

WESTERN RECORDER

Faith, Hope and Love, these three.

LOUISVILLE, KENTUCKY, THURSDAY, JANUARY 22, 1903.

NUMBER 8.

78th YE

Published Weekly by
BAPTIST BOOK CONCERN.
[Incorporated.]
114 Ave. (Opposite New Postoffice), Louisville.

TERMS OF SUBSCRIPTION.

PRICE.—Per year in advance, \$1.00; after three months, \$1.25; after six months, \$1.50. Single copies, 5 cents.

RECEIPT and credit of payment is shown in about two weeks by the date on the address label. If proper credit has not been given within two or three weeks, notify this office at once.

POST-OFFICE ADDRESS.—Instructions concerning renewal, discontinuance or change of address should be sent two weeks prior to the date they are to go into effect. The exact post-office address to which we are directing paper at time of writing must always be given.

SAMPLE COPIES.—We print each week a limited number, which may be had for the asking.

In answer to the suggestion of a preacher to open a hall down town in Boston in order to catch the masses, the *Congregationalist* reminds him of how many promising efforts of the kind have ended in failure, and adds that a preacher who can "make people realize that they have souls which are sick with sin, and who bring them a sure cure will not lack hearers anywhere."

The *Canadian Baptist* says: "The decline in students for the ministry is one of the most serious features of the religious situation." We wish our friend would look up the statistics, and see whether there has been a decline in the number ordained to the ministry. Many

of these are in the hands of laymen, pastors or teachers, etc., and they were never students for the ministry.

In an article published in the *Homiletic Review* written by the late Joseph Cook some interesting things are told of Daniel Webster. The hymn which has been the means of more conversions than any other uninspired words was very dear to Webster all his life, and on the day of his death he prayed:

"Show pity, Lord; O Lord, forgive!
Let a repentant rebel live.
Are not thy mercies large and free?
May not a sinner trust in thee?"

The *Commonwealth* says truly: "The Baptist parent who thinks of economizing by discontinuing his denominational paper had better curtail his expenses from other sources, as he will imperil the best interests of his family by so doing. In culture and training the religious paper has a place by the side of the Bible. Its effect upon the character and religious life of the family is felt for generations. It inspires devout piety and brings intelligence and culture in the family." There is no need of being flippant and irreverent in order to avoid a freening dignity. And men, whether as individuals or as masses, can not be drawn by either.

Some Congregationalist with a desire to be as the Episcopalian—a desire which seems inexplicable—wished a "service book" for their worship. A correspondent of the *Congregationalist* thus protests: "Our churches now are too much lacking in the spirit of worship, and to have more of the services printed and read, parrot-like, seems to me little less than mockery of the true idea of worship. We need the spontaneous expression of the soul; the uplifted prayer from the heart and not from the book. Formality and lack of soul are two evils of the present day; we don't want our petitions to the throne of grace printed nor our forms of worship laid down by line and rule."

"The Sum of the Holy Scripture."

BY JOHN T. CHRISTIAN.

BELIEVERS BAPTISM.

Two chapters without abridgement have been given on the subject of baptism from this important Baptist book of the date, in English, of 1529. From these chapters and some additional extracts published in this article some conclusions are inevitable:

1. The act or form of baptism advocated was dipping. There was no allusion to sprinkling or pouring as a form of baptism. This dipping was not only declared to be the apostolic practice but was the form that was then specifically mentioned as being the practice, and it took place in the Rhine and other rivers and baptizing places.

2. Baptism was a sign of the Christian doctrine and life. It represented the burial and resurrection of Christ. It did not wash away sins but was the sign of a forgiven believer. A more admirable statement of the design of baptism could scarcely be found.

3. The subjects of baptism were believers. Upon this subject we desire to enlarge. We find in "The Sum of the Holy Scripture" that faith is always a prerequisite to baptism. We shall point out briefly some of the reasons:

self: "The Summe of the Holy Scripture, and ordinace of the Chrystian teaching, the true Christian fayth, by the which we be all iustified. And of the vertu of Baptisme, after the teachyng of the Gospell and of the Apostles." Such a title as this would necessarily only include believers and exclude infant baptism. The Scriptures themselves are not plainer than this book on the subjects of baptism.

Turn back and read the two chapters given and see how constantly Christian teaching and faith is declared to be necessary to the right performance of this ordinance. The arguments are of such a character and the words are so explicit that nothing else can possibly be made out of the book.

We have, however, quoted one passage which is so direct and to the point that it absolutely settles the position of the writer of "The Sum of Scripture." As the passage is not long we shall quote it: "Beholde now thou seest well what thinge the baptisme betokeeth, and is all one before god yf thou be lxxx. yere olde, or twenty yere olde whe thou receiuest the baptisme, for God regardeth not howe olde thou arte, but with what purpose and entencion, and with what fayth thou receyuest this baptisme and grace," etc. The mention of one thing excludes another, is a well known maxim in law. The age for persons to be baptized, according to this writer is between twenty and eighty. Certainly infants are excluded by this limit. And "alonly" (only) those who have such "perfecte faith" have a right to this ordinance.

Happily we are not left in doubt on this important matter. The writer appeared determined that he should be thoroughly understood. In the third chapter, in a passage which has not been heretofore quoted, he says:

"And we be moch more bound vnto oure promyse made at the baptyame, then is any religious vnto his professio, for we make no promise vnto man, but of the gospell. Thinke ye not therefore that it is a small thing to be a Chryste, whe thou hast promised to Jesu christe to amend thy

lyfe & that yu wyll not lyue according to the worlde, nor according to ye flesh It is a great thyng to enterpryse the christe fayth which so fewe people do know what blyngge it containeth, namelye such as here, after ye worlde do seme to be very wyse and lettered.

But one might saye I have nothinge promised to God I was a chylde, let hym kepe it that hath promysed for me. For this cause to thynnt that no manne shulde so saye, it was sometyme ordeyned that none shulde be Baptyzed before that he came to vnderstanding & knowledge to the intent that he myght promyse himselfe, and forsake the deuell, and that he might know what thinge he had promysed." He further adds that had it not been "that the chylde-riue were feble and in peryl of death" they would never have been baptized; and this prevention is useless "since if thou haddest dyed when thou were but a yere olde, thou hadst also been saved." He thus in true Baptist fashion disposes of the entire necessity of infant baptism.

But while infant baptism is repudiated he held that all should be taught and thoroughly trained in the Word of God.

THE BIBLE IN THE MOTHER TONGUE

should be known to all and therefore learning was needful to all. His words are:

"Therefore it is very needful that the common people should vnderstand the

according to the letter, and that they know them by hert with the other stories of ye olde testament, for so should they more lightly vnderstand the preachers. It were also very necessary that euery one dyd learne his children to reade as men were wont to do afore tyme. The Jewes had their law in Hebrue, the whiche euery one myght vnder stande according to the letter. After this the paynens were conuerted by saint Paule, to whom he wrote in greke, whiche they all did vnderstand. Afterthat was Italy and Affrike conuerted were as well the women as the men spoke Latin, and for this cause was the Bible translated into Latin to, thintent that eueryon might vnderstande it, and they preached in Latin and the prophetes were redde in the Italia churches in Latin And in that time there were many ladyes and women, whiche vnderstande very well the scriptures, as was Paule and Demetryas and Marcella and many other, of whome writeth saint Jheron and the comune householders redde the bible in theyre houses with their children. So is it nowe of great necessitie that holy scripture be translated into all languages, or that al ye children learne the latin tongue."

A SUGGESTION OF PUBLIC SCHOOLS.

We generally attribute the public school system to Dr. Clark, the Baptist preacher of Rhode Island; but here is a suggestion of the State undertaking this work in this old Baptist author. This was the most awful heresy in the mind of the Roman Catholics, then and now. The words of the author are:

"Some man wolde saye, euery man may not set his chylderen to schole because they be poore, wherefore I woulde well that the chylderen of the poore were hold to schole at the expences of the comynalty, or that foulkes shoulde take the money which they spende so outrageouslye in making and gylding of Images, & in building of Monastaries Chanonryes and chapels & founding of Obites and prebendes, Or of the money that men offer in churches

& of the which we make vessels of golde and siluer, and other precious ornaments."

It can not be denied that all of the above doctrines and opinions put forth by the writer of "The Sum of the Holy Scripture" are radically Baptist even according to present standards. The author adds: "But alas the while, he that doeth this is accompted a heretik." One other article will follow showing that there were men in England who died for the opinions set forth in this book and in some instances they quoted the very language of this book on the subject of believer's dipping. We repeat once again that here is a book which in express terms repudiated infant baptism, advocated the dipping of believers and further declares that such baptisms took place in the Rhine and elsewhere. All of this was before the German and English Reformations.

Short Sermons.

