

# WESTERN RECORDER

Faith, Hope and Love, these three

76th YEAR.

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Don't waste your life in doubts and fears. Spend yourself on the work before you, well assured that the right performance of this hour's duty will be the best preparation for the hours or ages that follow.—Benjamin Franklin.

A YOUNG Kentuckian, H. L. Vannoy, now seventy-three years old, was, in 1822, sent by the Presbyterians to Goshen, Ind., to establish a Presbyterian church. He had just finished his studies and had no parsonage. He succeeded in organizing a church, and for fifty years has been its pastor. This year the pastor and church celebrated their jubilee. Would there were more such parsonages and churches in this land.

In speaking of religion in the house, the bishop of Burnley said that the "most serious sign is the abdication of the father." It will be a great thing when fathers realize their responsibility to God, and the sin and cowardice of trying to shirk it.

Rev. E. H. ELLIS, of London, presided at a meeting of protest against the Educational bill. Before the meeting he received a note: "Take the chair at the meeting to-night and we will serve you the same as we served Kemit, for the day is not far off when the church will re-assert her rights and make it impossible for you and others to teach your Protestant lies."

PASTOR BAILLENS, of Paris, France, has been on a visit to London. In speaking of the Baptist church in Paris he said that their discipline was very strict, as this was necessary in the city. For things which might be permissible in other places were dangerous. We wish the city churches in the United States had the same idea in regard to discipline.

The Paris church is one body, but has three meeting places, all of them rented halls. Since January thirteen, have been baptized in Paris, and sixty-seven in the sixteen Baptist churches outside of Paris. The total membership in France is 1,220. The converts show great devotion to religion.

We commend this charming quotation to those who sometimes have something to say of Baptist bigotry. This is the way the *Ouvroir* Times talks because an Episcopalian asked a Baptist not to preach in his pulpit observe, but to address a meeting in his parish: "Rev. H. D. Lampen has been exhibiting his distrust of his brother clergy and his confidence in the Anabaptist anti-clergy by inviting the President of the Baptist Union, Rev. J. R. Wood, to address a large gathering of the communicants in St. John's parish."

## The Secret of a Happy Life.

BY REV. A. C. DIXON.

"Blessed" means happiness—without the hap, a state of joy does not depend upon chance. It is the key, and the key note to the whole sermon, the key that unlocks every sentence, the key-note with which every truth harmonizes. It is like the thread in the rock candy around which the crystals of truth cling.

First of all the "Blessed" life is in the present tense. Pope wrote a good many truths, but when he said: "Man never is but always to be blest," he did not tell a tenth of the truth. "Blessed ARE the meek." "Blessed ARE the merciful." "Blessed ARE ye when men shall persecute you." We do not have to wait to go to heaven before heaven comes to us.

Again: The "blessed" life is a savory life. A man, to be really happy, must have a savory Christian character. "Ye are the salt of the earth, but if the salt have lost its savor, it is good for nothing." Did you ever see people just good for nothing? They do not seem to be good for prayer meeting, or church, or revival or anything else, all because they have lost their savoriness. Their religion does not taste good. Salt makes things taste good. Your porridge did not taste good this morning because it lacked salt. It was simply insipid, un savory. Christian man, does your religion taste good? Has there

been any day, and greatly enjoyed it. There were all sorts of fish, big and little, ugly and pretty. And there were a thousand people studying fish. About fifty of them had their little books drawing pictures of fish, and marking their habitat. But there was no one catching fish.

I went to a convention some time ago and it reminded me of my visit to the aquarium. There were scores of men there who had been studying fish. They could tell all about the gold fish on Fifth avenue, and the mud suckers and eels on the Bowery. But not one of them, so far as I could see, had been fishing. Not a minnow had been caught. Jesus did not say, Go and study men, or write about men, but "become fishers of men."

## What Shall the End Be?

Among the many things to which this saying is applicable is the Christian life. The end of life is not always desirable, but nothing is more glorious than the end of the life of a good man. A good beginning is important. The runner who fails to get a good start in the race labors under a disadvantage throughout the entire course. The builder who fails to put in a good foundation prepares the way for ruin in the building. But to stop with the beginning, or to go on heedlessly after a good beginning has been made, as though everything were already done, is to fail.

The Christian is sometimes tempted to depend too much on a good beginning. He was once thoroughly converted. Heavenly raptures filled his soul when he first realized that his sins were forgiven. Satan never tempts him to doubt his conversion. That is one era in his life to which he always looks back with intense satisfaction. But one may place such emphasis on this event as to hinder his progress. Some Christians have never made any progress. They have lived forty years since the time of their conversion, but have had no fresh or recent experiences of the mercy of God. They have only one story, the story of their conversion. That

story is made to do duty on every occasion when their testimony is required. They are still trying to live on that one great blessing. They have added no strength, no fruit, no wealth to their store.

"What shall the end be?" The apostle was not greatly concerned about the difficulties and hardships of the way, nor did he waste time by yielding to discouragement on account of the mistakes and blunders of the way, but his solicitude about the end of the way was very great when he said, "Neither count I my life dear unto me, that I might finish my course with joy." Everyone may finish his course with joy. In a race all run, but one receiveth the prize. But in the Christian life everyone may win. The man who has wasted most of his life may be set forward by divine grace, so that he may have another chance. The second chance may not be quite so good as the first, but the grace of God is "exceeding abundant."

To finish one's course with joy is a great triumph, but few there be that enjoy it. Men are struggling hard to make what they call a success of life. One is laying up a vast fortune. Another is struggling to the first place in the political affairs of his country. Another is reaching out after the prize of the best scholarship. But what shall the end be? Many a man of splendid genius and highest culture has finished his course with shame. Many a man of colossal wealth has heard the voice of the Lord saying, "Thou fool, this night thy soul shall be required of thee." It will afford great satisfaction to anyone standing on the utmost verge of time to look back on a well-spent life, but all his good works will not furnish him a good hope of everlasting life. When Bishop Butler, the gifted author of the "Analogy of Religion," came to die, his great work did not afford him one particle of comfort in view of the future. He, like others, could find no better support in that hour than the promise, "Him that cometh unto Me I will in nowise cast out."

"What shall the end be?"  
"O that each from his Lord  
May receive the glad word,  
'Well end faithfully done;  
Enter into My joy, and sit down on  
My throne."  
—N. Y. Advocate.

I should like to know a man who just minded his duty and troubled himself about nothing; who did his own work and did not interfere with God's. How nobly he would work—working not for reward, but because it was the will of God! How happily he would receive his food and clothing, receiving them as the gifts of God! What peace would be his! What a sober gaiety! How hearty and infectious his laughter! What a friend he would be! How sweet his sympathy! And his mind would be so clear he would understand everything. His eye being single, his whole body would be full of light. No fear of his ever doing a mean thing. He would lie in a ditch rather. It is the fear of what that makes men do mean things.—George Macdonald.

God has not given us vast learning to solve all the problems, or unerring wisdom to direct all the wanderings of our brothers' lives; but He has given to every one of us the power to be spiritual, and by our spirituality to lift and enlarge and enlighten the lives we touch.—Phillips Brooks.

Some Evidences of Being a Christian.

REV. T. M. CAMPBELL.

It is well for us from time to time to look into our hearts and lives to see whether we can find satisfactory evidence that we are genuine Christians. I do not mean a frequent, morbid introspection that causes us to judge of our spiritual condition by our feelings, for this is often misleading and injurious, but a prayerful, Scriptural consideration of our relationship to God. This will be helpful and comforting to the soul though troubled Christian and may become an eye-opener to the mere pretender.

Repentance and belief in the Lord Jesus Christ is essential. "And this is his commandment, That we should believe on the name of his son Jesus Christ, and love one another as he gave us commandment."

Believing about Christ is not sufficient, it is not a mere belief in a proposition, in the historical facts concerning the life and death of Christ, but believing in His adorable person, a committal of the soul to His keeping. Any one stopping short of this has no right to think he is a Christian. It matters not what one's moral character may be, his claim of being a child of God is unscriptural if he is not personally trusting in Christ as his Saviour.

Any claim not founded upon the plain teachings of the Bible is worthless as far as discipleship is concerned. "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him."

The hope based upon any other foundation is delusive. Have you faith in Christ, I care not how weak it may be, if it is genuine you are a child of God. Let this truth comfort you, timid, anxious ones; pray and hope that the day is not far distant when your faith will be strong and blessed assurance will be yours, but rejoice even now that your weak faith admits you into the family circle of your heavenly Father.

Love one to another. "By this shall all men know that ye are my disciples, if ye have love one to another."

This commandment came first from the loving heart of Jesus under the most touching circumstances. Not long before His crucifixion in a farewell talk to His disciples he told them that their love one for another should be to all men their badge of discipleship; this marked peculiarity should distinguish them from the rest of men.

This commandment therefore substantially given under the old dispensation had been so often violated and regarded with such indifference that Christ renewed it, said its strict obedience should be the distinguishing characteristic of His disciples.

No one can truly love God who does not love his fellowman, nor can one love men as he ought if he fails to love God. One of the best ways for Christians to commend Christianity to others is to love one another. Brotherly affection one for another is conducive to the conversion of sinners and the edification of saints.

"We know that we have passed from death unto life, because we love the brethren."

John mentions this love for the brethren as an evidence of discipleship. Do you love the brethren? Are you willing to help them in their struggles? Are you sympathetic, weeping with them that weep and rejoicing with them that rejoice?

Doubtless John had reference to brethren in Christ, but in a sense we are all brethren, descendants of one common father and mother. Do we love the whole human family? Are we doing what we can to lead men to Christ? Does it give us real joy to hear of the conversion of sinners and the building up of saints? If so, what hinders us from the assurance of discipleship?

If we do not love the brethren we cast a reproach upon the cause we have espoused, and have no Scriptural right to think that we are Christians. Furthermore, if we fail to manifest this love we give outsiders a right to suspect our sincerity. The gist of Christ's teachings is supreme love to God, and love for our fellowmen. True Christianity is a living expression of this day by day.

One must honestly, persistently strive to keep the commandments.

"He that hath my commandments and keepeth them he it is that loveth me."

"Ye are my friends, if ye do whatsoever I command you."

Let no one deceive himself in thinking that he is a child of God, if he is not honestly trying to keep the commandments. He who deliberately, willfully and persistently violates the law of God without being in the least disturbed thereby surely has reason to think he is not a Christian. Gentle reader, if we personally apply these truths and

others which might be mentioned, can we stand the test?

May the Holy Spirit search our hearts and reveal unto us our real condition. God forbid that any should be deceived, Rockville, Md.

Hindrances to Revivals.

BY THE LATE REV. JOSEPH COOK, LL. D.

1. The fundamental hindrance is loss of faith in the necessity for the new-birth.

George Whitefield once spoke to fifteen thousand people on yonder hill-slopes on the new birth. He lies at rest now at the edge of the sea, at Newburyport. His great coadjutor in the revival of 1740-42, Jonathan Edwards, is asleep under the shadow of Princeton University, in the New Jersey plain. President Finney, who taught also the severe and the tender truths of Scripture side by side and without apology, emphasized the doctrine of the new-birth, and he now lies at rest under the shadow of Oberlin College, which he founded and made one of our leaders out of the alliance with slavery. Mr. Moody is at rest at Round Top until the heavens be no more—or, rather, all that was mortal of him is there; and he and these brethren of his are, we hope, rejoicing in the presence of that throne from before which, by and by, heaven and earth as we see them in our present low estate shall flee away and there shall be found no place for them.

A great German theologian, August Tholuck—than whom I think I never met beyond the Rhine a more incisive and sensitive teacher of spiritual truth—said to me once with great emphasis as he walked up and down the brick pavement of his long vine-covered arbor at Halle:

"George Whitefield and Jonathan Edwards and their successors drew the distinction between the converted and the unconverted in the minds of American evangelical churches so deeply that it is a justifiable hope that it will never be erased. They secured such reforms in the early churches of New England that only the regenerate were admitted to the Lord's Supper; only the converted constituted the church-membership. That distinction and custom are worth more to your American civilization than all your political constitutions, State and national. Now, here in Europe, the converted and the unconverted are mixed pell-mell together in our state churches. Some of us depend even to this hour on baptismal regeneration. There are peasants among us—not many learned professors, I hope—who think that moral worth can be inherited from baptized parents."

And that doctrine is yet taught far and wide in the Catholic Church, with some qualifications, to be sure, when it is presented by enlightened men. Dr. William Butler, a veteran hero among missionaries, was a member of a state-church in his youth and lived strictly according to its rubric. He tells us, in a very suggestive passage written to describe his conversion, that he honestly believed he could inherit through baptized ancestors sufficient renewal of soul to make him sure of heaven. It was only in his early manhood that he came into possession of the searching Methodist doctrine and Congregationalist doctrine and Baptist doctrine and Presbyterian doctrine of the new-birth. In spite of sound instruction contained in parts of the prayer-book on this subject, he believed that he never should have reached spiritual regeneration, if he had not been taught something against baptismal regeneration and against inadequate emphasis of the necessity of learning to love what God loves and hate what God hates.

The necessity of the new-birth to the soul's salvation was a novel doctrine as taught by Jonathan Edwards and George Whitefield in New England in 1740-42. Under the border wars which had occupied the colonies for fifty years previously to that date, the churches had many of them become torpid and inefficient. State and church were united in Massachusetts. Only church-members could vote. This condition of affairs secularized the churches. It was seriously taught that unregenerate persons might become church-members. By that most mischievous arrangement called the Half-way Covenant, persons giving not the slightest evidence of conversion were allowed to come to the Lord's Supper. Edwards preaching at Northampton and sermons by Whitefield throughout New England were the chief agencies in correcting these terrible evils.

It seems incredible to us now that the doctrine of the necessity of the new-birth, only one hundred and sixty years ago, was resisted by many colleges and churches as an innovation. Our religious life had been so deteriorated in quality by the political and social influences which led to the Half-way Covenant that many otherwise enlightened religious teachers when Edwards appeared taught the new Arminian scheme of man's sal-

vation by his own virtues. The third chapter of St. John's Gospel was first made a living force in the evangelical churches of America by the great religious awakening under Edwards and Whitefield.

I am no preacher, I have no parish, yet I have labored in sympathy with several evangelists. I have no connection with ecclesiastical organizations, and therefore anything I say must be considered as drawn from an unprejudiced and unbiassed view of all across the land. I have no individual in mind, I must not be understood as dropping into personalism even if I say some rather caustic things. I shall leave the Mississippi valley in mind and watering-places in Europe, not always Boston! And I say it is my deliberate judgment that the most loss of faith in the doctrine of the new birth—practiced so emphatically by all these men and in all the great revivals—is a main hindrance to revivals at the present time.

11. All that hinders the helps to revivals restores the hindrances. We may divide the hindrances into those felt by preachers and by church members and by the unchurched masses.

1. In the first place, it is a hindrance to revivals that most of our ministers are overworked.

I have very great sympathy with a man who is in charge of a thousand or more souls, let us say, and must run here to a marriage and there to a funeral, and here to a poor man's grave and there to a rich man's parson, and yet prepare two discourses every week that must be as brilliant as anything in the literature of the age, must draw a large audience, and must keep his congregation in the mood of pride concerning his intellectual power! There are congregations that require all this and are yet very anxious that nothing particularly stirring—certainly nothing spiritually disturbing—should be said in sermons. A really inefficient comeliness is what some people expect of their preacher in the pulpit. Those who hold such views are all pouring water upon the fire of pulpits and pews and Sunday-schools and family altars. Sappy wood in the pews is not easily set alight. I beg everybody's pardon; I have no parish; there are no sermons in my church, and I am one of the felicities of a lecturer's life that he can be suspected of personalities, altho he speaks with somewhat startling candor.

2. A timid preacher sometimes omits very important doctrines, so as not to offend this or that party in his church.

Dr. Hillis says that this is a transitional age, and that it requires the wisdom of the serpent and the harmlessness of the dove to move between contending parties in the church and not offend them as their minister. Well, if a minister must follow the path of a zigzag crossroads in order not to offend this or that party in his church, certainly he has a difficult task. We must speak with reverence of many ministers who are cautious but not cowardly, and who have strong views of their own but who present them only on proper occasions. But this necessity of wriggling to avoid giving offense is one of the worst of the hindrances to revivals. Unless there is a manly, outspoken, courageous tone in your preaching, it has very little influence with the young. I have never been able to listen with respect to a man who seemed to me to be speaking through cotton-wool. It is difficult to retain intellectual or even moral respect for the man who has not the courage of his convictions. He may be wrong, but even if he differs from me I would respect him for the straightforward declaration of his real views.

Omissions in the message given us of God are among the chief faults of preachers. I am not saying that they are the faults of any preachers now here or now here, but such omissions have been numerous here in times past.

Channing says that when he began his ministry he took great pains to say nothing that could be construed as favoring the doctrine of the Trinity; he did not attack it; he simply omitted it. So many pulpits have omitted the Biblical eschatology, without which the Bible loses all its strenuousness; so many ministers here and there have failed to teach what that declaration of faith by the one hundred fathers and brethren contains on this subject that people begin to ask, especially young people: "Does the pulpit believe in eternal punishment?" Failure to emphasize any doctrine in the Biblical proportion and tone distorts all other essential doctrines. Omissions of portions of the message which ministers are sent to deliver is a very disturbing ailment. Nearly every spiritual disease in the church has begun by omissions in the teaching of the doctrine intended to supply the omission. Here are learned men who know the history of the church as you know your glove, and I venture the assertion in their presence that omission is usually the first sign of lack of genuine Christian loyalty in regard to important Biblical truth and its application.

3. There are those who preach their own views; they have philosophies of their own, and these may be sometimes mischievous.

