iron Mountain Route.—Trains leave St. Louis every Wednesday at 4:30 p. m. Tourist Car Rates.—From St. Louis to San Francisco. Via either route, St. Louis to Los Angeles, \$12.00; Los Angeles to San Francisco, \$12.00; Kansas City to Los Angeles, \$12.00. Write agents for further information. H. C. Townsend, General Passenger and Ticket Agent, St. Louis.

M. T. G. Matthew, G. P. A., Louisville, Ky.

On December 16, at the bride's home in Lafayette, La., Rev. E. H. Robinson and Miss Bertha Jenkins were united in marriage by the writer. They are a promising couple, and we trust that God's blessings will rest upon this union. J. E. Brock.

DEAR OLD REMOVED.—I now send my subscription. Please never fail me while I live, for it is meat and drink for me. I am in my 78th year, and, oh, you don't know the pleasure I find in reading the Recorder. If I get one in the evening, I never sleep until I read over line. I will write to Bro. O'Hara, and if he is not taking the paper I will send it to him. I think he is such a connoisseur man. With best wishes I remain as ever,

Mrs. M. K. O'Hara, Mysticwood, Dec. 15.

THE HIDDEN SIN.

A majestic tree fell at its prime—fell on a calm evening, when there was scarcely a breeze of air stirring. It has witnessed a century of storms and now was broken off by a cyclone. The secret was disclosed at its falling. A boy's hatchet had been struck into it when it was a tender sapling. The wound had been grown over and hidden away under exuberant life, but it had never healed. There at the heart of the tree it festered, a spot of decay, ever eating a little farther and deeper into the trunk, until at last the tree was rotted through and fell of its own weight when it seemed to be at its best.

So do many lives when they seem to be at their strongest because some sin or fault of youth has left its wounding and its consequent weakness at the heart.—Dr. J. R. Miller.

WHEN once we give way to temper, temper will claim a right of way, and come in easier every time. He that will be in a pet for any little thing will soon be out at elbows about nothing at all. A thunder storm carries the milk, and so does a passion sour the heart and spoil the character.—Spurgeon.

A HARDSHELL COMMUNITY.

The writer has just returned from a nineteen-days' trip to Perry county, during which he held a meeting with Pastor Fetrey at Hazard. It was one of the most wonderful meetings in the history of his five years' work at this place. The Lord stirred the country round about for a distance of ten miles or more.

The writer also preached four days at Dwart, one of Bro. Fetrey's mission points, and I might say one of his strongest points. Sometimes one has seen think the missionaries should take the

specimens of doing or enduring or suffering—we might account for the failure and reckon it small dishonor to turn back in such a conflict. But a holy life is made up of small things. It is the little things of the hour and not the great things of the age, that fill up a life like that of Paul and John, like that of Ruth and Jeremiah or Mar-tyn. Little words, not eloquent speeches or sermons; little deeds not—miracles, nor battles, nor one great heroic act or martyrdom make up the true Christian life. The little constant un-beam, not the lightning, the waters of Shiloah, "that go softly" in their meek mission of refreshment, and the waters of torrent and wine and fire, are the true symbols of a holy life.

The avoidance of little evils, little sins, little inconstancies, little weaknesses, little follies, little indiscretions and imprudences, little indulgences of self and of the flesh, little acts of indolence or inaction or slovenliness or cowardice, little equivocations or abstractions from high integrity, little bits of covetousness and peevishness, little exhibitions of worldliness and gaudy, little indifference to the feelings or wishes of others, little outbreaks of temper or crossness or selfishness or vanity; the avoidance of such little things as these goes far to make up at least the negative beauty of a holy life. And then attention to the little duties of the day and hour, in public transactions or private deals or family arrangements; to little words and looks and tones; little self-denials and self-restraints and self-forgetfulness; little plans of quiet kindness and thoughtful consideration for others; to personality and method and true aim, in the ordering of each day—these are the active developments of a holy life, the rich and divine mosaic of which it is composed.

What makes you green hill so beautiful? Not the outstanding peak or stately elm, but the bright sword which clothes its slopes, composed of innumerable blades of slender grass. It is of small things that a great life is made up; and he who will acknowledge his life as great save that which is built up of great things, will find little in Bible characters to admire or copy.

I want it distinctly understood that this is not the case with all the mountain people. In traveling over fifteen mountain counties this year, we find tradition has a stronger hold on the people in this community than any we have visited. Notwithstanding their tradition, they are hospitable and kind to strangers, have plenty of good mountain land, stock and money, but they have leaders who wage a continuous warfare against our missionaries. Bro. Fetrey has borne with their misrepresentations and almost unbearable reproaches, and has succeeded in getting a home within one hundred dollars of completion, but can go no further for lack of funds. Our great need is our church building fund to help such distressing needs. O that our Baptist people would see their opportunities and create a fund sufficient to plant a church in every destination. Our Presbyterian and Methodist brethren see the point, and houses are at once erected, and their Bibles are supplied.

R. L. Baker, G. S. Missionary, Jackson, Ky.

THE CHRISTIAN LIFE.

Did a holy life consist of one or two noble deeds—some signal



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