There is a demand for very short sermons. You must not have a discourse, you must have a sermon. Mr. Spurgeon said: "Whatever you preach about, preach about forty minutes." A sermon of thirty minutes is quite long enough to satisfy most city congregations, and if it is only twenty minutes on certain occasions it will be still more satisfactory. I do not believe in lengthening services unduly, but there are some occasions when ministers must be allowed to choose subjects, and they never will choose the greatest subjects and handle them adequately unless you give them the measure of a discourse in which to do so. Men-of-war and great ships of commerce can not be maneuvered in fish-ponds. The little lakes among which Ruskin lately passed to his great reward are hardly more than ponds; we speak of sheets of water, but some of these might be called napkins. We are reducing the sermon from a reasonably extended discourse until it skips large subjects and tends to become merely a starveling sermonette. The whole service need not be lengthened, but you may save a little time here and a little time there according to circumstances, and ministers can not be blamed for doing so on special occasions. You are reducing what our fathers were accustomed to in the pulpit to a mere third-rate production, and finally to the fishing-smack or canoe that can be navigated only in a lakelet—a napkin water. Great subjects will not be brought before you if you do not give opportunity for them to be discussed with some thoroughness. I know ministers have other opportunities, but the glory of the pulpit in New England has been that it has taken up difficult subjects; it has not skipped difficulties; and it ought to be the glory of every layman to support the pulpit in that work.—Joseph Cook.

Going up the Matterhorn we were all tied together. In the perilous places, on icy slopes, clinging to the face of rocky precipices, too faint to bear another pound of burden, if any one had slipped or stumbled it would have involved peril and almost certain death to all. No man liveth to himself nor falleth alone. We are all bound together. We are always on icy slopes and on the face of precipices. We have no right to do what is even safe for us, if it is dangerous for others.—Bishop Warren.

The boy will believe in the feasibility of his mother's doctrine of righteousness if he sees his father exemplify it under the stress of business.—Charles H. Parkhurst.

QUESTIONS ANSWERED.

By SONS.

"When a candidate presents himself for membership, either by baptism or by letter, why do we as Baptists take the vote as to whether or not he shall be received?"

"A man is born a member of the commonwealth, and neither he nor the country has any option in the matter. But no one is born a member of any voluntary association, religious or otherwise."

"Will God reward an unregenerated man in this life for deeds of charity or acts of kindness?"

An unregenerated man who does a deed of kindness receives his reward in the gratitude of the one to whom he does it, and in the reputation for generosity he makes among his fellows."

"God is angry with the wicked every day. His wrath rests upon the unregenerated, and they can purchase no favour and no reward from Him by kindness to their fellowmen."

"A brother writes me a question in regard to trine immersion, which Dowie, Barnes, and perhaps others of like ilk are now advocating."

"Nothing was known of trine immersion in the days of the Apostles. Traces of it are found in the early part of the third century, perhaps in the latter part of the second. It was adopted by the Catholic church and maintained for some centuries, being given up, I think, a long time before the dipping of infants was generally abandoned."

"Another reason for trine immersion was the belief that baptism washes away sins and saves the child was dipped three times, to the right side, to the left side, and then face foremost. By this means it was made truly sure that the whole body was put under the water,

and sin left in no part of it.

"Such men as Dowie will assert with great emphasis that trine immersion was practiced by the Apostles. They have no shadow of proof for their assertion, and therefore they keep on assuaging, hoping that to say it often enough and loud enough will keep people from seeing that they offer no proof."

"A deacon in our church recently married a woman who had been previously divorced from another man but became dissatisfied with the first husband, who is still living, sued for and obtained a divorce. Her plea was that her first husband failed to provide for her support. What should be done with the deacon?"

"I am very sorry indeed to receive this question, for it shows a terrible state of affairs in at least one Baptist church. The brother who asks the question is all right, but that there should be the slightest question as to what should be done in the minds of any of the members, is a sad thing. However, it is not the first time that there has been a terrible evil in a Baptist church."

"The words of the Lord are plain and positive, 'Whosoever shall marry her that is divorced committeth adultery.' There is no possible ground for any question as to what shall be done in this case, or any case in which the divorced did not have Scriptural grounds. At the very first business meeting of the church the deacon should be excluded from its fellowship. His guilt is open and needs no further proof, and any delay will be most dishonouring to God."

The Christian's Allies.

"The unseen, sometimes unrecognized, forces that surround the Christian, are his sources of defense and protection. The matchless achievements, the marvelous deliverances, the wonderful escapes, the preserved safety are not the result of human power or skill, save as those gifts to men are intensified by a supernatural power. The promises of divine attendance, direction and protection, are being fulfilled in the lives of God's own. Enemies are put to rout, overwhelming forces are overcome, triumphs are the outcome of contest, because the multitudes of an unseen host are contending for us."

"The presence of God supplies unfailing strength. He is not a fabled helper, but a blessed succorer. His promises are not the mythical words of an inefficient god, but the yea and nay of the Supreme Creator. The strong right arm of power has ever and again manifested its strength in the care of his children, and his arm is not shortened. The history of nations and the biography of men are his vindication. The long list of witnesses hasten to respond to the call. Jacob, and Jonah, and Daniel, and Elisha, and all the saints of God join with Israel's sweet singer, 'This poor man cried, and the Lord heard him, and saved him out of all his troubles.' Such an ally is God to every Christian. He is the reserve force that, unestimated by the world, brings victory. He is strength to the arm, alertness to the eye, wisdom to the mind, and force to the purpose. Dependence upon him as an helper is not in vain. Weakness is made strength. God fights for us."

"The advocacy of Jesus Christ assures the fulfillment of his words. He is the intercession that provides the means of help and opens the fountains of benediction. He endorses the supplication of the child of earth and gives it potency at the throne of grace. Whosoever we seek in his name, believing we shall receive, since his name prevails with the Father. Not the least of the Christian's help is to be found in this unending advocacy of the Master. 'Them that thou gavest me I have kept,' is a testimony that is prophetic in its interpretation. He is able to save to the uttermost, and will present his followers spotless before the throne of God. The Holy Spirit, the representative of the

Father and Son on earth, leads on to triumph. He is the director of heaven's Kingdom. He marks out the road to victory. By his wisdom and strength the encircling powers of ill are set at naught. Revelation, in individual life, is a reality. The interpretation of long forgotten truth is the light that lightens the way. The understanding of the graciousness of the Saviour's love becomes an armor of defense. The knowledge of his Word, made clear by his Spirit, is the sword of victory. These are allies that are not to be underestimated, nor denied the honors that belong to them."

"God's providences, too, is the secret helper of the trusting child. He ruleth over the destinies of men. 'He knoweth the way we take,' and that way is made to adapt itself to our good. The varied chemical blending of the same constituents produce vastly different results. The diverse combinations of the laws and forces of the Great Ruler develop different providences. It is by such a majesty of power that God sometimes comes to the help of his children. His providence controls, and is productive of the best results for his followers. That which we call a secondary cause is none the less in the plan of God as part of his providence. We trace back results to their beginnings, but back of all, working through them mayhap, is God himself—the Supreme Helper. The heart need not faint, nor the spirit tremble before the enemies of body or spirit, for 'they that be with us are more than they that be with them.'—N. Y. Advocate.

"Trust in Do."

"The Thirty-seventh Psalm is one of the best tonics in the pharmacy of the Great Physician. It begins with the words, 'Fret not thyself.' Our most insidious and constant temptation is to be worrying about something. How shall we resist? By faith? Yes. We are told in the third verse to 'trust in the Lord.' But this does not mean to lie down and wait in passive indolence until the wicked are cut down like the grass and the righteous inherit the land. We must show our faith by our works. Hence the Psalmist adds, 'and do good.' Benevolent, consecrated activity is the best, because it is the inevitable fruitage of a genuine faith."

"Martin Luther understood this, and hence he writes: Faith is a lively, busy active thing. It is impossible for it not to be ceaselessly working good. Whoso doeth not such works is an unbelieving man. The assurance and knowledge of divine grace render men glad, daring, merry before God and all creatures, which is the work of the Holy Ghost in faith. It is as impossible to separate works from faith as to separate burning and shining from fire."

"Luther's whole life was an illustration of the truth so forcibly stated in that paragraph. 'It was as heroic as that of any of the patriarchs and prophets of the old dispensation, or of the apostles and martyrs of the Primitive Church.'"

"Every believer is to live an inner life of communion with God. As Christ tells us, he is to go into his closet and pray to his Father in secret. But this is not all of his new life. It may be called in a certain sense only its beginning. Such communion should be either our preparation for work in the busy world, or our refreshment after a day of weary, but loving and hopeful activity. Bishop Huntington says that what Christ wants of us is 'an honest, healthy, robust, out-of-door faith'—a faith that works by love."

"Observe the order of thought in Psa. xxxvii:3. It is not, 'Do good, and trust in the Lord, but 'Trust in the Lord and do good.' Faith is the living root of all true activity. We should first go to God, as a servant goes to his master in the morning for his directions, and then go out from God to live and toil for God. If we start thus every day we should be ready not only to do, but to go good. The late H. Clay Trumbull wrote, in one of his editorials in the Sunday-School Times: 'Praying and working are to the true servant of God different manifestations of the same spirit-life. The Christian works, prays, not so much because the prayer is an essential part of his working. And he who truly prays works toward the end for which he prays because the working is an essential element of his praying. In short, to the Christian that which is worth praying for is worth working for, and that which is worth working for is worth praying for.'"

"And here let me quote a few sentences from one of Coleridge's essays: 'Faith is the source; charity, doing good, which is the whole Christian life, is the stream from it. It is quite childish to talk of faith being imperfect without charity. As wisely might you say that a fire, however bright and strong, is imperfect without heat; or that the sun, however clear, is imperfect without beams. The true answer

should be, it is not faith at all, but utter, reproducible faithlessness."