I believe there is a philosophy truly so called; certainly there is a philosophy falsely so called. The Bible does not forbid us to use our reason in the defense of holy truth, and if we have a philosophy rightly so called that echoes Scripture, we have a right to use it far and wide, but false philosophies are forbidden. The standard definition of evolution in common use, the word is a fog-bank. I am an individual myself, and believe that nothing is eternal, but is not first involved. (God brings forth a new nature that He does not run back into.) What we call natural processes, natural laws, are simply God's usual methods of action, and miracle is His unusual method. The nature of things is only another name for the divine Nature in action. But we are told in certain quarters that every part of theology must be revolutionized in order to bring it into harmony with the modern doctrine of evolution. The best parts of the Old Testament must be a late product in history. And as the Dealing is too good to come from the age in which it has commonly been supposed to have had its origin, as many things in Genesis are too sublime and subtle to have come from a nation just escaped from hundreds of years of bondage, we must place many things in the Pentateuch after the Babylonian exile, and so men go off into what I call a Babylonian exile in the land of Evolution. I am willing that anything should be proved that can be proved, but here is the latest book on the Pentateuch that has appeared in Germany. It is written by Edw. H. Reuprecht. It is now called in high quarters the ablest book that Germany has produced on the question of the origin of the Pentateuch, and it is as conservative as Professor Green, of Princeton—that great specialist in Hebrew literature who has lately left us, and of whom I read in an enlightened and courteous religious journal that he was "not an open-minded scholar!" The land mourns over Professor Green's grave, and Germany regards him with honor as one of the leaders in Hebrew scholarship. Dr. Cuyler sent to me recently a letter in which he says, writing of his classmate, Professor Green, that Dr. Behrens, of Brooklyn, ascertained by painstaking correspondence that there are about seventy-three theological professors of really high position in the foremost universities of Germany; of those only thirty are radical in their views of the higher criticism of the Pentateuch, and forty-three are moderate or conservative. Yet we are told that we are vastly behind the times and must make terms of surrender and bow down before a fog-bank. I propose to wait a while. There is an immense amount of harm done by shaking down from the recent growth of the tree of higher criticism fruit that is not ripe. I mean no personalities, but when I consider what Reuprecht has published and several others who are in sympathy with his views; when I keep in mind that the large majority of the foremost professors in Germany agree with Franz Delitzsch in his "New Commentary on Genesis"—a conservative work, but brimful of the freshest learning; when I meditate on the swiftness with which German professors catch up novelties; and when I keep in mind the fact that the great mass of them are as sound as our Professor Green—I think that certain views as to the Pentateuch which are handed about rather loftily are not up to date and have a decidedly antepenultimate accent.—Homiletic Review.

"He will make my feet like hinds' feet," that he will give light-footedness in the slow waxy path of plodding life. The stag is the very emblem of elastic, springing ease, of light bounding gracefulness that clears every obstacle of unrotted swiftness. And that is how man who live near God, and have his strength in them because they do, will go along their life-path. What a contrast to the way in which most of us get through our day's work! We plod along, heavy-footed and spiritless, like a ploughman in clayey furrows, with a pound of soil clogging each foot. The monotony of our constantly recurring small duties, the ups and downs in our spirits, the stiff bits of road that we have all to pass some time; and, as days go on, the stiffer muscles which make us like to walk rather more slowly than we once did, all these make our feet very unlike hinds' feet. But God with us will overcome monotony, and difficulties, and decaying natural strength, and our course may be, not like that of some heavy-footed animal, as a bear, (which is named in Hebrew, "the plowman"); but like that of the deer, bounding care-free and swift on the free hillsides.—Alexander Macrae, D. D.

A MAN may know that he is without God if he is without prayer.—James Malher.



Sunday-School Lessons

SUNDAY, JANUARY 25TH.

PAUL'S COUNSEL TO THE THESSALONIANS.

I. Thess. 5:14-28.

MOTTO TEXT.—"Hold fast that which is good."—I. Thess. 5:21.

"Now we exhort you, brethren, warn them that are unruly." This duty devolves on all the brethren and must not be left to the officers of the church...

"Comfort the feeble minded."—Those who are despondent, whose hope is small although they are faithful Christians. Support the weak.

"See that none render evil for evil to any man."—The Thessalonians were wronged by persecution besides the wrong they suffered from private enemies.

"But ever follow that which is good both among yourselves and to all men."—Good here has reference chiefly to that which is beneficial to others.

"Rejoice evermore."—If a man who suffered as Paul did wrote thus to the afflicted Thessalonians in the midst of their persecution, there is never a time when a Christian can be excused from rejoicing.

"In every thing give thanks."—As Job did, blessing the name of the Lord in the midst of the most terrible afflictions.

Itching Skin

Distress by day and night—That's the complaint of those who are so unfortunate as to be afflicted with Eczema or Salt Rheum—and outward applications do not cure. They can't.

"I was taken with an itching on my arms which proved very disagreeable. I consulted a doctor and bought a bottle of Hood's Sarsaparilla. In two days after I began taking it I felt better and it was not long before I was cured. Have never had any skin disease since." Mrs. Ida E. Wain, Cove Point, Md.

Hood's Sarsaparilla and Pills

rid the blood of all impurities and cause all eruptions.

this life, but we know that all things are working together for the good of God's children and therefore everything is a blessing.

"I gave you many a blessing which you did not understand. For I wrapped a shadow round them."

"For this is the will of God in Christ Jesus concerning you." The best commentary on this is Paul's own words in Ephesians, "having been foreordained according to the purpose of him who worketh all things after the counsel of his will; to the end that we should be unto the praise of his glory who first trusted in Christ."

Quench not the Spirit. The Spirit is represented under the figure of a flame because He gives light and warmth to the soul. We are told not to grieve the Spirit. Our bodies are his temples.

"Despise not prophesyings."—In the apostolic churches there were inspired men who spoke as well as inspired writers. Prophecy in the New Testament always means speaking by inspiration.

"And God hath set some in the church, first apostles, secondly prophets." (I. Cor. 12:28.) Through them the Holy Spirit made his will known. It was through prophets at Antioch that Paul and Barnabas were known to be set apart by the Spirit for their work among the Gentiles.

"Prove all things."—There were false prophets even in those days against whom warning was needed. The prophecies were to be tested by the Scriptures. If they contradict these in any way, they were known to be false.

Lord's second coming was at hand. "Hold fast that which is good."—Which shows they had the good already, but needed to hold fast to it. No exhortation is more needed to-day when all sorts of old heresies posing as "new" are abroad in the land.

"Abstain from all appearance of evil."—All kinds of evil. We must not think an evil is a small one and can be indulged in. The very appearance of evil is also to be avoided, for we are responsible for the example we set before the world.

"And the very God of peace sanctify you wholly."—That is through and through—in every part of our nature. God's peace is that which comes from the forgiveness of our sins. Peace with God is the greatest of blessings.

"And I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."—The whole nature—the intellect or spirit; the soul or the will and affections, and the body. May these disciples be found blameless when the Lord comes to judge. And this could only be if they were all regenerated and our Lord's perfect righteousness imputed to them.

"Brethren, pray for us."—This request was often made by Paul. He includes in his request 811-

AND SO

See Found How the Coffee Habit Could Be Easily Left Off.

"My husband had coffee dyspepsia for a number of years," writes a lady from Dundee, N. Y. "Coffee did not agree with him as it soured on his stomach, and he decided to stop it."

"We felt the need of some warm drink and tried several things but were soon tired of them. Finally a friend told me of the good Postum Food Coffee had done her family, and I ordered a package from the grocer."

"We have used it for three years with splendid result. I find in talking to people who have used Postum and not liked it that the reason is that they do not let it boil long enough. When prepared according to directions, it makes a beautiful, clean, golden brown beverage like the highest grade of coffee in color."

"We let the children have Postum every morning and it agrees with them nicely and they thrive on it. I am sure that if everyone using coffee would change to Postum that the percentage of invalids would be far less than it is at present." Name given by Postum Co., Battle Creek, Mich.

It is easy to change from coffee to Postum and the benefit is sure and quick, for Postum is composed only of the grains intended by Nature for man's subsistence and it goes to work in Nature's way to correct the disorders caused by coffee and rebuild the broken-down blood and nerve cells. A ten-day trial of Postum will prove this to the most skeptical.

vanus and Timotheus, who joined with him in the writing of this letter. I. Thess. 1:1. Let every one who reads this verse ask his own conscience if he prays for his pastor as often and as fervently as he should.

"Greet all the brethren with a holy kiss."—Paul was absent and could not greet the brethren with the usual salutation for himself and so he bids the pastor of the church to do it for him. The kiss was to signify Christian love and not the love of friends and relatives, hence it is called a holy kiss.

"I charge you by the Lord that this epistle be read unto all the holy brethren."—The solemnity of this charge is not easily understood. It would seem there were some in the church among its officers who might not like the message of the Lord because it reproved their course in some things and therefore would be tempted to keep the letter from the knowledge of the brethren. But it may be that the Holy Spirit, knowing as He did the time would come when the Roman hierarchy would try to keep the Bible from the people, made the charge so solemn to show that the Scriptures were to be read by all, learned and unlearned, old and young.

The grace of our Lord Jesus Christ be with you. Amen.—He could make no greater prayer for his loved converts than this.

HALF BAKED.

BY REV. A. E. WISHARD, D.D.

That was God's characterization of his people, when their piety had decayed. "Ephraim is a cake not turned," half baked, unfit for any use. Half-cooked food, neither cold nor hot, is insipid, nauseating. For such a quality our Lord said: "I will spew thee out of my mouth."

Ephraim had lost his spirit of communion. His spirit of devotion had been smothered by his idolatries. "There is none among them that calleth upon me," said God, by his prophet Hosea. Some of the forms of worship were kept up, but they were only the dry skeleton, the rattling bones of a defunct life. The desire of Ephraim was to gratify himself with the new forms of heathenism about him, while holding to some show of the old religion which he had been taught of God. He was as a cake baked on one side, half-cooked and half raw, fit for nothing, but to mock and offend God.

One of the most productive ways of departing from God, as Ephraim had done, was by taking down the barriers between a godly and a godless life, mingling with those of whom it must be said: "The love of the truth is not in them." This preference of the things forbidden, both leads astray and marks the estrangement. "Ephraim mixeth himself among the peoples." He finds congenial sentiments among those that know not God. He adopts their maxims concerning business, social and religious life. They are good enough for him in his backslidden state, and more congenial than the severe, self-conquering maxims of a walk with God. Ephraim has discovered that the church is narrow, and by reason of its narrowness fails to grasp hold of the people. He has therefore decided to throw outboard the loving requirements of the Lord. He changes the reading—interprets it to mean, "Be conformed to this world, and be not transformed by the renewing of your mind." It is only a

slight transposition of the negative and positive, and adapts it to the dominant influences of the world.

Adopting the maxims of the world leads inevitably to the adoption of its methods. For the underlying principles determine the outcropping life. "He mixeth himself among the peoples," and comes to accept their idolatrous worship, and corrupt himself with their sinful practices. Half baked is worse than not being baked at all, for it is neither dough nor bread. God does not accept things by the half. He will have the whole man, the whole heart, the whole life, or nothing at all. He does not dicker with Ephraim for a part of his service, and let him off on certain scores. With God it is all or nothing; it is entire reception or entire rejection. The half baked cake is like "the salt that has lost its savor. Wherewith shall it be seasoned? It is neither fit for the land nor yet for the dunghill; but men cast it out."

The prophet said of Ephraim: "Strangers have devoured his strength." Having lost communion with God, by making friends with the world his new-made friends are discovered to be enemies in disguise. Like the wine of intoxication, the friendship of the world "at last biteth like a serpent and stingeth like an adder." "Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God."

The strangers to whom Ephraim had gone for fellowship had devoured his strength. Having used him, they turned upon him with curses. The godless world has never changed its habit in this respect. Having degraded the professor of religion to their own level, men scorn his weakness and mock at his ruin. Having broken his hold upon God, Ephraim's only strength, they leave him in derision and without succor.

They that think to win men to God by coming down to their level in morals, by diluting the Gospel, strewing flowers in the road to perdition, and prophesying smooth things when God has bidden them warn the lost of their danger, incur the judgments of God and the reprobation of all honest men. Ephraim, whether he be preacher or layman, must above all things, be honest—the truth and live it, whether men will hear or forbear—Herald and Presbyterian.

A PECULIAR ORK.

Every reader of this paper who is interested in discoveries along the lines of mineralogy or medicine should read the announcement on page 13 of this paper from the Theo. Noel Company of Chicago proprietors of the famous Vite-Ora, a peculiar mineral mined from the ground which possesses wonderful medicinal properties when combined and dissolved in water. This peculiar Ora was first discovered by Theo. Noel, at that time prospecting geologist, now president of principal owner of the Theo. Noel Company. Since its discovery this remarkable product has been instrumental in curing thousands upon thousands of people all over the country of all manner of diseases and has wrought many wonderful cures among the readers of this paper. The announcements of the company having appeared in this publication from time to time and been successful in a large measure of our readers. The company is all over the country in almost as many places as the Ora itself. They do not ask for cash, but desire each person use the Ora for thirty days' time before paying for same and none need pay unless positively benefited. The price which is handed to THESSALONIANS TO BE SCRIBED, is certainly an original one and should be read and accepted with profit by every ailing person. The company is reliable and will do as it says.

FROM TEXAS.

All Texas Baptists are still rejoicing over the great convention at Waco. Its work will long stand as a monument to the persistent faithful work of true men, led by the Spirit of God.

Jesus noted this very thing when he said, "She hath given more than they all," and the apostle may have referred to it when he said, "According to what a man hath and not what he hath not," or when he said lay by in store as God hath prospered you.

Our many schools seem all aglow with hope and energy. Baylor University is on trial with its young and new president, who is proving himself a man of affairs.

There is general quiet among the churches and a decided tendency to go ahead. The things that have befallen us have turned the rather to helping the cause.

Few pulpits are vacant at present. Our papers, the Standard and the Baptist, are facing the new year full of hope and of a good spirit. It is true the Standard gets after the Recorder occasionally, but the Standard is, after all, like the Lord in this, "Whom he loveth he chasteneth," or a knightly impulse may be upon the Standard, and it is seeking a foppish worthy of its steel; or it may be seeking "a play at arms" to edify the galleries; any way these great papers will not injure themselves with Texas Baptists.

Bro. Buckner is renewing his youth in his great efforts to care for destitute orphans of Texas. Considerable interest is being

aroused in the State by Bro. Stone's Sunday-school work.

In this Panhandle section great advances are being made in every way. What was once marked on our maps as part of the "great American Desert" is dotted with homes, flecked with orchards, gardens, farms and herds and threaded with railways.

J. B. COLE, Memphis, Tex., Jan. 6, 1903.

THE WHY AND WHEREFORE.

I have been at a great loss to know how to solve some questions that come up. One such question has been preying on my mind since the Southern Baptist Convention met at New Orleans. I saw with my own eyes one very strange thing take place there: I did not know the why, nor the wherefore, for such a come-off. But Dr. Harvey's visit and preaching in Arkansas has helped me to solve the strange conduct of the party in question.

Now, the why and wherefore, the strange thing which took place in the Southern Baptist Convention in New Orleans. Dr. Eaton was leading the devotional exercises, reading and commenting on the Bible before an immense congregation. Dr. Cranfill sat within three feet of Dr. Eaton, facing the congregation, reading a newspaper.

God bless the Recorder and forgive Bro. Cranfill.

W. S. CULPEPPER.

O. L. HAINES, D.D., of Texas, Texas, is President of the Ministers' Benefit Association, and under his management applications for membership are numerous. The Association is on a safe plan. Now a medical examination is required before a policy can be obtained in the company. There is no reason why the membership should not reach many thousands this year.

MISSOURI LETTER.

Neglect causes alarm. Infant sprinkling (there's no such thing as "infant baptism"), if baptism is immersion, and it is, is clearly on the wane in very much neglected, and some sprinkler preacher is alarmed, and raises his voice declaring that this neglect isn't only characteristic of the Methodist, but other Pede denominations. This alarmist declares that "our children are as proper subjects for baptism and church membership as regenerated adults."

Pastor Geo. H. Swift, of Fulton, is to be ordained January 20th, at that rate a council has been called for that purpose.

Pastor Jas. A. Parter, of Vandalia, Mo., successor to the lamented Vardeman, quite recently went to Vine Grove, Ky., and wedded Miss Inez Overtrass. Both are well married.

Central Missouri Theological Institute will be held at Marshall February 16, 19, 28. Topics make up the length, breadth, height and depth of the programme.

Rev. S. W. Marston's son, A. B.

LOST SIGHT OF

A Most Important Aid to Education.

An important point often overlooked by parents in bringing up children is the use of proper food as an aid to education.

Children make wonderful progress when scientifically fed. A little woman in East Brentwood, N. H., says of her girlhood days, "I was never very rugged and cold lunches and hearty meals and superious food soon began to work serious havoc."

Then came a period of self-boarding while away at college and it is now easy to see where in the haste to acquire knowledge the true knowledge of proper and nourishing food was neglected. The result, as may be imagined, was indigestion, dyspepsia and constipation. Then followed a weary time of dieting and, one after another, physicians were consulted, till hope of permanent cure was abandoned. Then, two years after leaving school, I entered a new home as a bride, and having grown wiser through experience, I resolved to use food in accordance with hygienic principles. This was also necessary, as I could not eat anything at all rich.

We commenced to use Grape-Nuts and soon became convinced that it was the most nutritious food we could obtain. I noticed an immediate improvement in my health, my indigestion became less marked and eventually left me for good.

It is now two years since we have eaten Grape-Nuts regularly, and I was never as well in my life as now. I have gained ten pounds in weight and can eat, without causing the slightest distress, the richest kind of food as well as anyone, the dyspepsia is entirely gone and constipation never troubles me.