"Then the test of the reality of our trust in the Lord is our doing good. A faith that is as small as a grain of mustard seed, if real, is vital, and must grow. And it will not be a hidden growth. There will be a tree above, as well as a root beneath the surface. All Christians ask the Lord in whom they trust to bless their kindred and their neighbors. Suppose that all of them should go out from their closets to do good as they have opportunity, and thus try to answer their prayers, trusting in the help of the Holy Spirit—would we not, in that case, soon be able to rejoice in a great and glorious revival?—C. E. B., in Herald and Presbyter."

Delight in God's House.

Psalm 84:1-4; Psalm 100:1-5.

"The house of God, as it is mentioned in the Old Testament, has its best illustration in the Tabernacle; and the Tabernacle stood not only for the way of approach to God, but also for the visible presence of Jehovah in the midst of his people. It has its counterpart in the New Testament in the Church of Christ, which is sometimes called the House of God, and again the Bride of Christ. In the New Testament, those who form the church are the special objects of the grace and mercy of God, while in the Old Testament those who dwell in the House of God are especially near to Jehovah and are in a position where he may reach them and bless them."

"There are certain blessings which came to the Old Testament people in this house."

"First: It was here they understood God's will concerning them. David in one place describes his dismay because of the spread of iniquity about him, and then he exclaims, 'I went into thy house, then understood I their end.' If men would but live near to God to-day, many things that are difficult of comprehension would be quickly made plain."

"Second: The House of God was the place where God dwelt; and as Israel dwelt with him the character was transformed and the life was made fruitful. This has its counterpart in the New Testament, where Jesus said, 'If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you.' There are two abidings; first we abide in Christ, and then Christ abides in us. Just as when the sponge is in the sea, at the same time the sea is in the sponge; or when the poker is thrust into the fire, the fire is at the same time in the poker, and has made it red with heat. There is no demand to-day greater than that we should dwell with God. The reason why we do not is because our wills are contrary to his in so many cases. 'How can two walk together except they are agreed.' Until we think as God would have us and live as he would wish us to live, we certainly can not please him."

"Third: The people that dwell in the House of God in the Old Testament were safe from every danger and harm. This is particularly true of those of us who dwell in Christ. If we are living where he would have us live, with himself between us and temptation, between us and trial, and between us and the world, then let it be remembered that we shall have no temptation overtakes us except that which passes through him. If we are living in right relations with Christ, nothing can disturb us and make us afraid.—American Messenger."

"BECAUSE regeneration does make a new creature in Christ, there has perhaps been too exclusive emphasis laid upon the instantaneous difference caused in a life by its transition from the lost to the saved estate. That is a vast and immeasurable change to be sure, in the nature and purposes of a man, but to his experience the greatest separation from his old self should come with the years as he goes on from strength to strength in the Christian way. No person can be so powerfully converted as to give forthwith all the knowledge of truth, all the faith in Christ, all the capacity for convincing men of sin, and righteousness, nor even all the sturdy fidelity which will be developed in him as he lives on with his Lord and tries to do whatever duty the Lord commands. No young Christian should feel discouraged or condemned if he sees himself less efficient in the work of his Master than some man long devoted to the His labor. But the young Christian, as every other Christian, ought to feel condemned and afraid if he does not want to grow and is inwardly content to be weak."

"A LITTLE faith rightly used will grow to more faith, and the more to more still, till the answers to it are like the seedings of light in a June morning.—Dr. F. A. Noble."

Integrity of the Family Essential to the Stability of the State.

BY PRESIDENT EDMUND HARRISON OF BETHEL FEMALE COLLEGE.

(Concluded from last week.)

According to supreme wisdom, then, marriage is indissoluble, except by death or the crime of gross infidelity. The famous Council of Trent declared the marriage bond indissoluble for any cause; and the Roman church (honor to name and fame) adhered to this doctrine. The old Common Law of England up to 1873, also made marriage indissoluble, so that later separation a mens et toro was not allowed, neither party being permitted to marry again. But in the United States, excepting South Carolina, the infirmities upon the integrity of family by divorce laws have been so numerous and varied that the Princeton Review, March, 1883, as quoted by Dr. Josiah Strong in "Our Country," says: "It is safe to say that divorce has been doubled, in proportion to marriage or population, in most of the Northern States within the last twenty years. Freedom of divorce is still increasing." And President Woolsey, in the American Review, April, 1883, p. 314, speaks of the United States, says: "On the whole, it can be little, if any question, that the ratio of divorces to marriage or to population exceeds of any country in the Christian world." Dr. Strong adds: "While the population increased 75 per cent from 1870 to 1880, the number of divorces in the United States increased 82.33 per cent."

Carroll D. Wright, United States Labor Commissioner in 1889, in his statistics of divorce, during the period from 1867-87, gives a total of divorces granted, 329,162, of which the largest number, 36,072, belongs to the State of New York, and 10,248 to our own State—Kentucky. Of the total couples concerned, 129,383 children, who were to reap the bitter and lingering fruitage of these domestic whirlwinds, and scatter the deadly seed wherever loved and hated might cast their lot. But to nearer home, bear with me once again. In the good county of Christian, our own home, 147 marriages, and 100 divorces; or what from 1880 to 1885, a period of ten years, only 28 divorces were granted. The per cent of increase enlarges our belief, and should fill every noble soul with deepest resolve and concern. There were in this county in 1901, 356 marriages, and 55 divorces recorded in your court, to say nothing of unrecorded decrees and petitions remaining in your court there are pending at this time 135 applications for divorce. These are not all seen in these fearful facts that the integrity of the family is being rapidly destroyed by our own reckless and wicked legislation, and we, with our own hands, are uprooting the foundation of our own civilization and government.

Sides, from the womb of this accursed evil, been born many specific ills that prophesy greater and increasing corruption and decay purely point to national death. First, the rate of marriage is growing less and less, forcing vast women from the God-appointed realm of maternity, into hard and cruel vocations for childhood; vocations, the duties of which are alien to their physical and mental organism, either they rapidly become nervous wrecks, or are changed into that moral monster of the 19th century, "the new woman," heretic, decay, queasiness, and bodragging skirts and hardening and factitious heart, in which only men and quest should be found.

Next, the birth-rate has declined, and is decreasing so rapidly that in some quarters it has become vulgar plebeian to be the "parents of more than two children." Ours is crime, in diverse ways has respect to custody of family life, by and devices that medical men alone can expose.

Next, the birth-rate has declined, and is decreasing so rapidly that in some quarters it has become vulgar plebeian to be the "parents of more than two children." Ours is crime, in diverse ways has respect to custody of family life, by and devices that medical men alone can expose.

Wiser and better legislation on the subject requires. The laws of our own state, in the divorce, are only arbitrary and unwise. The law of restoration, which subjects, but not carefully and viciously drawn as not only litate divorces, but even to encourage disparties to apply for the dissolution of messy bonds.

fore, be more discriminating in the selection of our law makers.

2d. A deeper sense of the significance and solemnity of entering into marriage needs to be impressed upon the public mind, especially upon young men and women. The thoughtful are often shocked at the haste and levity with which marriage is frequently entered into, and uniformly accompanied, when the press-references thereto exhibit this frivolousness and thereby show and increase the prevailing feeling that to do a frolic instead of being the most solemn, serious and fateful act one is ever called upon to participate in.

3d. The weight of deeper responsibility and holy obligation needs to be laid upon parents in their home life, upon preachers in their pulpit deliverances, and upon teachers in their instruction, to awaken in the minds of the young a livelier realization of the infinite meaning and endless consequences which are connected with and involved in the high privilege and sacred duty they enjoy, when, wisely and thoughtfully they become the heads of families—the authors and determiners of the destiny of others.

By concerted and earnest efforts on all these lines, we may confidently hope to be instrumental in creating wholesome public opinion, which will exert a greatly restoring and preserving the integrity of the family, and thereby ensuring the stability of our Christian civilization and State. For, "It has been wisely said that the two pillars upon which the whole structure of the State reposes, are the sanctity of the family relations and of the judicial oath."—Davis.

"What constitutes a State? Not high-raised battlement or labored mound, Not thick wall of mounted gate, Not a sun proud with spires and turrets crowned; Not a port and harbor, nor a navy's main; Where, laughing at the storm, rich navies ride; Nor starved and spangled courts, Where low-browed business waits perfume to pride.

No! men, high-minded men, With powers that shall dull brutes endure. In forest, brake, or den, As brutes excel cold rocks and trambles rude; Men, who their duties know, And know their rights, and, knowing, dare maintain."—Sir William Jones.

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

MAGAZINES. The number of The Delinquent for February is replete with interesting matter. The display of fashions is inviting and up to date, and the literary contributions are of a high order. In fiction two short stories are presented: A change for the Better, a Western tale, by Louise Adams, and Pamela's Great-grandmother, by Arabella Kenney; and the interest in serial, Thru Varrick, is sustained in the development of the plot. Clara E. Laughlin's series entitled Miladi should be of deep interest to women; in the present paper she considers the claims of the home against the attractions of the business world for the young woman. A modern house artist and convenient in arrangement and furnishings is illustrated and described. The various Departments are up to the usual standard.

Several years ago a suggestion was made to President Eliot of Harvard that, inasmuch as the first thing a young man ordinarily did on graduating from college was to choose his life-work, it was important that each student should have presented to him as favorably as possible the advantages, disadvantages and temptations of each of the leading professions, so that in determining his life-work he might act with the fullest knowledge attainable. The Cosmopolitan has begun this discussion in its January issue by taking up the legal profession. Besides pointing out what the young man has to encounter in entering upon a lawyer's career, The Cosmopolitan considers at length the revolution which has taken place in the legal profession because of the reorganization of business in great aggregations like the U. S. Steel Corporation, and modern business instruments, such as trust companies, title and guarantee companies, and fidelity insurance companies.

THE Two Baskets. Our petitions for favors are likely to be greatly estimated our thanks for blessings received. There is an old legend that tells of two angels sent to earth, each with a basket, the one to gather up the prayers of the people, and the other their transgressions. When they returned they found that the basket of prayers was nearly empty. Our blessings are usually equal to our needs, and for our sins our misdeeds.—Selected.

The Consecration of Business Talent.

BY W. W. SMITH.

In this pushing, rushing age when the church of the Lord Jesus Christ has so much machinery in operation, so many side issues at work requiring an immense amount of money to keep all in motion, I can hear a great deal said about the need of money for the cause of Christ, and yet in the face of this crying need we hear little said about that which would directly remove the cause for death in the Lord's treasury and which lies deeper and is more important, viz: "The necessity for the consecration of business talent." The Apostle Paul says: "Let every man wherein he is called therein abide with God." Why, then, should we not believe that God has called certain men to make money for Him? If I have been called while engaged in business, I am to "abide therein with God." Does not that imply the consecration of business talent? Let us discuss the subject a little. Note first, "The Basis of such Consecration." It rests on the Lordship of Jesus Christ, "all that I have belongs to Him and it is to be used for Him." "The silver and the gold and the cattle upon a thousand hills are His."

Business talent is His, then, and since no talent is given to remain idle, I am to use it for Him. Some men are possessed of this talent in a marvelous and preeminent degree. They were not designed for preachers, but they can push business. Is it not reasonable to suppose that we have as imperative a call to the Master's work as any preacher? The talent is the call, they are to gather the silver and the gold for the King.

I do not know of any trade or profession where the fact of special gift or calling is more evident than in business life. If it is not so, how do you account for the phenomenal success many of the world's greatest merchants have had? They went into business with no special University training to back them up; many of them had had only an ordinary day school education, yet note their standing in the commercial world to-day. Andrew Carnegie, the great steel king, started life as an office boy; John Wanamaker, the world's greatest retail merchant, had very little of the advantages afforded by the average student of to-day. John Rockefeller, who controls the output of coal oil on the American continent, started at the bottom rung of the ladder; Senator Cox when a lad of seventeen was a telegraph operator and the only support of the family on a salary of \$30 per month, and so I might use a hundred of like illustrations. If as I said before, these men have not special talents given them by God and been specially called into business arena, is there any explanation for their position in the commercial world to-day? Good business men are found in the church of Christ. They have, they say, given themselves and all to Him. Their one special talent is the making of money. Does not the Lordship of Christ extend to this, and should not the merchant cheerfully yield it to the service of the King?

Note in the second place "The necessity for such consecration."

There are other reasons than the Lord's depletion of the church by such consecration is demanded: 1. To lift the tone of business life. There is a strong tendency abroad to-day to separate the secular and the spiritual. The merchant pursues a secular calling; the minister a spiritual one. The consecration we speak of rules out any such distinction. The merchant who has consecrated his gift to God is truly serving Him in the ordinary transaction of business, taking advantage of the markets, etc., as the preacher in the sacred desk. His counters are his pulpit, the customers his congregation, his Saviour his inspiration.

It is necessary also to bring out the best and noblest qualities of our business men. No man will let his business run on a dishonest line if he has the thought before him that Christ has entrusted him with it to be run for Him. Oh, what opportunities for improvement along this line; how much deceit and misrepresentation in the business world to-day! The unprincipled merchant offers, through his advertising medium, spurious goods for a penny, and must in the natural order of things be dishonest somewhere; he is either misleading the public or robbing his creditors. If he misleads his customers he must even things up by giving fourteen ounces to the pound and thirty-four inches to the yard, and he pays his salesclerks such starvation wages that they are almost or actually forced to questionable methods of living in order to dress decently and keep body and soul together. A married man, working for a business house such as that of which I speak, asked his employer for an advance in salary, stating that on the money he was receiving he could not afford to buy better for his children's bread. The employer refused saying that a poor man like him should not have better.

These men will, at times, give large subscriptions to mission enterprises, and the world applauds; I say it is an insult to God to place money obtained by such methods upon His altar. While He may use the money for the advancement of His Kingdom, still the man who gives it insults Him by tendering blood money, for such it is. The man who has consecrated his business to God will be careful to see that that business is conducted in such a way as to please Him.

Then, again, if business talent is consecrated to God, business men will work amicably together, thus doing away with much of the cut-throat competition. The general impression seems to be that in order to be a live up-to-date merchant you must be constantly at your brother merchant's throat. It does not matter what you say about him, malign him, lie about him, snub him on the street anything to get there, be on top, no matter if you ruin him. My brethren, we speak of our high state of civilization. Did you ever think that civilization is only a relative term? Consecrate our business talent and get men down to doing business on Christ-like principles and the generation of business men to follow us will look

back on our present system of conducting business as nothing less than barbarous.

III. I want you also to note that the consecration of business talent is imperatively demanded by the church of God. Do you know that the west end in many of our churches is financial? In this you will note the separation of the spiritual and the secular. Did you ever notice how zealous some of the churches are to get a good minister, so careful to make sure that he is being divinely called to the ministry, and that he is a very spiritually minded man? How that in his last charge he put up with Mrs. Littlejohn and Miss Narrowmind and Mr. Obstinate and Miss Know-it-all, without retaliation? How he literally let them sit on him all around without a murmur, and after thus carefully selecting him they forget altogether that he required to be paid. He was likely to be the recipient of the very handsome salary of \$500 or \$600 a year, and no doubt expected to feed and clothe his numerous progeny (for ministers are noted for large families) in the anticipation of receiving it. It was not thought necessary by these same people who were so anxious about the preacher being called to the ministry, to have a Finance Committee alike especially called, specially endowed with the gift of raising money to meet the pastor's salary.

Recognize the diversity of gifts amongst members, and place the work of managing church finances in the hands of consecrated business men, and you will thereby strengthen and increase your church's finances.

IV. The Results of such Consecration: (a) Freedom from much of the criticism at present placed upon business men. The prevalent opinion to-day is that no business man can be successful as such and honest. What a reflection upon our professedly Christian business men! If a merchant holds membership in one of our churches it is looked upon by the general public as a diplomatic act, as it gives him social position and may increase his trade. He seldom gets credit for any sincerity of purpose on his part. Consecration will change life, business will be lifted and men will get a sight of practical Christianity.

(b) The result of such consecration in the church of Christ will be noticed in fewer church quarrels. Many church troubles are due to badly managed finances; take away the occasion and you remove the trouble. It will also be noticed in a well filled treasury. Business methods applied, the money gained by consecrated trading means that the Lord's house will be filled.

I need not dwell on this point, you can easily imagine the immense amount of means at the command of the church of Christ, if the money flowing through secular channels was diverted through the consecration of our business talent into the channels of our church's enterprises.

V. And now in closing, I wish to draw your attention to one more point, viz: Spiritual Blessing Bestowed. In Malachi 3:10, we read, "Bring ye all the tithes into the storehouse, and you will be meat in mine house; and prove me now herewith, said the Lord of Hosts, if I will not open the window of heaven and pour you out a blessing that there shall not be room enough to receive it." Business talent is one of the tithes we are to render unto God. He can not bless until our business men have given Him of what He has bestowed upon them.

Members of the Northern Association, I plead for the Lordship of Jesus Christ. He has a right to business talent, to the best business talent in the world. We are not our own, we are bought with a price. Let us see the consecration of business talent and then our prayers shall reach the throne and bring blessing for we shall be ready to receive it.—Canadian Baptist.

It was a cold morning in early spring in Chicago. A little old man stood on the corner of Clark and Randolph streets selling newspapers. He was thinly clad and kept tottering up and down trying to keep warm, and his voice was hoarse from cold, and passers-by could hardly hear him.

Some boys jeered and laughed at him, but one, about 13 years old, rather better dressed than the rest, after looking at him for a few moments, walked up to him and said: "I will shout for you."

The old man thought the boy was making fun of him, but the boy began to call out: "Times, Herald, Tribune, News," in a clear voice, which attracted so many customers, that in a little while the old man sold all his stock.

He offered to pay his youthful partner, but the boy would take nothing, and went off with a smiling face.—The Bible Reader.

MICHAEL ANGELO, once engaged upon work which brought him fame, had to go to the quarries to select the marble, and spent several months in the most dreary and solitary employment. But all his later success in having from that marble forms of radiant beauty depended upon that observation and labor work being faithfully done. All the work of the church is not done in the open sunshine, within sight of the world. Much of it has to be done in darkness and silence—in the quarry, rather than in the sculptor's studio.