This may not interest others, but it is of great interest to us, for it is our firm belief that my present good health is due solely to the constant use of Grape-Nuts and we feel that we have great reason to be thankful to the maker of such a perfect and delicious food." Name given by Postum Co., Battle Creek, Mich.

Marston, general manager of Texas Pacific Coal Co., suddenly passed away at Pittsburg, Kan., December 9th. Dr. R. W. Marston, during his useful life, was well and favorably known in the West.

Elder J. F. Kemper, so long pastor at Marshall, has accepted (Carthage call and begins work to-day (January 1st), and you may expect good news from that part of the Lord's vineyard.

Elder E. M. Graham, of Hannibal, has been putting in some good ticks for a month or more securing scholarships for William Jewell College. He was induced to take this work by President Green. Lately Hannibal and Centralia churches got a scholarship; Graham securing \$500 from each.

After a pastorate of twenty-one years, Doctor J. O. B. Lowry to-day resigned the charge of the Calvary Baptist church of this city. He has accepted a call at Atlantic City, N. J. When the announcement was made to the congregation this morning, there was an affectionate scene. Doctor Lowry's church has a membership of 700, being the second largest here. It is the wealthiest. It was this church which, some years ago, raised \$30,000 in twenty minutes, to finish paying off its indebtedness.

Elder R. M. Inlow, formerly pastor at Nevada, has accepted the call from Sunday Boone S. B. C., and entered the field January 1st. Missouri loses a good man from the pastorate.

One of the most startling and dramatic utterances of Bishop Fowler, in his address on the doors of opportunity that invite the church to enter fields white unto the harvest, swept the audience like a storm: "Doors, did I say? No, no, not doors—not narrow and measured openings, not doors with hinges—not these! Why, the whole other side of the world has fallen out and left the entire Orient open for our entrance and our labors! Are we going to enter that vast, world-wide open door way to the East?"

J. N. BARRER, Louisiana, Mo., Jan. 1, 1902.

T. T. MARTIN'S EASTERN TOUR.

For the first time evangelist T. T. Martin has visited the East in his evangelistic work and we hail his coming with joy. His first meeting was with the "West Washington Baptist Church," where our beloved C. C. Coleman has labored so effectively. The work there and the results were contributed a few weeks since by the pastor.

Following his meeting there, he came to "Grace Baptist Church," where he labored for three weeks. His work was characteristic of the man, strong, vigorous and forceful. His theme was "Salvation by grace and obedience from love." He sowed the gospel deep in the hearts of the people and made the plan of salvation so clear that they will never forget.

There were some thirty-five additions to the church, nearly all of them people of mature age, many of them heads of families. This we feel is but a beginning of the work done. He has sown, we shall reap in the years to come. While here he received four invitations to hold meetings in Baltimore, only one of which he could accept on account of other engagements.

He spends the month of January in Baltimore, and will return in February to Washington to begin a meeting with "Kendall Baptist Church."

His coming has been a great

LIFE SAVED BY SWAMP-ROOT

The Wonderful Kidney, Liver and Bladder Remedy.

Swamp-Root, discovered by the eminent kidney and bladder specialist, promptly cures kidney, liver, bladder and uric acid troubles.

Some of the early symptoms of weak kidneys are pain or dull ache in the back, rheumatism, dizziness, headache, nervousness, catarrh of the bladder, gravel or calculi, bloating under the eyes, suppression of urine, or compelled to pass water often day and night.

The mild and extraordinary effect of the world famous kidney remedy, Dr. Kilmer's 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.

Swamp-Root is not recommended for every thing, but if you have kidney, liver, bladder or uric acid trouble you will find it just the remedy you need.

Sold by druggists in fifty-cent and one-dollar sizes. You may have a sample bottle of Dr. Kilmer's Swamp-Root and a pamphlet that tells all about it, including many of the thousands of letters received from sufferers cured, both sent free by mail. Write Dr. Kilmer & Co., Binghamton, N. Y., and please 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.

blessing to the Baptists here and we hope in the future to claim a part of his time every year in the East.

W. M. NEVINS.

DEAR REVEREND:

You will find enclosed postal order for two dollars, which please place to my credit. I have been reading what is now the Recorder since it was the Review, and expect to as long as I live, for I am persuaded that it will remain true to the Master. My Bible first and then the Recorder; then I am fully equipped to meet Satan, looking to my Lord and Master for wisdom and strength, and as I have been looking to that one source for over two score years, I can now trust my Master to lead, for I know he has heard and answered my petitions. I continually insist on my brethren to study, and not only read the Bible, for I know that it is good. Our church, Corn Creek, has called Bro. W. T. Seburn, of North Madison, and he has accepted the call, and will commence with the New Year. The call is for once a month. We are hoping to soon be able to make it half time.

As ever your brother in the blessed hope.

I. M. WOOD.

Milton, Ky.

MARRIED

Rev. Frank M. Wells, of Memphis, Tenn., ex-Chaplain of the First Tennessee Infantry in the Philippines, and Mrs. Bertha C. Bowles, of New York, were married in that city on Friday evening, Dec. 26, by Rev. Dr. R. S. Mac Arthur.

The Master's work may make weary feet, but it will never weary the spirit.

Elizabeth Charlotte

LADIES: Make and follow at home; no materials furnished. No canvassing; strict work; send stamped addressed envelope. New Textile Mfg. Co., Erie St., Chicago.

COMMENTARY.

Christ never asks of us such busy labor as needs no time for resting at his feet; His waiting attitude of expectation, His oftentimes counts a service most complete. He sometimes wants our ear—our rapt attention—That he some sweetest secret may impart; 'Tis always in the time of deepest silence That heart finds deepest fellowship with heart. We sometimes wonder why our Lord doth place us Within a sphere so narrow, so obscure, That nothing we call work can find an entrance: There's only room to suffer—to endure! Well, God loves patience! Souls that dwell in stillness, Doing the little things or resting quite, May just as perfectly fulfill their mission, Be just as useful in their Father's sight.

I wish to look at them with you this morning. I. The possessors of the Truth are to be workers with the Truth. I do not say a word about the claim which is made in this expression, that Christian people possess the absolute truth in regard to all matters upon which the revelation made to them in Jesus Christ touches. That is a bold assumption, but I do not need to say a word about it here. I take it for granted that you professing Christians concur in the belief that what you have received about God and Christ and God's will concerning men, and the way of salvation, and the prospects for the future life, stands alone and complete as "the Truth," to which all other conceptions of God and man and duty and destiny are related but as fragmentary at the highest, and as often perversions, corruptions, and contradictions. Do not let any modern width of thought or any impressions gathered from the new science of comparative religion blur the distinctness and joyousness of your confidence that in Christ we have not a preturgate of men, but the "Verily, Verily" of heaven: the Truth. And then remember that, according to the representation of my text, this Truth, wherever it enters into a man's heart, lays hold upon him, and makes him its apostle. All moral and spiritual truth has that power. There are plenty of dry statements in various regions of science and thought, the reception of which brings with it no compulsion whatever to say a word about them. No man is ever smitten with the conviction that it is his duty to go out into the world and proclaim that "two and two make four," or truths of that sort. But once lodge in a man's heart thoughts of a moral, religious, spiritual character, and as soon as he believes them he wakes up to feel, "Then I must—I must proclaim them, and get somebody else to share my convictions." It is the test of real, deep vital possession of "the Truth" that it shall be as a fire shut up in our bones, burning its way necessarily out into the light; and that no man who has it dare wrap it in a napkin and bury it in the ground. God forbid that I should say that a silent Christian is not a genuine Christian. I know too well how far beneath the ideal we all come, but sure I am that if men have never found that when "the Truth as it is in Jesus" drew back her veil, and let the lambent beauty of her face blaze in upon their hearts, it made them her slaves and knight-errants for evermore, they have seen very, very little of that supreme loveliness. Brethren! the truth that we believe is our mistress, and of the Christian truth that we profess to hold we are sworn by the very fact to be the apostles and the missionaries. Nor let us forget the solemn and elevating thought which goes along with the imagery of my text: that the Truth, for all its majesty and dignity and divinity, needs men for its helpers. The only way by which it can spread is through us and our fellows. There is no magic by which it can divide and impart itself, apart from the agency of the men who already possess it. The torch has been brought from heaven, and the light with which it blazes is celestial, but in order to enlighten the darkness of the earth it must be passed from hand to hand by a linked chain of men. The lake lies full of possible fertility and promise to flush with green verdure the barren, burning, desert sands; but it will lie there, its possible good unrealized forever, unless men with their spades and excavators dig the channels and lead the heaven-sent blessing that came from the clouds into all the barren places. The Truth needs us, but when the work is done that the workers with the Truth do, it is the Truth and not the workers that have done the work. II. The companions of Christ are to be workers with Christ. He, as I have pointed out, is the incarnate Truth. And here we come upon the special peculiarity of Christianity as a system, considered in its relation

to Jesus Christ, the Founder and the Giver. You can take Plato's philosophy and do what you like with it, and treat Plato as a negligible quantity. You can do the same with all other great teachers, even those of them who have most impressed their own individually upon their thoughts, and theorising, and teachings, but you can not do that with Christianity; you can not say, "Never mind who it was that said it. Attend to what was said." For Jesus Christ, and His message, are so interwoven and interlaced in such a fashion as that you can not get rid of Him, and keep it. He himself is the Truth. Christ is Christianity; and any man that has ever tried to deal with the teachings of the New Testament as a body of principles, ignoring the lips from which they came, is left with what they call a *caput mortuum*, a dead man of impotent generalities. Get Christ into them, and they are all palpitating, and living, and flaming, and have power. So, then, when I call my brethren, and feel myself bound to the task of being "workers with the Truth," it is no mere devotion to the propaganda of a creed that I want to urge, but it is devotion to proclaiming the beloved hand of the Person out of whom the creed is carved, and in whom all the truth is shined and sphered. Every man that is Christ's companion is thereby bound to be a worker with the incarnate truth. He needs our help. True, He finds all the capital, but we are His partners, His representatives and agents here on earth, as He has taught us in more than one parable. The pound or the talent is His; it is given to me, but it is left with me to determine whether it shall increase and fructify or not. On the Cross He said, "It is finished;" but all through the ages He is working, and all through the ages His mightiest means of working is through the men by whom He works. The Lord works with them, and they work with the Lord. They are His tools; He makes them, but He can not do His work without them. And, notwithstanding the Cross, notwithstanding the adequate powers for the regeneration of humanity, and the salvation of individuals which lie in that message of the Gospel, the co-operation of the church is needed if the world is to be saved. Surely it is constituted in order to fill up that which is behind of the suffering of Christ, and to carry on the unfinished development of the finished work which, done once for all on the Cross, is not done until it has been applied to the world by a Christ working through His people, and by His people working with Christ. If there is a flaw in the covering that envelops the fire, there will be no message at the other end. If you and I are non-conductors, no matter how much power may be flashed into that, which is beyond us will want the power. The medium between Christ and the world that He died and lives to save, the medium is we Christian people.

and purpose, and being part of the work of those who are "fellow workers" with Him in His toil, and who shall one day bear: "It is finished! The kingdoms of this world are the kingdoms of our Lord and of his Christ." III. Further, the workers with Christ are to be workers with one another. These travelling evangelists had one function. The people in the unknown church in Asia Minor, staying at home and following their secular callings, had another; and that was, to help and to further these peripatetic brethren. Co-operation means diversity of function and identity of aims and ends. For us there remains the duty still of recognizing our own special task. Brethren, learn your special work. Remember that you have each something to do that nobody can do as well as you. Learn your special work, and beware of narrowing your sympathies to your special work. Let them go out to embrace all, however far apart upon the wall and however different may be their tasks, they are still co-operant to one end. "He that plenteeth and he that watereth are one." Identity of purpose, and wide diversity of method, with as wide charity and as wide sympathy, ought to mark all Christian workers. All the thoughts that I have been trying to urge this morning have a very direct bearing upon church as well as upon individual life. Although there is no intention, on our Apostle's part, of laying down anything like the constitution of a Christian church, in the incidental words of my text, yet the principles involved in these words do lie very deep in the conception of what a Christian church ought to be. They make very short work of all sacerdotal assumptions. A priest doing a miracle there at the altar, and the people simple recipients of it, and spectators—that, in many quarters, is the modern notion of the relation between pastor and people. John gives the truer one when he says—"fellow helpers to the Truth." The words bear on a mistake that is more common in the audience, I suppose, than sacramentarian notions—namely, that a church is a place where people come to hear sermons and pay their pew-taxes, and there an end. There is a dead-weight of idle people clogging the work of every Christian congregation. Christian professors! what do you do for the Truth, for your Lord, for your brethren? I, for my part, have to say with the Apostle, "not for that we have dominion over your faith, but are helpers of your joy; for by faith ye stand." I decline all responsibility for doing more than my own share of the evangelistic work of this church. The Chinese put up mud-forts in which there is one real cannon that can be fired, and make a noise, and all the rest are dummies: painted, wooden. That is a great deal too like what a great many Christian churches are—one piece to fire, and the others for show. "Fellow helpers." That defines our mutual relation. Do not be too sure that your work is only the indirect work of sustaining "them that are such." There is some direct work for you to do. And you are shunting your souls out from a great blessing by not doing it. Sure I am that whoever is in union with Jesus Christ will have his lips touched to proclaim His name somehow. And sure I am that, whoever smitten by love and loyalty to His Master, by the ardour of affection born of the grasp of the Truth, and by real love for his fellow men that need it, opens his lips to make Christ known, will find that there is no surer way of increasing his own grasp of the Truth, and deepening his own union with Christ, than to seek to make others share in the blessings which are His life. "Fellow helpers to the Truth"—and with the Truth—I pray that we may be so more and more for the days or years that may yet remain to us.

"AN APOLOGY FOR THE MIRACLES OF THE BIBLE." When one suddenly falls upon something that surprises him, and perhaps a little bit disgusts him, he is very apt to want to say something. I feel that way just now. I have just read an editorial in the Independent, a religious magazine; at least it is understood to be—that may have escaped general observation, for I have seen no mention of it anywhere, and yet, such an editorial, in such a magazine, would naturally attract attention. Briefly, it is an apology for the errors of the Bible; and a defence of Christianity, or what is left of it when most of it is cut out and set adrift. I quote from it as follows: "A hundred years ago... it was easy enough to believe in miracles... but things are very different now... the trend of thought is away from the biblical miracles. Geology and Biology together have been too much for the older form of faith and they have won the day against it. History finds no place for Noah's Ark, Jonah's whale and the fiery furnace of Shadrach, Meshach and Abednego... it is plain to every one that the process and the argument which have undermined the Old Testament miracles are being applied and will be still more applied to the miracles of the New Testament. Their unlikelihood under the rule of law is the primary presumption against them. While criticism can hardly deny that Paul believed in the bodily resurrection of our Lord, it declares he knew nothing of the virgin birth... that this recession of faith in miracles is already considerable even in churches that repeat the Apostles' creed there can be no doubt... Whether Christ was born of a virgin or not, whether his flesh and blood and bones rose from the sepulchre or not, whether four hundred believers saw him ascend into heaven or not... we yet know that the Christian religion rests on the accuracy of the Mount. So if the miracles should one of these days have to go we should still hold fast to the duty, the obligation, the source, the character, the new heart, the holy life of love, and should still believe that we had retained all that was vital in Christianity, all that the miracles was used to support." Well, well! Whenever anything strange and sudden ever struck Aunt Mandy, she used to say, "Did you ever!" Well, no; I didn't. Did you? The Christian religion rests upon the accuracy of the Mount! Why, you used to tell me it was upon Repentance and Faith. The miracles of the Old Testament have gone and you didn't know it! Don't you think you are a little slow? And the miracles of the New Testament. Why they are going, too. Going under "the rule of law," which "is the primary presumption against them." I wonder what the secondary presumption is, and the Apostles' creed is running at a discount even among the churches where they say it every day. And the writer adds, "Others, in various churches tell us, as did the Dean of Ripon the other day, that our Lord healed demoniacs such as some Schiatter to-day heal hysterics." That looks bad for the Dean's Son, Don't you think it does? Business going to the bow-wow. Danger of responsibility. The Dean should tell out his animal wardrobe before it is too late. Paul was fooled about the resurrection. What a simpation he was. But they didn't fool him on the virgin birth, did they? He never heard of that of all.

Our Pulpit.

"FELLOW WORKERS WITH THE TRUTH."

BY ALEXANDER MACLAREN, D. D.

"That we might be fellow helpers to the truth."—3d John 8.

There seems to have been, as we learn not only from occasional references in the New Testament, but from early Christian literature, a very frequent practice in the primitive churches, of certain members having, like our friends the Quakers, "a concern" for some special ministry; and being loosed from their ordinary avocations, and sent out with the sanction of the church. These travelling evangelists went from place to place, and sought the hospitality and help of the Christian communities to which they came. My text is an extract from the aged Apostle, to treat such brethren as they deserved, seeing that they have "come forth for the sake of the Name;" and should be welcomed and helped as brethren.