A BUILDING was being torn down, and a laborer, who was noted among the workmen for his lack of intelligence, was set to pull at a rope attached to the top of the wall. "Do you think," a passer-by asked, "that you are going to pull that thick wall down in that way?" The man continued his tug as if he didn't want to do it, but I guess the boss knows what he is about." After an hour's pulling, the man felt a slight vibratory response to his tug, and at last the wall swayed and fell. It had been undermined, and the man who gave the order knew that, although the man who pulled the rope did not.

Sunday-School Lesson

SUNDAY, FEBRUARY 1.

PAUL AT ATHENS.

ACTS 17:22-34.

MOTTO TEXT: "He preached unto them Jesus and the resurrection." Acts 17:18.

"Then Paul stood in the midst of Mar's Hill." When the Jews raised a disturbance at Berea the brethren sent Paul, who was the one against whom their wrath was directed, away to Athens. Here he had argued with the philosophers. At last so many were interested, the Athenians being always eager to hear or to tell some new thing that they crowded Paul. Finally they took him by the hand and led him up upon Mar's Hill. This was a rocky eminence in the city, with seats cut out from the stone. Any one standing there could see over the city and could be heard by large crowds.

"Ye men of Athens, I perceive that in all things ye are too superstitious." The Greek means "very religious." Athens was famous for the great number of statues to all gods of whom the Athenians could hear. They were considered the most religious of all the Greeks.

"As I passed by" as he was going around the city. "And he held his devotions." Devotions here does not mean that he saw so many Athenians at prayer, but refers rather to objects of devotion, the temples, shrines and statues with which Athens was crowded. "I found an altar with this inscription, 'To the Unknown God.'" There are many conjectures in regard to this altar and others with the same inscription. The usual one is that during a great calamity the Athenians erected such altars to propitiate some god whom they had unwittingly offended.

"Whom therefore ye ignorantly worship, him declare I unto you." Lewin says it was death for any private person to introduce any foreign god which had not been publicly recognized. Paul had already been said to be the settler of strange gods. By beginning thus, Paul avoided the charge of introducing strange and foreign gods. He begins at once by claiming that this God is the great, the universal God, and not merely the God of some one nation. He is the creator of all things, the ruler of heaven and earth. "Duellet not in temples made with hands." Being a spirit, and so great, He fills the universe. The images of the gods were in the temples, and the great mass of the people considered these the gods.

"Neither is worshipped with men's hands." For his worship is a spiritual one. The reference is to the food which these heathen often placed before the images of their gods. This great God, creator of all things, could not be worshipped in this way. How could his creatures give him anything when he himself was the giver of their very breath and all that they had?

This lesson is an abstract of Paul's sermon to cultivated heathen when he first preached to them. It is a model for missionaries. He puts God first, and God's power and sovereignty, not his love

Pains in the Back

Are symptoms of a weak, torpid or stagnant condition of the kidneys or liver, and are a warning it is extremely hazardous to neglect, so important is a healthy action of these organs.

They are commonly attended by loss of energy, lack of courage, and sometimes by gloomy foreboding and despondency.

"I had pains in my back, could not sleep and when I got up in the morning felt worse than the night before. I began taking Hood's Sarsaparilla and now I can sleep and get up feeling rested and able to do my work. I attribute my cure entirely to Hood's Sarsaparilla." Mrs. J. N. PERRY, care H. S. Copeland, Pike Road, Ala.

Hood's Sarsaparilla and Pills

Cure kidney and liver troubles, relieve the back, and build up the whole system. and mercy. That is to come after they have felt their guilt toward this great Lord God of Hosts.

"And hath made of one blood all nations of men for to dwell on all the face of the earth." All are descended from Adam and Eve no matter where they dwell, or what their race or advancement. Paul preached the "brotherhood of man" in one sense. All unconverted men are brothers by the tie of blood. All converted men are brothers in Christ Jesus. "And hath determined the times before appointed, and the bounds of their habitation." Paul delighted in the great, strong doctrines, and he did not minimize nor conceal them. He tells the Athenians of God's decrees in an uncompromising words as if he had been in a Baptist Association.

"That they should seek the Lord." That is the great object for which they are given life and its opportunities. Alas, how many are so taken up with their habitations and their business they do not seek him. "If haply they might feel after him and find him." He had placed conscience in their natures which was ever accusing them of guilt and making them feel that God must be propitiated, as their sacrifice showed. He was unknown to them, yet had he never left them. His care and long forbearance had ever blessed them. They were not excused, because they had not found him—he was near them, and, though groping like blind men in the dark, they might have found him. Paul quotes Aratus, a well known poet, to show that they knew the creator was not far from them. If they were his offspring he would not leave them without any proof of his presence.

Verse 29.—If they themselves acknowledged they were the offspring of God, as they had minds and souls, they ought not to think the God head was like their images no matter how costly nor how beautiful. Thus courteously but firmly he attacks their idolatry, and they seem to have taken no offense. What poor things the most beautiful images were, and how utterly out of place, in connection with worship when this great God of the stranger was before their minds.

"And the times of this ignorance God winked at." Suffered it to pass as if unnoticed. "Withheld the proof of noticing a thing which is at the same time a matter of distinct knowledge." Backett's comment is excellent. "God had hitherto permitted the heathen to pursue their own way without manifesting his sense of their conduct, either by sending them special messengers to testify against it as he did to the Jews, or by inflicting upon them at once the punishment deserved."

But they were guilty, and they knew it, their consciences accusing

them. Paul calls on them in company with all men to repent. They were sinners and the judgment surely was coming. Unless they repented they would be condemned. This great apostle never let his hearers lose sight of the fact that they were guilty sinners, who were to be judged by a Holy God.

The Lord Jesus is to be no longer the Mediator, but the Judge and men shall tremble before the wrath of the Lamb. The resurrection proved that all that he said of himself was true; God would not have so honored a false witness. And he had declared that the Father had committed all judgments to the Son.

Verse 32. They listened till he spoke of the resurrection of the dead, and then these Athenians wise in their own conceit, turned away with a sneer. Some of them said contemptuously: "We will hear thee again of this matter." But the opportunity never came. The great apostle passed on out of their lives forever. God had a few elect in that city, one a woman of high standing, another one of the judges of the court of Mar's Hill. The dissolute Corinthians heeded the warning better than the fickle and curious Athenians, always desirous to hear or to tell some new thing.

THE NEW BAPTISTICISM.

BY J. O. BEST, NASHVILLE, TENN.

This word has traveled about much here of late, dispersing itself at large in the denominational press, and not infrequently appearing in pulpit performance. It seems to be quite well pleased with itself. From all I can make out "the new baptisticism" are trying to tell us that we ought to preach Baptist doctrine with a kind of guiltless guilt that will not only win the unsuspecting but scoop in the cunning and suspicious as well. I presume that there is not a man amongst us who has ever suspected himself of doing the thing any other way; and whenever we have seen another brother

IT PAYS

To Know Facts About Coffee.

When man takes properly selected food and drink Nature will most always assert herself and rebuild the structure properly.

"From my earliest remembrance I was a confirmed coffee drinker," writes a gentleman from Marshallville, Ga., "taking two cups at nearly every meal. While at college I became very nervous, dyspeptic, irritable and unfit for study and attributed it largely to coffee, but did not stop its use."

"When I was married I found my wife was troubled the same way, and we decided to try Postum Food Coffee. My wife made the Postum according to directions and we found it superb. We used it exclusively for the morning beverage, and the taste of ordinary coffee became distasteful to both of us."

"We have found a distinct gain in health. Any amount of Postum does not cause a feeling of either dyspepsia or nervousness, while the return to coffee even for one meal has disastrous effects upon my nerves. My dyspepsia has entirely left me, and both my wife and self are well and strong and feel that it is all due to the Postum." Name given by Postum Co., Battle Creek, Mich.

It is easy to replace coffee with Postum which has, when properly made, a rich flavor and the color of coffee with none of its injurious after-effects.

get rantankerous in presenting our view, we have uniformly been heartily ashamed of him. Certainly it is no new doctrine (at Baptists should be thoroughly gentlemanly in advocating our tenets.