Now there are ambiguities about the words, on which I need not dwell. So far as the grammatical construction of the originals are concerned, they may either mean what our Authorized Version takes them to mean, "fellow helpers"—or rather "fellow workers"—for the Truth, the co-operation being regarded as essential to the two sets of men, the evangelists and their hospitable receivers. It may mean, as the Revised Version takes them, "fellow workers with the Truth,"—the Truth and the two sets of human agents being all supposed as co-operating in one common end. The latter is, I presume, the real meaning of the Evangelist. "The Truth" is supposed to be an active force in the world, which both the men who directly preach it, and the men who sustain and cheer those who do, are co-operating with. Then there is another question as to whether, by "the Truth" here, we are to understand the whole body of Christian revelation, or whether we are to see shining through the words the august figure of Him who is personally, as He Himself claimed, "The Way, and the Truth, and the Life." I believe that the latter explanation is the truer one, and more in accordance with the intense saturation in all John's writings with the words of the Master. I can scarcely think that which to speak thus about "the Truth," or when he spoke in another of his letters about the "Truth which dwelleth in us, and shall be in us forever," be meant only a body of principles. I think he meant Jesus Christ Himself. And so with that sacred and august meaning attaching to his words,

Selected. And then remember that, according to the representation of my text, this Truth, wherever it enters into a man's heart, lays hold upon him, and makes him its apostle. All moral and spiritual truth has that power. There are plenty of dry statements in various regions of science and thought, the reception of which brings with it no compulsion whatever to say a word about them. No man is ever smitten with the conviction that it is his duty to go out into the world and proclaim that "two and two make four," or truths of that sort. But once lodge in a man's heart thoughts of a moral, religious, spiritual character, and as soon as he believes them he wakes up to feel, "Then I must—I must proclaim them, and get somebody else to share my convictions." It is the test of real, deep vital possession of "the Truth" that it shall be as a fire shut up in our bones, burning its way necessarily out into the light; and that no man who has it dare wrap it in a napkin and bury it in the ground. God forbid that I should say that a silent Christian is not a genuine Christian. I know too well how far beneath the ideal we all come, but sure I am that if men have never found that when "the Truth as it is in Jesus" drew back her veil, and let the lambent beauty of her face blaze in upon their hearts, it made them her slaves and knight-errants for evermore, they have seen very, very little of that supreme loveliness. Brethren! the truth that we believe is our mistress, and of the Christian truth that we profess to hold we are sworn by the very fact to be the apostles and the missionaries. Nor let us forget the solemn and elevating thought which goes along with the imagery of my text: that the Truth, for all its majesty and dignity and divinity, needs men for its helpers. The only way by which it can spread is through us and our fellows. There is no magic by which it can divide and impart itself, apart from the agency of the men who already possess it. The torch has been brought from heaven, and the light with which it blazes is celestial, but in order to enlighten the darkness of the earth it must be passed from hand to hand by a linked chain of men. The lake lies full of possible fertility and promise to flush with green verdure the barren, burning, desert sands; but it will lie there, its possible good unrealized forever, unless men with their spades and excavators dig the channels and lead the heaven-sent blessing that came from the clouds into all the barren places. The Truth needs us, but when the work is done that the workers with the Truth do, it is the Truth and not the workers that have done the work. II. The companions of Christ are to be workers with Christ. He, as I have pointed out, is the incarnate Truth. And here we come upon the special peculiarity of Christianity as a system, considered in its relation

to Jesus Christ, the Founder and the Giver. You can take Plato's philosophy and do what you like with it, and treat Plato as a negligible quantity. You can do the same with all other great teachers, even those of them who have most impressed their own individually upon their thoughts, and theorising, and teachings, but you can not do that with Christianity; you can not say, "Never mind who it was that said it. Attend to what was said." For Jesus Christ, and His message, are so interwoven and interlaced in such a fashion as that you can not get rid of Him, and keep it. He himself is the Truth. Christ is Christianity; and any man that has ever tried to deal with the teachings of the New Testament as a body of principles, ignoring the lips from which they came, is left with what they call a *caput mortuum*, a dead man of impotent generalities. Get Christ into them, and they are all palpitating, and living, and flaming, and have power. So, then, when I call my brethren, and feel myself bound to the task of being "workers with the Truth," it is no mere devotion to the propaganda of a creed that I want to urge, but it is devotion to proclaiming the beloved hand of the Person out of whom the creed is carved, and in whom all the truth is shined and sphered. Every man that is Christ's companion is thereby bound to be a worker with the incarnate truth. He needs our help. True, He finds all the capital, but we are His partners, His representatives and agents here on earth, as He has taught us in more than one parable. The pound or the talent is His; it is given to me, but it is left with me to determine whether it shall increase and fructify or not. On the Cross He said, "It is finished;" but all through the ages He is working, and all through the ages His mightiest means of working is through the men by whom He works. The Lord works with them, and they work with the Lord. They are His tools; He makes them, but He can not do His work without them. And, notwithstanding the Cross, notwithstanding the adequate powers for the regeneration of humanity, and the salvation of individuals which lie in that message of the Gospel, the co-operation of the church is needed if the world is to be saved. Surely it is constituted in order to fill up that which is behind of the suffering of Christ, and to carry on the unfinished development of the finished work which, done once for all on the Cross, is not done until it has been applied to the world by a Christ working through His people, and by His people working with Christ. If there is a flaw in the covering that envelops the fire, there will be no message at the other end. If you and I are non-conductors, no matter how much power may be flashed into that, which is beyond us will want the power. The medium between Christ and the world that He died and lives to save, the medium is we Christian people.

"Workers with the Truth." That is parallel with what Paul says, in the great word which he ventures upon when, having just declared that neither he nor Apollous are anything, he raises to the thought which balances that of their nothingness: "We are laborers together with God." Is not that a dignity? And what shall we say of men who have so little consciousness of union with Jesus Christ as that they have next to no sympathy with the things that fill His heart? I plead for no narrow interpretation of the duties of the "fellow workers with the Truth." He came to redress all human misery, sin and evil. He came not only to speak the words that save the soul with the everlasting salvation of sin forgiven, and friendship restored between God and man, but to carry light and loving-kindness and help into every region where the darkness broods, to break every chain and let the oppressed go free. Social improvements, and all the wider outlooks which Christian benevolence takes in these late years, all come into the general category of being the carrying out of Christ's sympathies

and purpose, and being part of the work of those who are "fellow workers" with Him in His toil, and who shall one day bear: "It is finished! The kingdoms of this world are the kingdoms of our Lord and of his Christ." III. Further, the workers with Christ are to be workers with one another. These travelling evangelists had one function. The people in the unknown church in Asia Minor, staying at home and following their secular callings, had another; and that was, to help and to further these peripatetic brethren. Co-operation means diversity of function and identity of aims and ends. For us there remains the duty still of recognizing our own special task. Brethren, learn your special work. Remember that you have each something to do that nobody can do as well as you. Learn your special work, and beware of narrowing your sympathies to your special work. Let them go out to embrace all, however far apart upon the wall and however different may be their tasks, they are still co-operant to one end. "He that plenteeth and he that watereth are one." Identity of purpose, and wide diversity of method, with as wide charity and as wide sympathy, ought to mark all Christian workers. All the thoughts that I have been trying to urge this morning have a very direct bearing upon church as well as upon individual life. Although there is no intention, on our Apostle's part, of laying down anything like the constitution of a Christian church, in the incidental words of my text, yet the principles involved in these words do lie very deep in the conception of what a Christian church ought to be. They make very short work of all sacerdotal assumptions. A priest doing a miracle there at the altar, and the people simple recipients of it, and spectators—that, in many quarters, is the modern notion of the relation between pastor and people. John gives the truer one when he says—"fellow helpers to the Truth." The words bear on a mistake that is more common in the audience, I suppose, than sacramentarian notions—namely, that a church is a place where people come to hear sermons and pay their pew-taxes, and there an end. There is a dead-weight of idle people clogging the work of every Christian congregation. Christian professors! what do you do for the Truth, for your Lord, for your brethren? I, for my part, have to say with the Apostle, "not for that we have dominion over your faith, but are helpers of your joy; for by faith ye stand." I decline all responsibility for doing more than my own share of the evangelistic work of this church. The Chinese put up mud-forts in which there is one real cannon that can be fired, and make a noise, and all the rest are dummies: painted, wooden. That is a great deal too like what a great many Christian churches are—one piece to fire, and the others for show. "Fellow helpers." That defines our mutual relation. Do not be too sure that your work is only the indirect work of sustaining "them that are such." There is some direct work for you to do. And you are shunting your souls out from a great blessing by not doing it. Sure I am that whoever is in union with Jesus Christ will have his lips touched to proclaim His name somehow. And sure I am that, whoever smitten by love and loyalty to His Master, by the ardour of affection born of the grasp of the Truth, and by real love for his fellow men that need it, opens his lips to make Christ known, will find that there is no surer way of increasing his own grasp of the Truth, and deepening his own union with Christ, than to seek to make others share in the blessings which are His life. "Fellow helpers to the Truth"—and with the Truth—I pray that we may be so more and more for the days or years that may yet remain to us.

THE theory of work is to be lavish of personal experience, to put a great deal of oneself into the thing which we undertake, whatever we do.—Rev. D. W. J. TOMES. But then, what have we left? And how about us? Paul said, "If Christ be not raised your faith is vain, ye are yet in your sins." Now that we find that Christ was not raised, where do we stand now? And what about Paul? Then what because of Jesus who

sermon and then pointed to his miracles as proofs of his divine mission—what about him? "believe me for the very works sake." The miracles gone, the virgin birth gone, the resurrection gone, the ascension gone—well, then, Jesus must go too. But what does it matter? We still have the sermon on the Mount. We have been trusting in a Saviour to fill up the gaps and smooth down the bad places for us, but now you see we have no use for one. The sermon on the Mount does all that for us. Jesus wasn't much of a Saviour any way. He was just a man like us, who was greatly lied about. He never did any of the things they said he did, and never said anything worth mentioning except the sermon on the Mount, and I shouldn't be surprised if we find after a while that he didn't say that. The Jews crucified him in the end—at least that is what they say—and if he had anything to do with all those frauds I do not blame the Jews so much.

The book is gone, that's certain. But somehow—I don't know just exactly how it is—I can't help wishing that it wasn't that way. There was a heap of comfort in that old Book. It told me where those who are used to be here but are not here now. The new way doesn't tell me anything about them. Nor does it tell me anything about God a Father. Maybe there is no God a Father, only a great king. I don't care about God a king. I want a God who is a father. I crave a father's love, a father's pity. This does not seem to give it to me. Then, too, when I go wrong it seems to me I want a Saviour. I do not find a Saviour in the sermon on the Mount. It is beautiful, that sermon on the Mount, very; but it does not seem to fit my case. Of course the new way must be right, but somehow—I like the old way best.

THEODORE HARRIS.

SOME CHANGES I HAVE SEEN IN THE AMERICAN PULPIT.

BY THEODORE L. CUTLER, D. D.

(1) In the first place, the average preaching in those days was more doctrinal than at the present time. The masters in Israel evidently held, with Phillips Brooks, that "no exhortation to a good life that does not put behind it some great truth as deep as eternity can aim and hold the conscience." Therefore, they pushed to the front such deep and mighty themes as the attributes of God, the divinity of Jesus Christ, the nature and desert of sin, the atonement, regeneration, faith, the resurrection, and judgment to come, with heaven and hell as tremendous realities. Especially they emphasized the heinousness and desert of sin as the great argument for repentance and acceptance of Jesus Christ. A lapse from that style of preaching is to be deplored, for, as Gladstone truly remarked, the declivity or decay of a sense of sin against God is one of the most serious symptoms of these times. Chas. C. Finney, who was at the zenith of his power—sixty-five years ago, bombarded the conscience of sinners with a tremendous broadside of Bible-doctrine, and many acute lawyers and eminent merchants were converted under his logical discourses.

No two finer examples of the doctrinal preaching—once so prevalent—could be cited than Dr. Lyman Beecher and Dr. Heman Bushnell. The celebrated "sermon by the former of these giants, on the "Moral Government of God," was characterized by Dr. Thomas H. Skinner as the mightiest discourse he ever heard. Henry Ward Beecher hardly exaggerated when he once said to me: "Put all of his children together and we don't equal my father at his best." Dr. Bushnell's masterful discourses, with all their exquisite poetry and insight into the human heart, were largely bottomed and built on a theological basis. To these two great doctrinal preachers I might add the names of my beloved instructors, Dr. Archibald Alexander and Dr. Charles Briggs, of Princeton, and Albert Barnes, and Professor Park, and Dr. Threwell, and Dr. John Todd, and Dr. G. T. Doell, and Bishop Simpson, and

President Stephen Olin. Has the American pulpit grown in spiritual power since those days? Have the churches thriven whose pastors have become more invertebrate in their theology?

(2) Another characteristic of the average preaching three score years ago was that sermons were more generally aimed at awakening the impenitent and bringing them to Jesus Christ. The evil of sin was emphasized, the way of salvation was explained, the claims of Christ were presented, and people were urged to an immediate decision. Nowadays a large portion of the sermons are addressed to professed Christians; many others are addressed to nobody in particular; but there is much less faithful, fervid, loving, pungent and persuasive preaching to the unconverted. This is one of the reasons for the lamentable decrease in the number of conversions. If ministers are set to be watchmen for souls, and winners of souls, how shall they escape if they neglect the salvation of souls?

(3) I think that I can not be mistaken in saying that there has been a decline in impassioned and fervid pulpit eloquence. There is a change in the fashions of preaching; oratory is at a discount. Students are taught to be calm and cool and colloquial, and to aim at producing epigrammatic essays, to discuss sociological problems and to address the intellects of their auditors rather than to arouse their emotions. The great Dr. Chalmers "making the rafters roar" is as much a bygone tradition in many quarters as a faith in the Mosiac authorship of the Pentateuch. I have often wished that the young Edward N. Kirk, who melted to tears the professors and students of Yale College during a revival there, could come back to us and teach candidates for the ministry how to preach. There was no stentorian shouting or rhetorical exhortation. But there was an intense, solemn, white-heat earnestness that grasped both head and heart, both the reason and the affection—that made his auditors feel not only that life was worth living, but that the soul was worth saving and Jesus Christ was worth serving and heaven was worth securing, and that for all those things God would bring us into judgment. If Lyman Beecher and Dr. Edward Dorr Griffin and Finney did not possess all of Kirk's graces of delivery, they possessed his fire, and they made Gospel doctrines glow with a living heart that burned into the hearts and consciences of their auditors. May God send into our churches not only a revival of pure and undefiled religion, but also a revival of old-fashioned soul kindling pulpit eloquence!

(4) It is rather a delicate subject to touch upon, but I am happy to say that in my early ministry the preachers of God's Word were not hamstrung by any doubts of the divine inspiration and perfect infallibility of the Book that lay before them on their pulpits. The questions, "Have we got any Bible?" and "If any Bible, how much?" had not been hatched. When I was in the Princeton Theological Seminary our profound-ly learned Hebrew Professor, Dr. J. Addison Alexander, no more disturbed us with the much vaunted conjectural Biblical criticism than he disturbed us about Joe Smith's "golden plates" at Nauvoo. For this fact I feel deeply thankful; and I comfort myself with the reflection that the greatest British preachers of the last dozen years, Dr. Alexander McLaren of Manchester, Charles H. Spurgeon, Dr. Newman Hall, Canon Liddon, Dr. Dale, and Dr. Joseph Parker, have suffered no more from the virulent attacks of the "higher criticism" than I have done during my long and happy ministry.

(5) Ministers had some advantages, sixty or seventy years ago, over their successors in our day. They had a more uninterrupted opportunity for preparation of their sermons, and for thorough pastoral visitation of their flocks. They were not importuned to serve on committees and to be busybodies in all sorts of social schemes of charity. Every pastor ought to keep abreast of reformatory movements and cheerfully use tongue,

pen and pulpit for their advocacy as long as they do not trench on the vital and imperative duties of his high calling. "This one thing I do," said single-hearted Paul; and if Paul were a pastor now in New York, Boston or Chicago, he would make short work with many an intrusive rap of a time-killer at his study door.

I have noted frankly a few of the changes that I have observed in the methods of our American pulpit during my long life; but not, I trust, in a pessimistic or censorious spirit. God forbid that I should disparage the noble, conscientious, self-denying and heaven-blessed labors of thousands of Christ's faithful ministers in our broad land! They have for greater difficulties to encounter than I had when I began my work. They are surrounded with an atmosphere of intense materialism; the ambition for the "seen thing" increasingly blinds men to the "things that are unseen and eternal." Wealth and worldliness unspiritualize hosts of professed Christians. The present artificial arrangements of society antagonize devotional meetings and special efforts to promote revivals. On Sabbath mornings many a minister has to shovel out scores of his congregation from under the drifts that very clean snow, either of the mammoth Sunday newspapers. The zealous pastor of today has to contend with a lowered popular faith in the authority of God's Word a lowered reverence for God's day, and a diminishing habit of attending upon God's worship.

Do those increasing difficulties demand a new Gospel? No; but rather a mightier faith in the one we have. Do they demand new doctrines? No; but more power in preaching the truths that have outlived nineteen centuries. Do we need a new revelation of Jesus Christ? Yes, yes, in the fuller manifestation of him in the more loving, courageous and consecrated lives of his followers. A new baptism of the Holy Spirit? Verily, we do need it, and then our pulpits will be clothed with power, and our preachers will have tongues of fire, and every change will be a change for the better advancement and enlargement of the kingdom of our adorable Lord.—Independent.

DR. ISAAC T. TICHENOR.

BY W. POPE YEAMAN.

Dr. Tichenor needs no eulogy but the mention of his name to the hosts who knew him or knew of him. The news of the death of this good and great man brought reminiscences in as engaging sparks to my mind, inspiring an impulse to do him honor by more than words of encomium.

The beginning of acquaintance with Dr. Tichenor is one of the incidents of the pleasant memories of a life of many years. I had known his father and his mother and his brothers some years before a personal acquaintance with him. The cruel war of the States had ended. The South, needlessly and wrecklessly devastated by Federal arms, had heroically begun the seemingly hopeless enterprise of material and social re-education. I was, at the time, pastor of a church in Kentucky. One morning, in my mail, was a short note, posted in a Southern State; it read as follows:

"Send me 1,500 lbs. side bacon; I will pay for it when I shall have made a crop of cotton.  
Yours, etc.,  
I. T. Tichenor."

Up to the time of receiving that note I had never seen Dr. Tichenor. At first reading I scarcely knew what to do. I had no bacon. I took the note to a wholesale grocer, and without saying a word laid it before him. He read it, and after a pause asked me:

"What does this mean?"  
"It means that the writer of that note wants some bacon."

"Who is he?"  
I told him what I knew of Dr. Tichenor, with a few words about the condition of the South. He then said, "I have no bacon." "But you can get it,

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Heavy Mixed Suitings, in dark brown, gray and green mixture, 36 inches wide, at per yard ..... **25c**  
All-wool Cloth Suiting, in solid colors in ecru, brown, red and navy blue, 36 in. wide, at per yard ..... **35c**  
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The new All-wool Peau de Soie, which has a nice satin finish, the proper thing for dresses and suitings, 46 inches wide, per yard ..... **\$1.25**  
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Is under the supervision of one of the Firm, each order being filled promptly and carefully in fact it is as safe as shopping in person from our counters.  
Please Mention Western Recorder When Answering This Advertisement.

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Market Street, bet. Third and Fourth, Louisville.

and I can't," I answered. "Will you stand good for the bill?" said he.

"The bacon was soon shipped. The grocer was a union man and a Baptist, he living and doing business in an adjacent Northern State.

Shortly after the shipment of the bacon I received a second note:

"Send me a sewing machine, I will pay when I make a crop of cotton."  
(Signed) I. T. Tichenor."

I took this note to a sewing machine dealer. The machine was shipped to the writer of the note.

When the cotton was made and sold the two bills were promptly paid.

To me, these two little transactions have ever seemed fairly illustrative of the fellowship and confidence inspired by the Spirit of the Christ of God in the hearts of men. The note calling for the bacon was the first line I had ever had from my unseen brother. It was written before I had charge of the Kentucky Southern Relief Association. The writer knew that I was no dealer in meats. He made no plea, no description of the wasted South. He ordered the bacon just as I have quoted him. The grocer knew nothing of the man to whom the consignment was to be made in a full and devastated State.

The father of Dr. Tichenor, James Tichenor, was a remarkable man. Nature richly endowed him. He was not in the technical sense, an educated man, but intellectually gifted. He lived to the good old age of ninety-two years. When past ninety years of age, he was made foreman of a jury for the trial of an important and difficult case at law. In the jury room, the jurors disagreed as to the interpretation of an instruction from the court. The jury was permitted to enter the court room for aid from the bench. The aged foreman stated the trouble to the judge. Whereupon the judge enquired: "Mr. Tichenor, what is your interpretation of the instruction?" The aged juror in clear and concise words gave his interpretation. To which the court replied, "Your interpretation is correct, sir; return with your fellow jurors to your room." Afterwards this judge was heard to say, concerning this incident: "I, myself, could not have given a more lucid interpretation of that instruction than did that aged juror. It is wonderful, considering that he never studied law."

The father of Dr. Tichenor was a Godly man, and one who delighted to search the Scriptures. He knew why he was a Baptist, and no man could give his reasons more Scripturally and logically than he could.

The mother of Dr. Tichenor was a woman of ardent and intelligent piety.

The Rev. James Lewis Tichenor, a brother of our lamented Dr. Tichenor, died in Missouri a few years since. He was called by his preaching brethren, "The Theologian of Satine Association." He had neither the education nor the untutored gift of his distinguished brother, but he was a clear thinker, and his life was an unbroken testimony to the beauty and power of the religion of Jesus Christ.

The name of Isaac T. Tichenor stands for all that is noble in human nature, and for the excellencies of the great cause to which he consecrated a great life. His comprehensive view of the mission of the Gospel of the Son of God evinced a thought power and an enthusiasm above mere professional preaching.

## CAUGHT AND TAMED

John Newton was a reckless, slave hunting sinner when he met Jesus Christ. Almost as suddenly as the change came in Paul, he ceased to swear and scoff and hunt slaves, and began to pray. Twenty years later he was in London, praying and preaching and overflowing in good works. On Sundays he preached to rich bankers and titled ladies, on week day evenings he would sit on a three-legged stool in his blue sailor jacket, and open up his rich experiences and wise counsels to the poorest and most wicked who came to visit him. "I was a wild beast on the coast of Africa once," he used to say, "but the Lord Jesus caught me and tamed me, and now people come to see me as they would go to look at the lions in the Tower." What they went to see in John Newton was the Christ who had conquered him and lived in him.

Now, the great message I wish to impress on our hearts is that there is only one real light that counts for the world's illumination, and that is the light which shines from the inner spiritual life. The world burns many superficial candles, but they are only poor shams. Christ is the light of the world, because in him is life. And if you and I are to be—as He said we were to be, in our own places—the light of the world, we, too, must have that same divine life in us. If we have that life in us, we shall not even seek to make our light shine; we shall not need to worry about it; we shall just go on living our natural selves, and to use Christ's words, "Let it shine." Ex.

The reason why we speak of so many of life's experiences as "losses" is because we fail to take account of the gains of which these so-called losses were the price, and which we never should have obtained without them.

Editorial

SPECIAL OFFER.

EDITOR OF THE RECORDER:— Please announce that I will send a flower from Palestine to every new subscriber whose name is sent in before February 1st, 1903. This is not an offer of the Recorder, but of myself as a friend of the paper who desires it to have the widest possible circulation.

A FRIEND.

[We hope our readers will let this kind offer be widely known among their friends who are not now getting the Recorder.]

RIDICULOUS CLAIM.

The claim that all Baptists believed in the doctrine of the "universal invisible church" until Dr. J. R. Graves came along and denied it, is almost too ridiculous for serious argument. Some brethren, when they can find no Scripture support for some notion, seek to bolster it up by claiming that Dr. Graves held the opposite; as if they thought those addressed needed only to know that Dr. Graves opposed a notion to make them swallow it whole. If this powerful (?) argument (?) does not carry conviction, then they lug in the Rev. J. N. Hall, who is a sort of bete noir with them, and say, with a flourish, that he, too, opposed the notion in question, and, of course, whatever he opposes must be right. The fact is there were plenty of stalwart Baptists long before Dr. Graves' clarion voice was ever heard.

GREAT NAMES.

Driven from Scripture our invisibilists (we respectfully suggest that name, intending no discourtesy) seek to shelter their pet notion behind an array of great names and say: "See here, all these great Baptists believed in the 'universal invisible church.'" But did they? Where is the proof? It is easy to array a lot of great names and to boldly claim that they agreed this or that; but to prove it, is a very different matter. Let us take up a few of those thus boldly cited to bolster up the notion of this "universal invisible church" idea.

THE LONDON CONFSSION.

The London Confession of 1644, as it is called, says: "XXXIII. Jesus Christ hath here on earth a kingdom, which is his church, whom he hath purchased and redeemed to himself as a peculiar inheritance; which church is a company of visible saints called and separated from the world by the word and spirit of God to the visible profession of the faith of the Gospel, being baptized into the faith and joined to the Lord, and each to other, by mutual agreement in the particular enjoyment of the ordinances, commanded by Christ their head and king." Italics our. Crosby, 1st ed., Vol. I. Appendix pp. 18 and 19.

The only church of which this confession teaches "is a company of visible saints," who have made "visible profession of the faith," have been "baptized" and who are in the "enjoyment of the ordinances," Nothing invisible about that. It is as plainly an assembly as language can make it. And yet, and yet, we are complacently told that this confession teaches the doctrine of the "universal invisible church"!!!!!!

To the same effect is the Somerset confession of 1656, which gives not the slightest hint of any "universal, invisible church." This was some two hundred years before Dr. Graves appeared on the scene of action.

THE PHILADELPHIA CONFSSION.

The Philadelphia confession also is claimed as teaching the invisibilistic doctrine. The section chiefly relied on to maintain this notion is as follows:

"The Catholic or universal church, which with respect to the internal work of the Spirit and truth of grace, may be called invisible, consists of the whole number of the elect that have been, are or shall be gathered into one under Christ, the head thereof, and in the spouse, the body, the fulness of him that filleth all in all."

The only thing "invisible" about this is "the internal work," which of course, can not be seen. The church here mentioned is conceived as composed "of the whole number of the elect," and as "gathered into one;" and this is point blank against the doctrine of "the universal, invisible church." That doctrine is that there is in existence now a church that is universal and invisible, that men enter it by faith alone and that to this church the New Testament promises (e. g. Matt. XVI, 18) are made. This "universal, invisible church," being entered by faith alone, includes only those who have believed, for the rest have not entered by faith. All the elect now alive, who have not yet believed and those who are not yet born, and those who have died, or will die, in infancy, these are all excluded. This alleged church is not "gathered into one." While the "church" of this confession article includes all the elect, of all ages, is not entered by faith at all, and is "gathered into one."

We have abundantly showed that in the New Testament the word church always means an assembly. In figurative language it retains the same meaning. The redeemed are compared to many things; to sheep, to wheat, to vine branches, to a flock, to a bride, etc. In each case there is no change of meaning, but only a figurative application of the well known meaning of these terms. Similarly the redeemed are compared to a church, when they are conceived as an assembly, as "gathered into one." This assembly is not realized till the end, when all the saints are gathered in glory—"the general assembly and church of the first born." Hence this church is not now in existence, only some of its material is in existence; but it can not be a church till it becomes an assembly, and that will not be till the end. Because the redeemed are compared to a flock, to an house, to a bride; shall we therefore herald the doctrines of the universal, invisible flock? the universal, invisible house? and the universal, invisible bride? Yet there is every whit as much reason for doing this, as there can possibly be for heralding the doctrine of the "universal, invisible church."

DR. J. A. BROADUS.

The name of Dr. Broadus is paraded at us as an advocate of invisibilism. We take occasion to say that the writer was the pastor of Dr. Broadus from May 1, 1868, till he died, nearly fourteen years later, and yet though as intimate with him as that relationship suggests, talking over with him often and freely all sorts of questions and doctrines, listening

to his whole course on the New Testament, yet the writer never got from Dr. Broadus the slightest hint that he believed there was any such thing as the "universal invisible church." Nor can the writer recall a single instance in which Dr. Broadus did and differed in doctrine; and the writer believes now, exactly as he believed then.

In his commentary on Mathew, Dr. Broadus discusses the general subject of the church, though briefly, under Matt. XVI, 18, and says:

"In the New Testament the spiritual Israel, never actually assembled is sometimes conceived as an ideal congregation or assembly, and this is denoted by the word *ekklesia*," p. 358. Here is exactly our contention, viz.: that when the term church is applied to the redeemed they are "conceived as an ideal congregation or assembly." Take away the idea of an assembly and you destroy the idea of a church. Whoever heard of a "universal, invisible assembly?"

Again, Dr. Broadus (p. 358) says: "All real Christians are conceived as an ideal congregation or assembly, and this is here described as a house, or temple, etc." Exactly so. All Christians are called a church when they are conceived as an assembly, and they are called a temple when they are conceived as built together upon the great foundation. Shall we, therefore, advocate the doctrine of the universal, invisible temple?

Still, again, he says: "The aggregate of professed Christians is, in modern parlance, called the 'visible church,' as distinguished from the invisible church, which denotes as above, the ideal assembly of real Christians." p. 359. Here also when using "modern parlance" Dr. Broadus speaks of "the visible church" and "the invisible church"—and that is modern parlance—he puts these expressions in quotation marks, showing he does not adopt them, and adds immediately: "which denotes as above the ideal assembly of real Christians." Wherever there is a church Dr. Broadus holds there is an assembly, and that is our position exactly, and it flatly contradicts the doctrine of "the universal, invisible church," which affirms that this alleged church is not an assembly at all, but is scattered all over the earth.

We have not space to take up all the documents and authors that are flung at us, but here are the three most prominent ones, and on whose utterances chief stress is laid. These melt away when examined, and, so far from supporting the doctrine of the "universal, invisible church," they are found to contradict it. Practically the same result would be reached by examining the utterances of the other alleged supporters of invisibilism among our dead worthies.

We were surprised to find that our playful squib about the formation of the new Sunday-school association recently, was taken seriously. We were simply rallying the Baptist Standard, and suggesting the sort of a rebuke it might administer to the "splitter." Whether a man sees a joke or not, depends largely on his subjective state. We have seen no evidence, however, that the Standard took our playfulness seriously.

Dr. Frank generally sees the point, when there is a point to see. Similarly our republishing a part of Dr. J. J. Taylor's article on the "universal invisible church," along with our comments,

on it, so far as we, or any one, saw Seminary." In Dr. Taylor's article there was a reflection on the Seminary, but we made no mention of it at all, and in republishing his article we struck out all that part. We supposed that those who read both the Recorder and the Religious Herald (in which the article first appeared), would note that we left out the reflections on the Seminary, and would see we specially avoided making an attack; while those who read only the Recorder saw no mention of the Seminary at all. We had no thought of making "an attack on the institution," but we were giving our opinion on the doctrinal points involved. While we do not regard the Seminary as perfect, it is a good institution, and we have no disposition to assail it, but rather to improve it. Here, again, comes in the subjective state.

The convention called by the Council of Seventy of the University of Chicago, is to meet in that city February 10-12, 1903. The object of the meeting is to do something—nobody seems to know just what—for moral and religious education. It is proposed to start a "movement," whatever that may mean. It is said the call has met "a remarkably cordial reception."

Who shall constitute the convention? is a point under consideration. Of course the Council of Seventy will be members. Then it is proposed that all who signed the call be allowed seats. In addition to these, it is thought there will be room "for several hundred more," and persons wishing to be members are "invited to communicate with the Recorder of the Council (Prof. C. W. Votaw, of the University of Chicago)." Applicants for seats in the Convention will be listed and considered by the committee in the order in which their names are received.

Here now is a chance for some of our aspiring readers. If you wish to be a member of this convention which is to start this "movement," and to do, nobody knows what, besides, you can send your name to Prof. C. W. Votaw of the University of Chicago. No doubt a full list of the members will be published in the daily papers, and the speeches made and papers presented, will be fully reported.

The Council of Seventy is to meet just before the convention which it will have practically in hand.

So far the whole affair is too hazy for us to form an intelligent opinion about it, but we guess that one of the purposes is to popularize the "assured results of the higher criticism," and to reconstruct the religious instruction of the country on the basis of denying what is commonly believed among us. This is our guess. The result will show how near we have come to the truth.

Prof. Williston Walker, in a recent address in Boston, said: "The New England mind is always practical, and the Scriptural injunctions that are expensive are quickly gotten rid of by a different exegesis." We think that sort of practical mind is by no means confined to New England. The disposition to explain away inconvenient passages of Scripture is quite wide spread; alas!

It is important to think right, more important to feel right, still more important to do right, but to be right is most important of all.—Lyman Abbott, D.D.

Editorial Varieties.

The Bank of Florida has reduced the number of its wives from 1,100 to 60. That's progress.

Mrs. Anna M. Elmer, of Lexington, Ky, recently deceased, accumulated a fortune of \$100,000 sitting "garden truck." In addition to this she accumulated flesh till she weighed 320 pounds. Selling "garden truck" causes prosperity both financial and physical.

Mr. Andrew Carnegie contradicts the report that he gave a costly residence in New York to his daughter as a Christmas gift. He says he does not believe in making costly gifts to children, and that he does not propose to burden a child of his with wealth. He thinks too much of his daughter to make her rich.

Dr. J. W. Perry retires from the editorial staff of the South Carolina Baptist. Editor Pittman is now in sole charge. These are well known to our readers. Dr. Perry for over twenty-five years, and we have known only good of him. We have known only good of Dr. Pittman also, but have not known him so long nor so well.

Gen. W. E. Atkinson, of Little Rock, went with the editor of the Recorder on the tour to the West Indies. It is a congenial party who will make the most of the trip and enjoy quality fellowship. The editor will give in the columns of there are an account of what he saw and heard, and the readers can see on the West Indies through his eyes.

A shrewd Yankee has invented a device to stop snoring. It is a small cap fitted over the head of the snorer. This does not prevent the man's snoring his mouth when he tries, but prevents his falling open when he stops snoring, and so prevents snoring. You see, the snorer with this device, why did not somebody think of this before?

The English language is spoken by 118,000,000 people, the Springfield Republicans say. We think the figure is too small. But perhaps our estimated contemporary leaves our children too young to talk. The aggregate population of the United States, Great Britain, Canada, Australia, etc., is much larger than that of England. There are as many English speaking people outside this region as there are non-English speaking people inside them.

The Religious Herald asks why the editor of the Western Recorder did not do something "when he had believed in the 'universal, invisible church.'" There was never such a time. We suppose the impression on the Herald was made by the fact that by some mistake, he does not know how. Matt. 16:18 was put among the references under the statement about the figurative use of the word "church," in his little book, "Faith of Baptists." But even if that reference goes unheeded, let us say, that does not justify the conclusion that the writer believed in the "universal, invisible church."

The Christian Observer says it is "good news" that some of the speakers of the late (last) Baptist Congress advocated receiving members into our churches without baptism, and says Baptists will be more efficient when this view prevails. Being ready with the removal of the security of fighting for honor when they would be able to rebound more earnestly on other more important matters of truth and life. More effective "from a Presbyterian standpoint." How about the Presbyterians fighting for the same thing? Will they receive members from our churches? Will they receive members from our churches without sprinkling them?

The late Dr. Temple, Archbishop of Canterbury, who recently died, was a remarkable man. He started a pear tree, and he said, "I have known what it was to go with an old tree because I could not afford one." When in charge of Rugby school, the way he impressed the boys was expressed by a boy's writing to his father: "Temple is a wonderful teacher for a first term." When he was Bishop of London, it is said that the usual interview with him consisted, on his part, of three brief sentences: "Who are you?" "What do you want?" "No." He was over 81 years of age. Our readers will remember that he failed from weakness when he was chosen King Edwards VII.