But I have set myself to inquire how the new baptisticism is going to work on the field of battle. We may very piously conclude that the enemy ought to permit themselves to be hugged into submission; but somehow the enemy is shamelessly reluctant to submit to our embraces. They impudently prefer a fight to a frolic. It is all very nice to conceive of a campaign in which our soldiers will be armed with atomizers and perfume bottles to spray the opposition with the essential sweetness of our spirit; but when they come back at us with cold steel, we will find ourselves sadly discomfited for having left our old-time weapons at home. Very nice to send out a flotilla of tissue paper gunboats to sail a sea of rose-water under commission to fire bouquets at every hostile flag; but, when they respond to our shower of roses with a solid shot, then we begin to hunger for old iron sides and a long Tom or two. If you would realize how ridiculously impossible such a mode of warfare is, imagine a Methodist or Campbellite approaching you with a general oiliness of manner and much sinuosity of phrase for the purpose of perpetrating upon you a little of the new Methodisticism, or the new Campbelliteism. Imagine how you would feel the morning after your capture when you wake up to find that you had been larded from head to foot with a little greasy agreeableness and brought down with a smile. The fact is that issues are so sharply defined, we are all so profoundly educated into our principles or prejudices as the case may be, that there is very little moving back or forth between the opposing lines without the violence incident to deep and assured conviction and the stout and zealous advocacy of contending views. Nor is a change of church desirable on any other grounds. Just to be loved into being a Baptist is a miserable sort of a thing. Unless Baptist doctrine has assailed the strongholds of your previous opinions and carried them with the conquering power of its logic so that you gladly surrender to the superior truth, your becoming a Baptist is a very unmanly and profitless matter. However that may be, one thing is certain, the Peto-Baptist world does not propose to be easily taken; it is going to make up fight for every inch of territory; and it will not surrender to our principles until they have been made to stand the fire-test of real battle. I do not believe that the "new baptisticism" will work in real life. Try it on any average Peto-Baptist and he will show fight so quick that you will have to forget your manners and look after your wits, or go down before him. It is well that he makes us fight in hard earnest, for by that he not only tests our principles but also our love for the truth for which we contend.

But, granting for the sake of argument, that the new baptisticism will recruit large numbers of proselytes to our ranks, have you ever stopped to consider that it is not the highest or manliest way to propagate our views? It smacks of diplomacy, adroitness, cunning. It is Jesuitical in method. It plays the agreeable to win favor and confidence. The real design is masked behind smiles and cordi-

alities put on for the purpose of concealing their true aim. Then, when it has won confidence it proceeds to lure one on dim phrases and lazy distinctions into slow departures of old views until he is landed in Baptist ranks without any consciousness of change. The aim of the new baptisticism is in frankness, in avowedness of purpose, in courage, and in integrity. I can not conceive John the Baptist, or Paul, or any such a method. This propaganda does not shock convert with that invaluable consciousness of profound change and it does not reward its champion with the joy of courage victory won in a fair fight on open field. I am not exacting these motives to the ex-brothers who have invented and advocated this world; I am pointing out the unsuspected points in the method they operate. The fair, square, plain thing is for Baptists to stand the open and firmly avow their views and support them with convincing arguments. If we are going to do it this way, we better say nothing about our principles.

I presume the brethren have adopted this word as idea or intention of starting a revival of sectarianism; and I think they have done this thing in a very objectionable way. I am tired of people professing broadness and practicing narrowness. Such people wear the garb of liberality to serve the selfishness. So far as I have served they are the worst of sectarians and cause more trouble than the churches than any other class of men. They stay right and left. If we won the way to build up and at the same time to avoid the odium of doing it, you might have a revival of the hand sectarianism that will be despicable as it is deplorable. The new baptisticism once let in can hardly be stopped short of this undesirable result. If you want to have sectarianism at all, be of the frank, manly stripe that draws the lines sharp and challenges the passerby and forth with no uncertainty. The danger is remote, because that the new baptisticism build up a church without divisions, a denomination without divisive principles which will grow for growth instead of for Baptist Advance.

We are rejoiced to announce that Dr. J. G. Bow, the founding secretary of our Board of Missions, after weeks of critical illness which fevered, is convalescing and is still confined to his bed may not be out for three or four weeks. In the meantime appreciate prompt remittance of all mission money. Dr. Bow is most grateful to God for his life. He also feels grateful to his physician, Dr. G. A. of Highland and Baxter who charge of his case.

AIT
If you suffer from Spitting, Flu, Cough, St. Vitus's Dance, or Vertigo, or nervous, friends or neighbors the do people that are afflicted, my New T immediately relieves and PERMANENTLY cures, and all you are asked to do is my FREE TREATMENT and 57 CENTS chemicals whose compounds will be in the postpaid envelope provided. My Illustrated Book, "Spitting," FREE by mail. Postage AGE and full address. All of professional assistance.

WORK FOR THE BAPTIST ARGUMENT.

BY J. J. TAYLOR.

In a recent editorial on the invisible church, an editorial instigated by a Religious Herald and entitled "Tree and Fruit," Baptist Argus shows a candid and thorough investigation. It says, "with the truth, old and new." The same editorial it maintains Christ established, loved, reared, builds and preserves (Mat. 18; Eph. 5:25) an invisible, spiritual universal church, and yet argues that Dr. R. P. Johnson is scriptural and illogical in his position that baptism is not essential to membership in the church.

mission not applicable to the first, and that baptism is one of those terms. The writer will watch the efforts of the Argus with great interest, and will render all possible assistance in the struggle.

Norfolk, Va. [This article was sent to Dr. J. N. Prestridge to publish, with a request that if he refused to publish it, that it be published in the Western Recorder. We cheerfully comply with Dr. Taylor's request. Ed.]

DR. HARVEY'S SERMON.

It was my pleasure to hear the much talked of sermon preached by Dr. Harvey at the General Association at Searcy, Ark. I feel inclined to add my word to the extensive comment it has received. I want to say very plainly and emphatically, it was one of the best missionary sermons to which I ever listened, delivered also in very good style. It advocated strongly the work of the Home Mission Board of the Southern Baptist Convention; and owing to that fact, I was somewhat surprised that the General Association people, who heartily oppose the Home Mission Board, took as favorably as they did to the sermon. I was very glad indeed to meet Dr. Harvey at Searcy, and I feel sure that his presence did good. To my knowledge he worked hard in the interest of harmony. BENJAMIN COX, Little Rock, Ark.

Dear Recorder: Enclosed please find check for \$2 for my fiftieth (50th) annual renewal of your paper. One of my earliest recollections is seeing the "Baptist Banner and Pioneer" in my grandfather's home (now Western Recorder). I commenced taking it when my uncle, Rev. A. W. LaRue, was one of the editors (fifty years the 1st of January, 1903). Resp. Mrs. MARY L. PLATT, Cave City, Ky.

DID YOU EVER KNOW

That Improper Food Often Causes the Liver Habit?

It's a great proposition to get rid of a taste for liquor by changing food.

"About three years ago," writes a man from Lowry City, Mo., "My appetite failed me and my food disagreed with me. I got weak and nervous and felt dull and entirely unfit for business; then like a fool I went to taking liquor to stimulate an appetite. For a time that seemed to help and I congratulated myself on finding so simple a remedy. But, alas! I had to take more and more all the time until I got so that I could not get along without the whisky, and I was in a pitiable condition.

I tried to quit but that seemed impossible as I needed nourishment and my stomach rejected food and the more whisky I drank the worse I got. I kept fighting this battle for more than two years and almost gave up all hope.

I noticed an advertisement of Grape-Nuts in the paper and concluded to try it. I found I could eat Grape-Nuts with a relish and it was the first food that I found nourished me in a long time. Soon my stomach trouble stopped, my appetite increased, the craving thirst relaxed until all desire for drink was gone. I have used Grape-Nuts constantly for over a year and I am now strong and robust; entirely cured from drink and able to work hard every day. My gratitude for Grape-Nuts is unexpressed as it has saved my life and reputation." Name given by Postum Co., Battle Creek, Mich.

DEAR RECORDER:

All things here move smoothly so far as our church work is concerned. The unusually bad weather has really increased congregations in church, prayer meeting and Sunday school. The truth is, we are growing numerically, spiritually and financially. One of the best indications now is promptness. Took some time and a little growling and plain preaching to move all up to this promptness. Now we see the fruits and rejoice in the increased harvest. For the past two weeks I have been quite unwell; had to stop last Sunday in the midst of sermon. Am better at this time, but hardly know what to expect, but one thing I know all will be well. "Man is immortal 'till his work is done," and I feel deeply impressed that there is much, very much, for me to do yet. I leave it all in the hands of Him whose work it is. "For though from out the bourn of time and place, The flood may bear me far, I hope to see my Pilot face to face When I have crossed the bar." J. WENDELL BLACKBURN, Burksville, Ky.

We are complimented with a copy of an elegant speech by Dr. George H. Tichenor, of New Orleans, in behalf of the "Movement to build a monument to Noble Southern Women." The address was delivered to the Confederate Daughters' Convention before a brilliant audience assembled in Washington Artillery Hall, on the evening of January 14th. H.

Dear Recorder: There now! I see from the last Recorder that Bro. Ryals goes to Trenton, Tenn., as pastor. I have just gotten moved here and preached to two magnificent audiences last Sunday, and some here already begin to feel that they are much pastored. Am I am I to be supplanted so soon? I greatly appreciate the grand old Western Recorder. Truly, J. H. ANDERSON, Trenton, Tenn.

DEAR RECORDER:

Mrs. MARY S. BYRON, died January 16th of LaGrippe after an illness of ten days, in Bonham, Texas. The remains were brought to Louisville for interment, accompanied by her daughter and son in law, Rev. Dr. W. S. Splawn, pastor of First Baptist church of Bonham. The deceased was 85 years old and spent most of her life in Louisville. We extend sympathy to Sister and Brother Splawn. H.

DEAR RECORDER:

Enclosed find my check for \$2 to pay renewal subscription from January 3, 1903, to January 3, 1904. Next fall I will have taken the paper sixty-one years. It improves by age, like an old man growing old gracefully. Yours fraternally, T. B. LARUE, Smiths Grove, Ky.