The Rev. John E. Burrows writes from Amherst, Ala., to the editor of this paper: "I often thank God for the great influence you and the Recorder have had upon my mind." We in turn thank God for Rev. Burrows. He shows how he has been abundant and greatly blessed. Besides preaching 120 times last year in his own pulpit, he held ten protracted meetings, and his 247 sermons, nearly one a day for the whole year, resulted in 626 conversions of men, women and children. During the year he made 1,000 pastoral visits. During the three and a half years of his pastorate in Amherst his church has increased in membership 500 and in contributions to missions 5000. This is a blessed record.

AMONG THE Churches.

LOUISVILLE.

Walnut-street—Pastor Eaton's topics were "Gospel fishing" and "Exchange for the soul." Six joined by letter and one baptized.

Broadway—Pastor Jones preached.

Chestnut-street—Pastor Weaver discussed "Guidance and reception into glory" and "Man's threefold temptation."

East—Bro. Everett Gill, of Missouri, preached.

McFerran Memorial—Pastor Hamilton spoke on "Are we losing power?" and on "The Holy Spirit and character." Preached at Bechmont in afternoon on "Consecration."

Twenty-second and Walnut—Pastor Demant's themes were "The greatest organization" and "The greatest wonder."

Clifton—Pastor Foster preached on "An unfaithful church" and "The pearl of great price."

East Mead—Pastor Lenard preached on "Elements of power in the church" and "Power of the Gospel." 1 by letter.

Franklin-street—Pastor Jenkins preached on "Stand fast in the faith" and "The parable of the Pharisee and Publican." One baptized.

German—Pastor Janzen preached on "According to your faith" and "The joy of the good shepherd."

Highland—Pastor Dawes' subjects were "Jesus the bread of life" and "The fact of Christ." One by letter.

Lagan-street—Pastor Tralle spoke on "Helping others" and on "Having one's way." Meetings continue, preaching by the pastor each evening at 7:30 p. m.

Parkland—Pastor Taylor preached on "The Christ life" and "The popularity of Jesus."

Southgate-spect—Pastor Clarke's topics were "Receiving power" and "Preaching Christ." Two by letter, and one for baptism.

Third-avenue—Pastor Allen preached on "Kind of Savior we need" and "Spiritual prosperity."

Twenty-sixth and Market—Pastor Reed preached.

Jeffersonville (Ind.)—Pastor McFarland preached.

Lagrange—Pastor Johnson preached on "Spiritual power" and "Sin wrongs the soul."

Pewee Valley—Pastor Burnett preached on "The Lord's Supper."

Jacob's Addition and Hazelwood—Chas. B. Althoff, "Chalk talk on Christian living."

Ormsby-avenue—Pastor Kennedy preached on "Crucifixion of Christ."

Hope Rescue Mission—Pastor Bruce reported good week. Fifty-eight in the Bible class.

SEMINARY NOTES.

A. J. Hensley will succeed I. E. McDavid at Mt. Horeb, Ind.

Bro. Agre married Prof. W. T. Cassidy and Miss Amanda Taylor last Tuesday January 6.

Pres. Conger, of Ouachita College, Ark., and Gen'l Atkinson, of Little Rock, Ark., were visitors in the Hall last week en route to New York.

J. A. Kirtley, Jr., preached for Pastor W. P. Stuart at Bryant's Station, and the latter at Lakeland.

Dr. Carver was unable to attend his classes last week. We were glad to see him back Monday.

Dr. Carver will deliver a series of missionary lectures for Judson Institute at Martins, Ark., next week.

Dr. Samsy supplied for him at Dentville, Souday.

The "Western Question" or "The Struggle for Asia," was discussed by Prof. Mullins at the Monday evening mission-

ary meeting.

The mid-week prayer meeting was led by Bro. O'Kelly, of Georgia.

Supplies last Sunday: S. J. Cannon, Arkansas, Beras; S. T. Matthews, Virginia; Glenview; S. E. Jordan, Kentucky; Chaslin Park; W. A. Burns, Kentucky; Bloomfield; W. H. Faust, at Preston Street Mission; T. Lumpkin, Virginia; Bethel Church, Cincinnati, Ohio.

The ladies' missionary meeting, composed of the Students' wives, had a very interesting meeting last Saturday afternoon, being led by Mrs. J. S. Compere, in absence of the President, Mrs. A. J. Johnson. Subject, "Cuba." H. C. McMill.

THE STATE.

H. C. McGill writes: "The church at Eminence has closed the past year with a good Sunday-school record, notwithstanding the fact they have been without a pastor since last April. The enrollment reached 100 with an average of 77. Seven teachers and a library of 300 volumes. This Sunday-school had the youngest secretary in the State, and a member (nine years old) who has only missed one Sunday in four years. The birthday fund amounts to several dollars each year. A boys' class of fourteen in number raised \$15.00 for the Orphans' Home. Bro. J. W. Juet proves himself to be a wide-awake and efficient Sunday-school superintendent.

Pastor Sims rededicated the renovated house of worship at Sulphur. He has completed the new house at Cropper's, which will be dedicated ere long. Pastor Sims, under God, brings things to pass wherever he works.

Pastor Karl D. Sims wants to announce to the churches of Shelby county that the new church building at Cropper, Ky is now completed and that the church will worship in the building the third

Saturday and Sunday of this month. On account of bad weather and a debt, dedication services will be postponed until spring. Come attend the opening January 18th.

Pastor C. B. Coleman writes: "The Blackford District Mission Board employed me to hold a meeting at Friendly Grove church, which had been pastorless and had not met for about three years. I closed the meeting November 23, 1902, resulting in twelve converted, the church revived and sixteen approved for baptism. Saturday, December 27, they called me to the care of the church. Sunday, December 28th, I baptized fourteen happy converts. The entire community is greatly awakened. I also have been recently called to the pastorate of West Point church."

Pastor W. H. Bringle writes from Elizabethtown: "The Lord led me over his church. One young man gave himself to the Master Sunday night. The church is very fortunate to secure the services of Bro. Geo. B. Eager, of the seminary, to fill the pulpit during my stay abroad. I hope to sail from New York February 1st, for Palestine, Egypt and Europe. I am hoping for a blessing that will better fit me for my life work."

Pastor Chas. Anderson writes: "The Bardston church has many friends over the State who have known that for several years it has borne a heavy debt on its beautiful church building. Will you kindly say to these friends that the New Year sees the last dollar of this old debt paid. We also have money on hand to make considerable improvements and repairs on our building. The mission collection shows a healthy interest. The pastor's salary has been paid to date, and the church voted a handsome increase to the pastor's salary for the coming year. We praise God from whom all blessings flow and enter the New Year with greater courage."

OTHER STATES.

Elder M. S. Humphrey writes from Green Ridge, Mo.: "I have been engaged in four meetings with good success, in Pettis county. Harmony Association, Missouri has a great success, and the Baptists workers. I came here through the influence of Brother J. H. Dew, State evangelist, who is doing a great work for Missouri. I have work here for all my time and am delighted with my field of labor. This association has fifty Sunday meetings, mostly pastors, and deacons which are successful. The students of Liberty are a great help here in carrying on the work.

I am glad to say the Baptist here are real Baptists, without any mixture, but kind in every respect.

I am located at Green Ridge, Mo. Success to the Brethren and love to all the brethren." Bro. Sid Williams writes from San Antonio, Tex.: "I wish the Brethren a successful year and hope they will get more subscribers than ever. We had a splendid year in our work; more than 900 additions to the churches with which we labored. We lost fully four months' time. We trust to do better this year. Bro. Brown and myself will hold our first meeting at Shiloh, Texas."

Bro. Fred D. Hale writes from Meridian, Miss., under date of January 5th: "Am just starting into a meeting with Pastor R. A. Venable, of the First Baptist church. This church is the strongest in the State. It has a splendid pastor, a magnificent house of worship, and a large, cultured, worthy membership. We will soon see whether it has power with God and with men, in bringing souls to Christ. I go from here to Morganfield, Ky., then to Clinton, Miss. Permanent address, Hot Springs, Ark."

Pastor W. E. Powell is greatly pleased with his new field at Milan, Tenn. He writes: "We have accessions by letter and baptism every week. Yesterday three joined by letter and three were approved for baptism. My health was never better and I am hoping, with God's help, to do some of the best work of my life."

Pastor Farmer, of Tecumseh, Ok., is rejoicing over the payment of his church's debt and over the blessing of God upon the work there. They raised more than enough to pay the debt and added the surplus to the pastor's salary.

Dr. ARTHUR PETER died on Wednesday of last week and was buried on Thursday. He was one of the old land marks of Louisville in business, and is social as well as in religious circles. For nearly sixty years he was a member of the First Baptist church, and then of Broadway church. He was prominently identified with all denominational and benevolent interests. Long a member of our State Mission Board; from its beginning a member of the Orphans' Home Board, to which he gave a donation; devoted; a member of the Board of

A GREAT MISSIONARY ENTERPRISE.

IN THE FAMOUS SALT RIVER VALLEY, Arizona, near Phoenix, the capital, there is, now belonging to the government, a large tract of beautiful rich desert land, needing water only to make it of great value. A number of Christian people, deeply interested in missions, have been, for several years, praying that these lands might be brought under irrigation and some of the profits used for the extension of the Lord's kingdom. God is now granting the desire of their hearts. The Verde Water and Power Company has been organized for the purpose of creating power and irrigating this land. The enterprise has been planned and is being financed in the interest of the land owners, rather than for the usual purpose of earning large dividends for the share holders.

ELECTRIC POWER. The water will be stored in a mountain reservoir, which expert engineers pronounce one of the largest and finest natural reservoirs yet seen in the country. Over \$200,000 has been spent in perfecting the surveys and engineering for the enterprise. Before the water is spread over the land for irrigation, it will be used to develop electric power. The company will develop both horse power, for all of which there is a present demand of high prices.

THE LANDS. The wonderful fertility and crop capacity of these lands have been demonstrated by cultivation under a dozen years in the immediate vicinity. The soil is very deep and rich. A crop of wheat and a crop of corn are frequently harvested in one year from the same piece of ground. The best wheat crops of Arizona will be cut from April until November; in addition the fields can be grown through the winter season. No grain is fed to stock except in the southern California lands situated to the east. All the fine fruits of this section are raised here.

WATER RIGHTS. We are now settling the water rights for these lands, which will include the purchase of the title to the land and guarantee adequate water for its cultivation and stock raising. Now plans will be made for the works shall have been completed.

This beautiful country will develop rapidly. Towns, churches, schools, electric railways—a highly Christian community, will arise rapidly when the water is ready for service. Thus the usual discomforts of settling a new country will be largely avoided. Now places will be made for the settlement of old Eastern homes.

We should gladly send free statements from forty-nine Arizona farmers, as testimonials of this Phoenix project, (in statements from numerous reliable Christian people from other States, who have made a trip to Arizona to study this enterprise; also maps and other pertinent matter describing our plans. Please address, mentioning this paper,

JOHN G. HUDSON,

WATER-RIGHT AGENT,

43 PICKERING BUILDING, CINCINNATI, OHIO.

The Right Thing.

A New Catarrah Cure, which is Rapidly Coming to the Front.

For several years, Eucalyptol Guaiacol and Hydrastis have been recognized as standard remedies for catarrah troubles, but they have always been given separately and only very recently as in-



genious chemist succeeded in combining them, together with other antiseptics into a pleasant effective tablet.

Druggists sell the remedy under the name of Stuart's Catarrah Tablets and it has met with remarkable success in the cure of nasal catarrah, bronchitis and throat catarrah and in catarrah of the stomach.

Mr. F. N. Beason, whose address is care of Clark House, Troy N. Y., says: "When I run up against anything that is good I like to tell people of it. I have been troubled with catarrah more or less for some time. Last winter more than ever. Tried several so-called cures, but did not get any benefit from them. About six weeks ago I bought a 50 cent box of Stuart's Catarrah Tablets and am glad to say that they have done wonders for me and I do not hesitate to let my friends know that Stuart's Catarrah Tablets are the right thing."

Mr. Geo. J. Cassanova of hotel Griffin, West 4th street, New York City writes: "I have commenced using Stuart's Catarrah Tablets and already they have given me better results than any catarrah cure I have ever tried."

A leading physician of Pittsburg advises the use of Stuart's Catarrah Tablets in preference to any other treatment for catarrah of the head, throat or stomach.

He claims they are far superior to inhalers, salves, lotions or powders, and are much more convenient and pleasant to take and are no harmful that little children take them with benefit as they contain no opiate, cocaine or any poisonous drugs.

All druggists sell Stuart's Catarrah Tablets at 50 cents for full size package and they are probably the safest and most reliable cure for any form of catarrah.

Advertisement for 'For You' photographs. Features a grid of circular portraits and text: 'For YOU PHOTOGRAPHS, LIFE LIKE ELEGANT. YOU WANT THEM? THEY WILL COST YOU NO MONEY. This is for YOU: Send any picture which you wish copied, it may be of yourself, your friend or any member of your family. We can give distinction of other sets, or the number of people forming a group. In case you have no picture handy, have a tin-type or other cheap picture taken—that will answer as well as an expensive photograph. The picture you send will be most carefully handled and returned to you in good condition with fifty handsome copies executed in elegant style on heavy photograph paper. In return therefor, we will ask you to do us a slight favor. IT WILL COST YOU NO MONEY. It will not take more than half an hour of your time, nor will it put you to either trouble or annoyance of any kind. Write at once and forward your photo without delay. Send all letters and pictures to PHOTOGRAPH SUPPLY HOUSE, P. O. Box 35, Sta. D., CLARK CO. H. B. New York City. Be sure to write your full name and address on the back of the picture you send; slight pictures will be returned to senders with the fifty photographs.'

Trustees of the Seminary identified with the Home of the Priestesses, with the Charity Organization, etc. He was a native of Cornwall, England, and came to America when three years old, and settled in Pittsburg, Pa., whence he came to Louisville. Some sixty-three years ago he married Miss Virginia Carey, of Chesterfield county, Va., with whom he lived happily till a few months ago when she passed over. He was 86 last June. The funeral was from Broadway church and was conducted by Dr. Jones. Rev. W. R. Briscoe, pastor of Monmouth and the Independent church, Oregon, writes: "For Monmouth church we have bought a new church organ. At Independence we put in new heaters and repaired the church, and have been successful in raising money to pay for repairs. The four additions and repairs to be made were projected months ago. May God continue to bless the faithful labors of Bro. Briscoe. H. Subscribe for the Recorder."

Family Circle

Stories for the Young and Old

GOOD BYE, OLD YEAR

BY J. W. VALLANBUSHAM.

Good-bye, Old Year, good-bye! Thy sunshine off was bright; It stole into my waiting heart And soiled it with light;

Good-bye, Old Year, good-bye! Thy burdens off were great, But somehow now I can't know, The help that has been sought.

Good-bye, Old Year, good-bye! I wished thee gone and so; But there was much you had in store I could not see or know.

Good-bye, Old Year, good-bye! I wish to see thee go; And ask what thou hast left to me, That come but thee can know.

HOW MRS. MAYHEW WAS HONORED.

BY SALLY CAMPBELL.

Tim and Taddie Mayhew had not gone to Sunday-school very long. They used to live in the country, you know.

One Sunday their teacher had been talking to them about the Fifth Commandment. It took Tim and Taddie a long time to get home that afternoon.

"She doesn't know—does she?" whispered Tim. "Well, make it a perfect surprise to her."

Sunday was a nice day in the Mayhew family. On other days Mrs. Mayhew had to go out to work, or else she was busy washing at home.

"Dear me, I guess so!" she laughed. "But there isn't time to think of every thing."

"It'd rather it would be passing," Mrs. Mayhew used to say, "than a good many other things—family feelings for one."

"We've got to get some pennies somehow before the 30th of next month," they kept saying to each other every day.

"What's your job, Taddie?" asked Tim when they were standing outside again.

"Dadman," answered Taddie promptly. "The wash-covers, and wash things—'But mother hasn't got any,'" said Tim.

"I'm going to buy her some, though, soon as I get big," answered Taddie. "So am I," said Tim. "And then she'll have the jewel-case all ready to put them in."

"So, that important point being settled, every morning they looked in at the shop anxiously, and every morning they saw their bird of the brilliant plumage seated safely on her nest.

On Saturday a great ball match was to be played, and Taddie and Tim, like the rest of the town, were wild about it. They had picked out the very telegraph pole from the top of which they could watch the game with as good satisfaction as though they had each paid a dollar for a seat on the grand stand.

"Well now, if you'll stay around my place this afternoon, and look after the outfit, I'll give you that."

"I want to catch the trade," he explained. "down to the last minute before the game, and right after. This town's going to be about full of people, I can tell you. During the game I'll be selling you some ground myself, and I'm looking for somebody to leave in charge."

It was a little hard, but they did not hesitate long. The bargain was soon struck, and Bill went his way.

They bought the bird of paradise on the way home. But it took a great deal of thinking to know what to do with the other ten cents, which they were both agreed must be expended on the bird's collection.

On the morning of the 30th the presentations were made in due form. Taddie being master of ceremonies, and though the boys had expected much from their mother in the way of surprise and pleasure she more than fulfilled it all.

Charcoal is the safest and most efficient disinfectant in a purifier in nature, but few realize its value as a germicide.

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

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

The more you know, the more life becomes a joy. The more you know, the more life becomes a joy. The more you know, the more life becomes a joy.

of all combats, the combat to conquer ourselves.—Thomas A. Kempis.

ROBBIE'S BASKET-ABOUT-FACE.

BY MINNIE L. UPTON.

Robert Bruce Brown straightened his stout little back, squared his sturdy shoulders, and took a long breath—two, three, four, five, six, seven, eight, nine, ten, and looked up at the bright sky beyond the bare bare branches with almost a sob.

"What'll we do," said Tim, "if we can't earn ten cents anyhow at all?" "We've got to earn it," said Taddie, a very determined look on his freckled face.

He had kept the secret safe in his eight-year-old brain (or wasn't it his heart?) so that nobody ever suspected it; and Uncle Hugh began to be rather puzzled as to what he should do with his poor little basket.

He wanted it for a Thanksgiving present, but when Thanksgiving came, he had only just begun on the last half of the last peck; and it was growing harder and harder to find them.

It was the first day of December, and nuts had been unusually hard to find, and the sun was getting low; and it seemed as though it was almost no use to try any longer.

Oh! What was that? Only a chipmunk! But Robbie's little ferret and faithful comrade, was off after it in a moment, and before Robbie could call him off, had followed it into a hole between two bush roots, close to the trunk of the tree; and, in a twinkling only his stubby tail and kicking hind legs were visible.

THE VALUE OF CHARCOAL. Few People Know How Useful it is in Preserving Health and Sanity.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant in a purifier in nature, but few realize its value as a germicide.

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

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

The more you know, the more life becomes a joy. The more you know, the more life becomes a joy. The more you know, the more life becomes a joy.

of all combats, the combat to conquer ourselves.—Thomas A. Kempis.

and saw—beauties!—gangs of them, away back; but the rays of the setting sun shone straight into the poor little creature's eyes. For a moment Robbie stood still. It seemed almost as though he could see the gold rings. Then he began to dig with his fork and his cold little hands.

"Six quarters," responded Robbie. "It was only a little bit dark when I went back through the woods. Just you wait a wee bit longer, mamma. I'll surely get enough before school begins."

"It will be the warmest cape in all the world, Taddie!" cried mamma, kissing the brown curls. Christmas Register.

MORPHID BROODING. A science called infant culture was in vogue in Germany a few years ago.

The effort, though well-meant, was abandoned, as no committee could be found with patience enough to read the countless bulky volumes brought in by fond parents.

HOOPING-COUGH AND CROUP. Roche's Herbal Embrocatoe.

Under special escort. Pullman train with wide vestibule cars, drawing rooms, compartments, parlor, library, music room and the largest dining car in the world.

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Fortune Telling

does not take into consideration the essential to woman's happiness—her daily health. There is many a woman whose future seems absolutely unclouded by any mark that by her own condition.

The woman who neglects her health is neglecting the very foundation of all good fortune. For without health there is disappointment and distress.

Womanly health may be retained or regained by the use of Dr. Pierce's Favorite Prescription. It establishes regularity, drives the drains which weaken women, cures all ailments of the female system, heals inflammation and ulceration and cures female weakness.

Sick women are invited to consult Dr. Pierce by letter free. All correspondence held as strictly private and accredited confidential. Address Dr. R. V. Pierce, Littlefield, N. Y.

"I have taken six bottles of Dr. Pierce's Favorite Prescription," writes Miss M. Pyle of Orilla, N. Y. "and I feel like a new woman."

Dr. Pierce's Pleasant Pellets clear the complexion and sweeten the breath.

HOOPING-COUGH AND CROUP.

Roche's Herbal Embrocatoe. The celebrated and effective English Cure with internal medicine. Prepared by W. Roche & Co., London, England.

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Illustration of a woman sitting at a table, possibly a fortune teller or a woman in distress.

# FREE!

SPECIAL OFFER TO READERS OF THE WESTERN RECORDER GOOD FOR 30 DAYS.

A Beautiful Imported China Tea Set (24 pieces).

or Toilet Set, or Parlor Lamp, or Clock, or Watch and many other articles too numerous to mention, FREE, with a club order of 20 lbs. of our New Crop, 60c Tea, or 20 lbs. Baking Powder, 45c a lb. This advertisement MUST accompany order. You will have no trouble in getting orders among your neighbors and friends for 20 lbs. of our celebrated goods.

The Great American Tea Co. 21 and 23 Vesey Street, P. O. Box 259 NEW YORK.

TO BUY EVERYBODY! JUST BUY! For Sunday Services, Young People's Societies, Church Meetings, etc. 50 New Songs, 200 Pages, Bound in Cloth.

## Young People's Songs of Praise

EDITORS: REV. J. W. BRANTON, Louisville, Ky.; REV. J. W. BRANTON, Louisville, Ky.; REV. J. W. BRANTON, Louisville, Ky.

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We can furnish either Fine, Medium, Coarse or Stub on receipt of price.

# Baptist Book Concern,

642 4th Ave., Louisville, Ky.

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

## Stories for Little Ones.

### JACK BRANDON'S CERTIFICATE OF CHARACTER.

"We must hurry or we won't get a chance at the aule. The Ninth-Grade boys are going over to the grove in a body, and if they get there first we might as well stay away." This from George Brandon, who was getting over the ground as fast as his short legs would carry him, while his cousin kept pace with him without any effort.

As they swung along the street in the outskirts of the village, talking of the day's promise of a good time, and wondering if the Ninth Grade boys had started yet, they came to a sudden halt. They were opposite a queer little house, old and weather-beaten; windows placed irregular for convenience rather than outside appearance; wooden eaves-trough; a lean-to and a scraggy grape-vine clambering up towards the roof; a tangled mass of weeds and flowers that had escaped the early frost grew along the fence.

As the boys came opposite, a window was hastily thrown up, a man's head and shoulders were pushed out, and a voice called out:

"Hallo! Say, you young fellows, are you going to the village?"

"No!" replied George, moving forward. But Jack said:

"Hold on; let's see what's wanted."

"We haven't time!" persisted George. "We'll take time!" Turning to the man he said: "Can we do anything for you, sir?"

"Well, I'm stiff with rheumatism that I couldn't hobble to the village and back in half a day. Miss Green wants her shoes for Sabbath, and I've run out of thread and can't finish them now."

"You'll get some. I thought maybe you'd just as soon get me some; boys like to run about. My! I wish I was a boy!"

George demurred, and explained that they were in haste, and were not going to the business street of the town, and, anyway, did not expect to return before two o'clock. "We could bring the thread then, if that would do?" he said.

The old man shook his head. "There wouldn't be time to finish the work after that, and Miss Green, she don't like to be kept waiting. Besides, I promised her, and I never broke a promise yet, and the old voice faltered as the head drew back; he was about to shut the window when Jack spoke up:

"I'll do the errand, sir, if you'll tell me just what you want and where to get it."

The old face brightened. "Bless you. You'll save an old man's reputation for keeping his word, and Miss Green won't be kept from church to-morrow!"

In spite of his cousin's protest, Jack undertook one or two additional commissions. It is true that he was late at the grove, and the Ninth Grade had been before him, so that the nuts were scarce, and George, with his own bag full, said tauntingly:

"If you hadn't been such a greedy as to turn an errand-boy for old Sats, you might have had as many. You got nothing for it, and lost your chance here."

"You are mistaken; I did get something!"

"You did! What?"

"Thanks, and a promise to do me a good turn," returned Jack, quietly.

"That was good pay! Likely you'll get into the President's Cabinet on the strength of his infirmity," exclaimed George, ironically.

"Ah, how so?" asked the Judge, with a show of interest.

"Well, I have been writing out a certificate of character for a boy. You know about John Brandon's boy. He lives up to his Uncle Fred Brandon's now, but he wants to get a chance to make something out of himself, and I just write out a paper for him; maybe you'd like to look it over while I take the boot in hand?"

This is what Judge Cary read, written in a cramped hand, with some misspelled words:

"This certifies that Jack Brandon, son of the late John Brandon, is a polite, kind young fellow. He is kind to animals, helpful to the poor and helpless, honest, can reckon money correct, and has good, strong temperance principles. He can stand ridicule, and can sacrifice his own interests without wanting to be known as a martyr. Anybody that wants this sort of a boy had better get hold of Jack Brandon.

"(Signed.) Karl Snitzer."

"How do you know all this?" asked the Judge, when he had spelled out the scrawl.

"How do I know? Well, I'll tell you, Judge." While the rip in the boot was rapidly closing the old man told of his interview with the two Brandon boys. "Now, that Jack took off his hat while he talked with me, so I know he is a polite boy. He stooped to pat the cat when she rubbed up against him, so I know he is kind to animals. He gave up the nutting party to do me a kindness, and didn't seem to think it was any great thing to do. He did my errands all square, and brought back the change, more than I expected, because some of the things were cheaper than I thought. So, you see, I know."

"But what about the temperance principles? How do you know that?"

The old man hesitated, then answered slowly: "Well, Judge, I suppose I'll have to tell you. Being you are so stiff yourself on the question, I hated to own up. You see, I asked the boy to bring me a bottle of liquor, and he just stood up and said, 'Sir, I can't do that. Anything else you want I'll do, but I neither taste nor handle.' My! I am ashamed. Well, he got all I sent for. Wouldn't take pay either. I tell you, Judge, if you want a boy, he's the one for you."

A few days ago Jack Brandon was admitted to the bar, taken into partnership with Judge Cary. Looking over some old papers, in view of the new arrangement, the Judge came across one over which he smiled, then handed it over to his new partner, saying:

"I think I never showed you this. Perhaps it may interest you."

Jack read it with a puzzled expression, then as light broke, he said with feeling:

"He did 'serve me a good turn'!"

It was Jack's "Certificate of Character"—Temperance Banner.

TOMMY had been quiet for fully five minutes. He seemed to be engaged with some deep problem.

"Papa," he said.

"Do unto others as you would have others do unto you—that's the Golden Rule, isn't it, papa?"

"Yes, my son."

"And it's the puffy right to follow the Golden Rule, isn't it, papa?"

"Yes, indeed."

Tommy rose, went to the cupboard, and returned with a knife and a large apple pie. The latter he placed before his astonished sire with great solemnity.

"Eat it, papa!" he said.—San Francisco Bulletin.

# STEWART DRY GOODS CO.

- Winter Wear for Ladies and Children.
- 25c Ladies' Heavy Cotton Ribbed Shirts and Drawers in gray, white and ecru.
  - 35c Ladies' Extra-heavy Cotton Ribbed Shirts and Drawers.
  - 43c Ladies' Heavy Cotton Ribbed Union Suits.
  - 68c Ladies' Extra-heavy Cotton Ribbed Union Suits.
  - 15c Boys' Cotton Ribbed Shirts and Drawers, reduced from 80c.
  - 30c Boys' Coarset Wool Pants and Drawers, reduced from 70c.

## Stewart Dry Goods Company.

DRY GOODS NOTIONS SHIRTS CARPET UPHOLSTERY

**NEW YORK STORE**

LOUISVILLE, KY.

IMPORTERS JOBBERS AND RETAILERS

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

### THE ANGEL IN THE HOUSE.

I am going to tell you of a girl who, from being one of the most careless girls it was possible to meet, became a gentle follower of Christ, and, as her mother often said, "An angel in the house." A friend and I were staying at a little village by the sea, and in the house next to where we were lodged lived a mother and her daughter, of whom we heard the following:

The mother, a widow, was very delicate, but she worked for her child from morning till night. Before she left for school in the morning, Bessie would go to her mother and say: "I don't like the way you have done my hair—you must do it over again." Then she would pull off the ribbon and tangle her hair, and worry her mother until it was to her liking.

She would play on her way from school, and reach home at the last minute, late for dinner. Then she would call out: "Oh, mother, I must have my dinner this minute, or I shall be late for afternoon school. What is there for dinner?" And if it was not what she fancied, she would put herself into a terrible temper, and go to school dinnerless.

I can not repeat the many ways in which she proved to be a trouble, rather than a blessing to her invalid mother, whose failing health made her unable to cope with the ill tempers of her self-willed child. At last, just after Bessie's fifteenth birthday, and when her chief thoughts were of going out, reading and dressing, the doctor called her aside and spoke seriously to her: "For years," he said, "your mother has waited on you, and in this way she has increased her illness. Now she will never walk again, and it is your turn—you wait on her. There is One whom your mother knows and loves, who will take all you do for her as done for Him; it is the highest service—are you prepared to enter it?"

Bessie was amazed. "Oh! I see how willful and selfish I have been!" she cried. "Oh! Dr. Blair, is it true what you say of my mother?"

"Every word of it," was the reply. "Just ponder on it."

Bessie crept upstairs weeping, with a feeling in her heart that the world had somehow suddenly come to an end.

She listened outside her mother's door, and she heard her praying: "Dear Father, who lovest my child more and better than I can ever love her, soften her young heart and help her to bear this burden. O Jesus, open thine arms very wide that I may more closely lean upon Thee, for I need Thee in my helplessness more than ever."

Bessie heard, and, rushing into the room, she fell at her mother's bedside, and in a fit of remorse, exclaimed: "Oh, mother, my heart is broken! Forgive me all the past, and by God's help I will

devote myself to you every hour."

Mother and daughter became united in the sweetest bonds, for Jesus was their Saviour and Comforter, and it was beautiful and touching to see them together in the days of the mother's dependence on her daughter—the elder leaning on the younger.

"What first touched you most?" we asked Bessie.

"Mother's gentle trust in God and the way she prayed for me," was the reply. "I had often heard her pray before, but the Doctor's words, 'She will never walk again,' seemed to break my heart, and I felt as if God had put her into my lids arms to fill them."

We used to watch Bessie wheel her mother into the sunshine, and the mother's happy smile would follow her as she went in and out, and waited upon and cheered the invalid every hour of the day.

A letter came one day from an uncle in America, asking Bessie to go out to him and his wife, and they would make her heir to all they had, for they were childless. Bessie wrote: "I have a most blessed charge in a sick mother, whom I would not leave for all the wealth in the world. For fifteen years she spent her life for me, and God had to lay her aside, before I could be brought to see the evil of my heart and ways, and the selfishness and uselessness of my robust health."

This so stirred up the uncle and aunt that they came to England to see the widow and Bessie, and the perfect unity and sweet Christian life of mother and daughter won them both for Christ.

Bessie's is a bright example. Many careless daughters have seen Christ in her so really that they have been caught by the beautiful likeness, and in the desire to be like Him have been transformed by the renewing of their minds. I wish you could know Bessie. But perhaps you know Bessie's Saviour? Ah! if you do I need say no more, as your happy mothers would tell me, for "Who teacheth like Him?"—London Christian.

### FOOD FOR REPENTANCE.

Queen Alexandra, when Princess of Wales, says *Good Words*, came one day upon a tiny mite of a boy crying pitifully. He was in charge of a fat and comfortable old lady, who seemed quite unmoved by his grief.

"What is the matter?" inquired the princeps, who is very fond of children.

"Is he ill?"

"Wall, ma'am," said the comfortable old lady, "he isn't hexactly ill, but no stomach can't stand him no huns."

—All our lives, in many simple, familiar, homely ways, God infuses the element of joy from the surprises of life, which unexpectedly brighten our days and fill our eyes with light—and it may be with a tear—as our heart is touched with the thought of his unlooked-for goodness.—Samuel Longfellow.

### FREE TO EVERYBODY.

J. M. Wills, of Crawfordville, Ind., will send free by mail to all who send him their address, a package of **Wills' Compound**, which is two weeks' treatment, with printed directions, and is a positive cure for constipation, biliousness, colds, dyspepsia, rheumatism, neuralgia, nervous or sick headache, la grippe and blood poison.

THREE QUESTIONS SETTLED.

Here is the way to settle all three of the important questions of Allen Baptism, The Lydia Picture business, Union Meetings, and all other unbaptistic questions:

1st. Concerning Allen Baptism any man or woman who has seen the error of their way from a Bible New Testament standpoint, concerning their former ecclesiastical church affiliation must come under the same spiritual standard of God's word and commands of Jesus Christ. To be baptized by a Baptist minister as the sinner or any unconverted person, and if their change of heart and mind does not cause them to have a loving desire in their hearts to become a member of the Baptist—the church of Jesus Christ—let them remain where they are. Likewise let not the membership support any man who claims to be a Baptist minister on who publishes a Baptist paper, who upholds such unbaptistic error as Allen Baptism.

2d. Concerning the Lydia Picture business. It is a blessing to the Baptists to have this coincident to occur, for the sooner the Baptists of the world come out fully on the side of the Lord and cease to have affiliation with the International Sabbath School idea which is to a great extent dished up for Baptist to read and teach to their children, the better for the church of Jesus Christ. As understood by Baptists. For as we say, that we take the Bible only as the rule and guide to our faith, let nothing come into the Baptist church or Sunday-school from any Pedobaptist publishing house or any printing establishment that publishes pictures or so-called Sabbath-school literature. Let no Sabbath-school book or papers or pictures be used in Baptist Bible Sunday-schools, but what comes direct from a Bible Baptist printing house, and then to have a careful inspection of it by a true hearted Baptist minister or teacher. Then no such erroneous stuff will ever remain in the flaming mill of the good old Bible Baptist Holy Spirit pattern and make gain to the world by God the Bible and Jesus Christ.

3d. Concerning Union meetings. When Baptist ministers convene and engage in such meetings and work it is simply encouraging all false so-called man organized institutions, started in the world by man in opposition to the free church of Jesus Christ. Hence as Baptist ministers and Baptist members of the churches of Jesus Christ, let this erroneous idea cease forever in the work of saving souls, and as Baptists ever stand by the Bible and commands of Jesus Christ, and the whole world will think the more

of us for it; and all who are converted will unite with the free church, and we will all be one in faith and practice, as same as Christ taught, "Be ye one, as my Father and I am one."

J. G. VITTIRO.

Chicago, Ill.

THANK THE LORD.