In reply to many inquiries in regard to our beloved Dr. J. W. Warden, who has for many weeks been confined to his home on account of a street car accident, we are pleased to announce that he is already at work planning New Era Institutes, and we devoutly pray that he may long be spared to prosecute his work.

Rev. E. C. J. DICKENS, the editor of the Baptist Observer, the Indiana paper, writes in the city called at our office. We are always glad to see him. The paper is published at Greensburg. Bro. Dickens is ably supported by the rank and file of the denomination, and it bids fair to have a large

ARE YOUR KIDNEYS WEAK?

Thousands Have Kidney Trouble and Never Suspect It.

To Prove What Swamp-Root, the Great Kidney Remedy, Will Do for YOU, Every Reader of the Louisville "Western Recorder" May Have a Sample Bottle Sent Absolutely Free by Mail.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

The kidneys filter and purify the blood—that is their work. Therefore, when your kidneys are weak or out of order, you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking the great kidney remedy, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

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

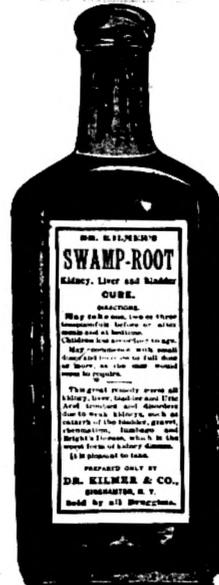
The cure for these troubles is Dr. Kilmer's Swamp-Root, the world famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

Swamp-Root is pleasant to take and is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy for kidney, liver and bladder troubles.

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

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



Swamp-Root is pleasant to take.

Swamp-Root is pleasant to take and is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy for kidney, liver and bladder troubles.

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

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

circulation. No outside paper can take the place of a State paper. Success to Brother Dickens and the Baptist Observer. H.

Life ought to be healthy life. We believe that thoroughly in regard to our bodies, and the slight out derangement of our physical condition sets us to seeking anxiously for remedy. When disease becomes chronic, men and women spend all their possessions to regain their physical soundness. Yet many of us remain year after year spiritual invalids, acknowledging that we do not enjoy our religion and conscious all the time of our constant deficiency in our Christian strength and endurance. We are strangely willing to continue so, although all the while there waits only upon our asking the loving service of Great Physician, whose omniscient skill can remedy every spiritual disease. Why should we not crave health for our souls as for our physical organs? At least we may be assured that there will be no hearty growth without health. We need not talk about growing in grace until we have fervently asked the Lord to cure us of those illnesses of our souls which are manifest in our frequent shirking of duty, our shame at the name and mark of Christ, our forgetfulness of our debt to him, and indifference to evil in ourselves and others. Health is a means of growth, and the Lord Jesus can make us whole. Ex.

No sin is small. It is a sin against an infinite God, and may have consequences immeasurable. No grain of sand is small in the mechanism of a watch. Jeremy Taylor.

THE LESSON.

I did not know, till 'neath the rod I passed, how sore I needed God; In sorrow's night, lo! like a star I saw His love shine from afar. I did not know, till on a grave I saw the wind-blown grasses wave, How futile and how fugitive The haubles are for which we strive. I did not know, until above God called the idol of my love, Beyond the reach of yearning eyes, How beautiful is Paradise.

—Susie M. Best, in Harper's.

Our Pulpit.

CHRIST—THE ROCK.

BY C. H. SPURGEON.

"And that Rock was Christ."—1 Corinthians 10:4.

It is a fact which we have on record in the sacred Scriptures that there were two rocks, both of which gave forth water in the wilderness to supply the needs of the multitudes who were passing through the desert. Some have supposed that the Apostle Paul stated that there was only one rock whereas, on carefully reading what he says, you will see that he merely observed, they "did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ." Whatever that rock might be of which the tribes of Israel drank, they all drank the same; there were not two rocks at one time; they all drank of the same rock which followed them, whichever of the two rocks it might be; and that rock, referring to either as "you please," was Christ. Whether you regard the first rock of Horeb, or the second rock of Kadesh, both were types of Jesus Christ. Some may hint, that if there were two rocks there may be two Christs. By no means, my friends. There was a fresh escape every day of atonement, but that does not imply that there is to be a new Christ every year. A lamb was to be offered every morning and every evening, but who would infer from this that there were as many Christs as lambs? No, if there have been two rocks, there have been two types of Christ in as many different characters. We may say, both of the rock Rephidim and the rock Kadesh, "and that Rock was Christ." Understand, there were two rocks, but not two Christs at a time; and, therefore, they did all drink of the same spiritual drink, which flowed from the same spiritual Rock, "and that Rock was Christ."

In the first place, we remark, that the rock of Rephidim, or Horeb, was a remarkable type of Christ from the fact of its name. It is called Horeb; and on referring to the dictionary of names you will find that the word "Horeb" signifies "barrenness;" it is also called Rephidim, which signifies "beds of rest." Now, it is remarkable that these two names should belong to one rock; but both titles may be well applied to our Lord and Saviour Jesus Christ.

First, he was the Rock of Horeb: that is to say, he was a rock in a barren and dry land. Isaiah prophesied of him, that he should be a "protuberance of a dry ground," and so he was. He came out of a family which, although once royal, was then almost extinct. His father and his mother were but common people, of the tradesmen class; the glories of the royal line of David had been forgotten among the people; nevertheless, out of it came Jesus Christ, the man "chosen out of the people," that he might be exalted to be ruler over God's chosen Israel. Isaiah said, "When we shall see him, there is no beauty that we should desire him." If any one had looked upon the steep and rugged sides of Horeb, covered with thorn-brakes and bushes, he would never have dreamed that there could be concealed within so stubborn a rock a flood of water sufficient to supply

the wants of multitudes. He would have held up his hands in astonishment, and exclaimed, "Is it possible? You may dig water out of barren sand, but I can not suppose it possible that even God himself could fetch water out of that adamant rock." So, looking on Jesus, the Jews said: "Can he be the Saviour long foretold to usher in the age of gold? Can he be the Messiah? He, the carpenter's son? Can this be he who comes to redeem us from our oppressors, and to found a kingdom which shall never have an end? Is this the Jesus who is to come down like rain upon the mown grass, and as showers that water the earth?" They could not expect salvation from him: he seemed to be a rock of barrenness, and they would not allow that he could become the Saviour of a mighty nation; that he could be one from whose riven side should flow healing streams of blood and water to wash and purify his children.

Mark, also, the other name—Rephidim, or the beds of rest. Doth not this title sweetly apply to the Lord? Although he be indeed as Horeb to his enemies, yet is he not a very Rephidim to his friends? He said himself, "Come unto me all ye that labor and are heavy laden, and I will give you rest;" and he does give us rest. We should little expect to find rest upon a rock, but there is no rest elsewhere. We may rest upon the soft down of earth, but we shall find it to be hard for our heads at the day of judgment. We may pile up for ourselves stately mansions of our own works, and hope there to find rest; but there is no rest save that which remaineth for the people of God. Jesus to us is our only rest—the only one needed, and the only one possible. My dear friends, are you now regarding Christ as Horeb, that is, waste and barren; or can you look up on him as your Rephidim—your rest? Can you say, "Lord, thou hast been our dwelling-place in all generations?" Canst thou, like John, put thy head upon the bosom of the Lord Jesus? Canst thou say that thou hast believed and hast entered into rest? If so, then thou art a true child, and thou mayest rejoice that he who had no comeliness, is come to thee; and he who seemed to be every thing save what men expected, is to thee all thy salvation, and all thy desire.

It may be fanciful, perhaps, to refer to these names, but I had rather discover too much in God's word than too little in it. The names seem to me extremely significant, and, therefore, I have mentioned them both as applicable to Jesus Christ.

Notice, in the next place, that this rock, like our Saviour, gave forth no water till it was smitten. Our Lord Jesus was no Saviour except as he was smitten; for he could not save man unless by his death. It is true that patriarchs ascended to heaven before our Saviour died, but it was by the foresight of his death. If any of us shall be privileged to behold the city of the Most High in glory, we can only enter there through his agonies. I can have no trust for my eternal salvation in the simple man Christ Jesus, or even in the God over all blessed forever. It is not Christ who is my salvation, unless I put with it his cross; it is Christ on Calvary who redeems my soul. Had he still abode in heaven, sitting on his lofty throne, he could never have been the ransom of the human race. With all the mighty love of his heart, he could never have redeemed unless he had been "smitten of God and afflicted." He was our Saviour from before all worlds, viewed so in the eternal covenant; but it was because he was looked upon as the smitten Saviour, slain before the foundation of the world. There is no hope for thee, my friend, anywhere but in the smitten Jesus. Thou mayest bow down to worship his exalted head, but that exalted head can not save thee apart from the thorn-crowned brow. Thou mayest go to the Christ who grasps the scepter, but remember, Christ with the scepter could not be thy Saviour unless he had been first Christ with the nail. Thou mayest approach Christ whose robes are clouds of glory, but remember, he who is clothed in

spendor could not have been thy Redeemer unless he had first of all been clothed in the scarlet of mockery, and brought forth with the infamous scow Aomo, "Behold the man." It is Christ the sufferer who redeems us. The rock yields no water till it is smitten, and so the Saviour yields no salvation until he is slain. Learn, then, believer, in all thy contemplations of thy Saviour, to consider him as the Smitten One, for it is thus, despised and afflicted, with the scars of vengeance on him—it is thus he becomes thy Redeemer, and the giver of salvation to the ends of the earth.