DEAR DR. EATON:

I see in the Recorder of January 8th, that you say: "We wish to specially commend the course of Pastor M. B. Adams, of Frankfort, and of the first church there, in declining to adjourn their regular Sunday night meeting, to take part in a union meeting at that time under the auspices of the Y. M. C. A." Now, I wish to add: Thank the Lord for Bro. Adams and his church and for the Western Recorder and its editor. It would also be a cause of profound gratitude to God if we had more pastors and churches with the courage to "decline to adjourn their regular Sunday night" (or any other) services to attend union meetings under the auspices of those who usurp the authority to appoint "the week of prayer," or under the auspices of some so-called Ministerial Association composed of preachers of all denominations.

I think, if outside organizations did "time their meetings so as not to interfere with the regular meetings of the churches" it would be much better. But, even then, it is very questionable whether a church, as a body, ought not to pass them by, letting those members who wish to so attend them without any apparent endorsement of them by the church. May Bro. Adams' shadow never grow less, and may the number of those who emulate his example abundantly increase.

R. T. BAUER.

Owensboro, Ky., Jan. 8, 1903.

FREDONIA CHURCH.

To my many friends who read the Recorder, I desire to say a few words. I resigned my work in Henderson county about three weeks ago, to take charge of a work in Caldwell county. Some of God's best and brightest lights are in Henderson county. I have preached in nearly all of her churches; have helped about nine or ten of them in meetings; was pastor of four of her churches, one of which is ninety-nine years old; I refer to old "Grave Creek." They are sound in doctrine and contend earnestly for the faith once delivered to the saints. The Ohio Valley Association is to meet with them next October, at which time they will celebrate their centennial. To see these dear brethren and sisters weeping it made it hard to say farewell. All of these good people hold a sacred place in my memory.

But to my new field. We had hardly gotten our things in and set up until the good people of Kelsey and Fredonia rushed in on us and filled our larder with good things. I will mention some. I can not mention all, for I write this from my desk, but there was flour, meal, meat, chickens, canned goods, pickles, vegetables, preserves, jellies, molasses, butter, eggs, etc., and then there were dishes, ornaments, rugs, money, etc. Wife and I are thanking God for placing us among such good people. We often have to open the Sunday-school room to seat our crowd. We closed a meeting about six weeks ago which added twenty to our membership. Pray for us that we may be seen as

lights in the midst of a crooked and perverse generation.

MARTIN E. MILLER.

DEAR DR. EATON:

In Western Recorder of October 30th, on page five, there is a notice of the death and burial of Bro. Andrew Patrick, the oldest Baptist minister in the State. Below, on same page, there is an appeal from Bro. Cox for increased contributions to our "Old Ministers' Aid."

Would that every one whose eyes fell upon these lines were impressed as I was, to the extent that our hearts may be stirred within us to greater things for the comfort of God's old servants.

Bro. Cox said no one did a greater work for the Master than Bro. Patrick, and that he had but one book to study, and that was the Bible. What more did he need with God at his side?

Oh, for more such preachers and Christians, too, that depend on the study of God's word, aided by the Holy Spirit, to give them knowledge of the truth as it is in Jesus. All that read the articles referred to will remember Bro. Cox said he had three additional requests for aid in the same mail that brought news of Bro. Patrick's death, and unless he received increased contributions he would not be able to meet them. How can Baptist withhold from such a cause? These dear old soldiers of the cross sacrificed all for Jesus' sake and we owe them much.

While I am careful to do nothing that savors of recognition of Romish customs, during the holidays that have just passed I took notice that in all I read of charitable endeavors not one did I see where our beneficiaries of Ministers' Aid were remembered. Let us all awake to our duty in all things.

Lebanon, Ky.

L. S. R.

RESOLUTIONS.

In the providence of our heavenly Father, we, the Board of Lady Managers of Louisville Baptist Orphans' Home, have suffered the loss of our sister, Helen S. Roberts whose sudden death occurred Saturday, January 8, 1903. We bow submissive to His will, believing He doeth all things well.

In honor of our departed co-laborer and that we may fittingly express our love and esteem for her, we join one another in resolving:

First: That her life was a beautiful example of genuine Christianity, shedding its fragrance upon all who came in contact with her.

Second: That she was foremost in faithfulness and loyal to duty, joyfully participating in the work of the Board.

Third: That her life has left its influence with us, and causes us to resolve to follow her example as she followed Christ.

Fourth: That a copy of these resolutions be spread upon our minutes and copies be sent to her family, and a copy sent to the Western Recorder and The Baptist Argosy.

Adopted January 9, 1903.

Mrs. E. ROSS.

Mrs. GIBSON.

Mrs. HOOPER.

Mrs. GONZALEZ.

A FINE KIDNEY REMEDY.

Mr. A. S. Elshook, East Hampton, Conn. (The Clothier), says I am suffering from Kidney and Bladder Diseases will write him, he will direct them to the parient before you he says. He has nothing whatever to sell.

Chronic Sores Eating Ulcers, A Constant Drain Upon the System

And a source of worry, anxiety and endless trouble to those who are afflicted with them, particularly so when located upon the lower extremities where the circulation is weak and sluggish. A dangerous eating ulcer upon the leg is a frightful sight, and as the poison burrows deeper and deeper into the tissue beneath and the sore continues to spread, one can almost see the flesh melting away and feel the strength going out with the sickening discharge. Great running sores and deep offensive ulcers often develop from a simple boil, swollen gland, bruise or pimple and are a threatening danger always because while all such sores are not cancerous, a great many are, and this should make you suspicious of all chronic sore-healing ulcers and sores, particularly if cancer runs in your family. Face sores are common and cause the greatest annoyance because they are so persistent and unightly and detract from one's appearance.

Middle aged and old people and those whose blood is contaminated and tainted with the germs and poison of malaria or some previous sickness, or excessive use of mercury, are the chief sufferers from chronic sores and ulcers. While the blood remains in this unhealthy, polluted condition healing is simply impossible and the sore will continue to grow and spread in spite of washes and ointments or any superficial or surface treatment, for the sore is but the outward sign of some constitutional disorder, a bad condition of the blood and system, which local remedies cannot cure.

S. S. S. reaches these old chronic sores through the blood. It goes to the very root of the trouble and breaks all the impurities and poisons, and gradually builds up the entire system, and when the blood has been purified and the system purged of all morbid unhealthy matter the healing process begins, and the eating ulcer or chronic sore is soon entirely gone.

THE SWIFT SPEEDY CO., ATLANTA, GA.

DEAR RECORDER:

A story in circulation and which was told me, and which I repeated two or three times to friends of mine, that Miss Ross Marshall, now a Gospel Missionary in China, went to her field without the approval of her church is incorrect. Upon examination of the records of the Baptist church at Charleston, Mo., of which church she was a member, an entry of June 5, 1896, reads as follows: "We, the members of the Charleston Baptist church, endorse Sister Ross Marshall as a suitable person to go as a missionary to China, to which work she claims to be called."

I will appreciate very much if you will publish this correction.

Very sincerely your brother in Christ,

EARLE D. SIMS, Louisville, Ky., Jan. 6, 1903.

THE MARKETS.

REPORT FOR THE WEEK ENDING JAN. 10.

Table with columns for various market items like CATTLE, HOGS, SHEEP, and their prices per unit.

Vertical text advertisement for S.S.S. medicine, describing its benefits for various ailments.



Text describing the S.S.S. medicine as a blood purifier and its effectiveness for various sores and ulcers.

Report for the week ending Jan. 10. Following were the sales for the week and year to January 10, 1903.

Table showing auction sales for various items like sheep, hogs, and cattle, with columns for week and year.

COMPARISON WITH PREVIOUS YEARS.

Table comparing total sales for 1902 and 1901, showing a significant increase in 1902.

REJECTIONS.

Rejections this week: 1902, 702; 1901, 454. Percentage of rejections to auction sales: 1902, 19; 1901, 13.

RECEIPTS.

Receipts this week: 1902, 3,130; 1901, 5,511; 1901, 4,335.

REMARKS.

Remarks on market conditions, including crop reports and price fluctuations for various commodities.

REMARKS.

Additional remarks and market news, including crop reports and price updates for various goods.

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 100 words.

**REMAKER**  
 In loving memory of my cousin, Mrs.  
 Ada C. Remaker (nee Wilson), who died  
 November 23, 1902.

In the hush and calm of that holy Sabbath  
 dawn,  
 Ere God's morning heralds had ushered  
 in the day,  
 The messenger did come—and to the "Great  
 Unknown."  
 Softly and tenderly bore our dear one  
 one away.

And death never came in fairer seeming.  
 Then we saw on his dear semblance light,  
 'Twas as though they were sweetly dream-  
 ing,  
 And our sad hearts ne'er had been bereft.

But, oh, no—'twas the language of death!  
 That weighed those eyelids so softly  
 The chilling touch of Arael's breath.  
 Oh, thy cheeks now so waxen and wan,  
 How they were, now so still and cold,  
 Her spirit far beyond the stars,  
 Her rapture, joy and bliss untold,  
 No shadow of the earth can mar.

Sleep on, pale sleeper, thy marble sleep  
 Endures through the ages, thy mourn,  
 Hush on, thy rest be sweet and deep,  
 'Till the "Resurrection morn."  
 How lovely was that sweet embrace,  
 Beside her couch of care and pain,  
 Ere he "loosed the chords," and then she  
 slept,  
 Never on earth to wake again.

'Till the throng of pale sleepers shall rise—  
 oh time!  
 And Necropolis give up its dead,  
 And eternity's bright shore we tread,  
 No death to be, no laceration,  
 To the "Great Beyond," the portal,  
 And in the grave's white curtain,  
 God immortal!

Oh, the wondrous, wondrous mystery!  
 Of a moment such as this,  
 When on the border of infinity,  
 Life and death in sweet embrace,  
 And an immortal soul, passing now,  
 Untrammelled in its glorious flight,  
 What its bright way to that Father who  
 Welcomes it to "Those mansions of light."

Mystic colours, of immortal soul!  
 Just pleased for its eternal flight,  
 Who may know what visions attend,  
 As it passes our mortal sight,  
 In God's appointed time and way,  
 We will solve the great mystery,  
 And through the way of His love may,  
 Learn more of His Infinity.

It is appointed once to die;  
 In all things God's will must obtain,  
 Yet, we, His creatures, wonder why  
 "A man dies, shall he live again?"  
 Yes, for in it not written in His word,  
 In living letters Heaven's light,  
 "I shall live again! I, thy Lord!"  
 After the third day and the night!

The wind, like a hoarse, hoarse, hoarse  
 Across the dreary, dreary, dreary  
 And that voice, so sadly fall,  
 Oh, this to me, my soul's dear night,  
 In my soul's embrace,  
 I seem haunted by every thought,  
 Found in earth's babbling sea of words,  
 Or those by fancy's spell or wrought.

And spirit, voices, from the "Great Un-  
 known,"  
 To lift their strange and mystic night,  
 So, before in waiting, may we hear,  
 And "where's the rest to-night?"  
 Safe Home—For "Who no'er believeth  
 In the resurrection of the dead,"  
 And the ransomed soul of God receive,  
 Nurture from pain and fear and doubt.

All our deeds redound to us,  
 And come back, after many days,  
 But, the good, the rest, the rest,  
 He will wait, award and appraise  
 God knew best, her rest here was done,  
 And she, the rest, the rest,  
 "Hush we have no comforting one,  
 But ever seek the one to come."

She gave to Him the thrones part,  
 In a stable, the rest, the rest,  
 Life's way, beyond had no power to allure,  
 With its fleeting pleasures all so vile,  
 And she, the rest, the rest,  
 With angels in Paradise,  
 Chanting psalm in loud praise,  
 Of that great "abiding sacrifice."

By means of which, sleeping blood,  
 A way was made from earth to Heaven,  
 That through their crimson, cleansing blood,  
 Our sins might be by God forgiven,  
 What faithful, true, the rest,  
 In a slumber of many days,  
 Sweet rest here in the white-robed, through  
 which, the rest, the rest,  
 With angels in Paradise,

Infinite pity, my soul, I feel,  
 For those dear children whom she leaves,  
 Their little hearts, their little souls,  
 How they will miss their mother's love,  
 How they will miss their mother's voice,  
 How they will miss their mother's smile,  
 How they will miss their mother's hand,  
 How they will miss their mother's love,  
 How they will miss their mother's voice,  
 How they will miss their mother's smile,  
 How they will miss their mother's hand,  
 How they will miss their mother's love,

The father and mother, oh, how would they  
 miss,  
 With me, crying hearts so grievous and  
 sore,  
 "The voice of sorrow have gone over me"  
 And she will miss their mother's love,  
 How they will miss their mother's voice,  
 How they will miss their mother's smile,  
 How they will miss their mother's hand,  
 How they will miss their mother's love,  
 How they will miss their mother's voice,  
 How they will miss their mother's smile,  
 How they will miss their mother's hand,  
 How they will miss their mother's love,

Not hours may I remain here, I mean,  
 To which me and sorrow, my heart,  
 As the hour, their light to the "Great  
 Unknown,"  
 To which me and sorrow, my heart,  
 As the hour, their light to the "Great  
 Unknown,"  
 To which me and sorrow, my heart,  
 As the hour, their light to the "Great  
 Unknown,"

Almost as great as eternity,  
 Is the thought of thee to my soul to-  
 night.)

To all those who loved her, Heaven seems  
 so real,  
 Since she, sweet saint, is gone there,  
 The "One" though we never more meet her  
 here,  
 A part in her life we still share,  
 I could almost hear her glad beaming,  
 As the angels welcome her home,  
 Could almost hear them breathe her name,  
 And then softly whisper—"Come."

But lonely and sad—so lonely and sad!  
 Are the hearts that miss her so dearly;  
 But could we behold her so joyous and glad,  
 In that land where we're told she is,  
 With us here on earth, oh, no!  
 For though our hearts seem likely to break,  
 We love her an miles here as

But never to meet her on earth again!  
 How sad and momentous the thought!  
 And oh, the deep silence, sorrow and pain,  
 Which her and love has in us wrought,  
 Now farewell, sweet friend of my child-  
 hood,  
 'Tis hard to lose thee—but it is right,  
 And by thy faith so kindly and good,  
 I may whisper my farewell to-night.

As that sad, little corpse wended its way,  
 To the last resting place of her dear;  
 All nature seemed mourning the beautiful  
 clay,  
 Soon in the dark of the grave to be hid,  
 With nature sadly attuned to our weeping,  
 In that grave of all its terrors shorn,  
 God's angels in charge, their close watch  
 keeping,  
 We leave thee until "Resurrection Morn."  
 H. A. HANCOCK (New York.)

**Items of Interest**

**News the World Over.**

Old Panell Hall was packed till not an  
 inch of room remained by a meeting called  
 to memorialize Congress in regard to the  
 tariff. The principal speakers were Republi-  
 cans, though the meeting was a general one.  
 They passed resolutions demanding of Con-  
 gress a repeal of the tariff on coal and beef  
 strong letters were read from leading Re-  
 publicans urging this repeal. If Congress  
 were wise, attention would be paid to such  
 a meeting in such a city. But Congress will  
 do nothing.

Senor Sagasta, Prime Minister of Spain,  
 has died in Madrid aged 75. He was the  
 most astute of Spanish statesmen and did  
 a great work for his country after the war  
 with the United States was over. Gen. A.  
 L. Pearson, who was commander of the  
 Union Veterans Legion, died in Pittsburg  
 aged 64. At the close of this war he was  
 brevetted major-general and voted a medal  
 by Congress on account of his distinguished  
 bravery.

The news from Venezuela indicates that  
 England and Germany have made a bargain  
 with the insurgent leaders, and have sup-  
 plied them with cartridges. They destroyed  
 the Venezuelan navy and then left uncheck-  
 ed some ports in the power of the in-  
 surgents through which the insurgents are  
 receiving the ammunition they needed. This  
 is taking part in the civil war, and setting  
 the motive pictures at defiance, contri-  
 buting most solemn assurances of their  
 respect for it.

The will of Mrs. Grant bequeaths to the  
 trustees of the Metropolitan Museum of  
 Art, New York, an ancient gold inlaid  
 cabinet presented to Mrs. Grant by the Em-  
 peror of Japan, and said to be more than  
 one thousand years old; two vases present-  
 ed to her by the Mikado, a solid gold toilet  
 set given to her by the King of Siam, and  
 a number of other articles presented to her  
 on her trip around the world. The executor  
 is directed to present to the Government  
 at Washington such articles of historic in-  
 terest as may be found among her effects.

The Catholics supported the tariff bill in  
 the German Parliament, and they have  
 been paid the price they demanded for  
 their support. A Catholic theological faculty  
 is to be established in the University of  
 Strasbourg. If Van Buren's name occurs  
 in this despatch the German Protestants  
 the most conspicuous to every thing  
 which does not touch the person of Van  
 Buren is a much worshipped god in these  
 days.

There have been for two weeks an unusual  
 number of railroad accidents. The one  
 which occasioned the greatest loss of life  
 occurred near Waukegan on the Grand  
 Trunk road of Canada. Thirty persons were  
 killed outright and thirty wounded, some of  
 them mortally. The thundershower ceased at  
 once. The cars caught on fire and many  
 who were placed down would have burned  
 to death had not the heroic efforts of the  
 unharmed passengers. Led by an old man  
 they brought men in their hands and their  
 hats and extinguished the fire.

Mrs. M. E. Catherine has died at her  
 home in Chicago, of cancer. She was born  
 in Leary, O., in 1847. She was the author  
 of sixteen volumes, besides a large number  
 of short stories in the magazine, and her  
 works are very popular. From "The Van-  
 derbilt" to "The Van derbilt" she was  
 called at the end of the war in 1862.  
 Col. He had apparently been in the best  
 of health. Mrs. John B. Fremont, died at  
 her home in Los Angeles, aged 78. She  
 was the widow of John C. Fremont, and the  
 daughter of Thomas H. Benton.

**A FEW**  
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 FOR  
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