Notice, again, this rock must be smitten in a peculiar manner; it must be smitten with the rod of the lawgiver, or else no water will come forth. So our Saviour Jesus Christ was smitten with the sword of the lawgiver on earth, and by the rod of his great Father, the lawgiver in heaven. None but Moses might smite the rock, for he was king in Jerusalem, and as God in the midst of the people. So with our Saviour. It is true the Roman nailed him to the tree; it is true the Jew dragged him to death; but it is equally true that it was his Father who did it all. It is a great fact that man slew the Saviour, but it is a great fact that God slew him too. Who was it said, "Awake, O sword, against my shepherd, and against the man that is my fellow?" The prophet tells us, when he added, "saith the Lord." It was God who delivered up his Son for us all, and who will now also with him freely give us all things. Christ had been no Redeemer unless his Father had smitten him. There would have been no acceptable sacrifice, even if the Jew had dragged him to death, or the Roman pierced his side, unless the Father's scourge had fallen on his shoulders—unless the Father's sword had drawn a sheath in his blessed heart.

It was the sword of the lawgiver that smote Jesus Christ, and made him our acceptable sacrifice. Believe, take a view of this great fact; it will help thee to adore God the Father and the Son most solemnly. Remember, it was the Father who smote the Saviour; remember, it was the Son who bore the Father's smart. It was not the cruel whip; it was not the crown of thorns; it was not the nail alone that made Christ the Saviour; it was the saying, "My God, my God, why hast thou forsaken me?" It was not Pilate, it was not Herod that put him to death as our Saviour; they put him to death as a reputed malefactor; but it was God who gave him up to die for us. His Father said, "Take him, let him die." It was from heaven that the execution warrant came; it was from God that the blow was struck; and if it had not been from the Father, we had all been damned, even though a Saviour died. It was necessary that the rod of the lawgiver should smite this Rock of Agra, to bring out into it plentiful streams of water, which should bring pardon and peace to dying souls.

Note, in the next place, that when the rock was smitten it was smitten publicly. You read in the 5th verse, "Go on before the people and take with thee of the elders of Israel, and thy rod." It was not done in secret, in a dark place of the earth; but it was done before the elders. Even so our Saviour, when he was put to death, was not executed in private; but he was taken to the summit of the hill of Golgotha, and there, amid the assembled multitude, amid raidry and jeers, contempt and mockery, he died: the elders of the people were there; the rick man was there, in his pride and pomp, looking up to a dying Saviour, and scorning him, because he was of mean origin. Poor men were there, shouting with wicked voices, "Crucify him, crucify him," and pointing with their fingers, and rudely wagging their heads at the mighty Prince who was then expiring. The same man was there, the man of the Sanhedrim, the representative of earth's philosophy and wisdom, and he said, "If he be the Christ, let him come down from the cross." The waiter's man was there; he also laughed him to scorn, and thrust out his tongue in ignorant and vulgar jest. The righteous man was there; righteous

Not what is said of it, but what it does, has made the fame of the Elgin Watch and made 10,000,000 Elgins necessary to the world's work. Sold by every jeweler in the land; guaranteed by the greatest watch works. ELGIN NATIONAL WATCH CO. ELGIN, ILLINOIS.

in his own esteem, with the phylactery between his eyes—with the broad border to his garment. The chief of sinners was there, for there hung the thief expiring on the tree. All kinds of men beheld the smitten Lord. The Jews were assembled in multitudes; the Romans, too, taking a prominent part as the representatives of the Gentile race. In fact, being near the time of the passover, there were gathered together Greeks, Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia. Persons out of all nations, standing as the representatives of the whole earth, saw the Saviour die, even as the elders stood as the representatives of all the tribes of Israel.

There is another thing which we cannot pass by. This rock, which was smitten, and thus represented the humanity of our Saviour offered up for our sins, had divinity above it; for you will notice in the 6th verse, "Behold, I will stand before thee there upon the rock, in Horeb." Although it was a barren rock, and so represented Christ's condition of dishonor; although it was a smitten rock, and so represented his smitten humanity; yet over that rock the bright light of the Shechinah shone. God, with outstretched wings of cherubim, stood over the rock, and the people saw him; there was a manifestation of deity upon the rock of Horeb. And so at Calvary. Albeit that it was Christ who died, very man of very man, yet there was enough of deity about Calvary's smitten rock to show that God was there. There was the midday-midnight; there was the swathing of the sun in clouds of darkness; there was the rending of the rocks, the tearing in sunder of the veil, the waking of the dead, the terrifying of the multitudes. God was there: there was deity there as well as humanity. "I, behold even I, will stand before thee there upon the rock in Horeb." I think God thus revealed himself to show us that Christ the Rock was divine as well as human. O! how sweet it is to contemplate the complex person of our dear Redeemer; to behold him as very man suffering for us, and yet to behold him as very God, sitting unassuming in the highest heaven. I remember what Harrington Evans sweetly says, that we make a great mistake when we deify the humanity of Christ, and we make an equal mistake when we bring down the divinity of Christ to the level of his humanity. We should remember Christ's human person was a human person as much as ours. We must not suppose that the divinity of Christ has taken away, in the least degree from his humanity; yet, while we behold him as the wayfaring man, full of sorrows and acquainted with grief, we must not forget that he was very God of very God at the same time that he was very man. Though his manhood stood most apparent, suffering for the sin of man, yet there was also a sufficiently bright light in the cloud to let men see that God was there; and, though death had grasped the man, yet the God stood mightiest in the might, conquering for us. God was at that first rock to teach us that Christ was divine as well as human.

I need scarcely hint at the other son why this rock is like Jesus, that when smitten the water did forth most freely, sufficient for all children of Israel, and following through all the journeys, until it pleased God to stop it in order to open an fountain, to give us another exhibit of Christ in another fashion.

Christ smitten, my beloved, gives water for all thirsty souls; affords enough for every child of Israel. Christ smitten gives forth a stream which not flows to-day, nor to-morrow, which flows forever; and as this stream availed the Israelites wherever they went, so does Jesus Christ, by virtue of his atonement and his grace, avail children wherever they journey. They are brought to the wilderness Zin, or the realms of Kadesh, O shall follow them; the efficacy of blood, the light of his grace, the power of his Gospel, shall attend them in their ten thousand wanderings, how tortuous may be their paths, how winding the track in which the pillar shall lead them. O blessed God, thou art indeed a sweet anti-type of the rock. Once my thirsty soul gored for something to satisfy its thirst I hungered and I thirsted for righteousness; I looked to the heavens, but there were as brass, for an angry God was frowning on me; I looked to the earth but it was as arid sand, and my works had failed me. I had no righteousness of my own; all my wells were stopped up, and when the rulers of the well with their staves, and said, "Spring up, O well," still no water. But well shall I remember, my thirsty soul fainting within me, God said, "Come hither, sinner, I show thee where thou mayest drink and he showed me Christ on his cross with his side pierced and his blood nailed. I thought I heard the expiring shriek, "It is finished," and I heard it. lo! I saw a stream of water at which I slaked my burning thirst, and here I am—

"A monument of grace, A sinner saved by blood; The streams of love I trace Up to that fountain—God: And in his mighty breast I see Eternal thoughts of love for me."

But this I know, had I never seen open fountain, I had never lived; but not beheld that mighty stream flow there I had never washed away my thirst. And now that water ever tracts my soul, and when I want slake my returning thirst, still to fountain, like the panting hart, I hasten to the incarnate God I see: here I quench my raging thirst, and drink never die. O! sinners, do you want living water? Christ gives it to you. O! wonder of wonders, he who said "thirst," says also, "If any man thirst, let him come unto me and drink; who had not a drop of water to refresh his lips, yet saith, "He that believeth on me, out of his belly shall flow rivers of living water." John 7:38. Come unto Christ, ye thirsty souls; come unto Jesus who are thirsty, for he has written, "Ho, every one that thirst

come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price."

THE DEBT AT HATTIESBURG.

The victory has been gained in our struggle to pay our \$5,000 church debt. The debt is not simply provided for, it is PAID. It was a great undertaking. But this church is capable of doing great things. We have the finest church in Hattiesburg, by far; and one of the nicest church buildings in the State—a meeting house free from debt. "Free from debt." How musically sweet those words sound to the ears of the man who has been pastor of three churches in succession thus burdened! We are all happy, and love each other more for this struggle through which we have passed.

Many gave until they felt it sensibly. The sacrifices some made brought into clearer light the nobility of their souls and the benevolence of their natures. Gifts ranged from \$500.00 down to 25 cents, and were made, in the main, according to means, and not according to meanness. It is pleasing to note that the gifts were not only generous, but Christian in spirit. The money to pay for this \$15,000.00 edifice was secured in Hattiesburg. We did not get any aid from the outside churches; as a rule, churches ought not to erect buildings for which they cannot pay. There are exceptions, of course, as in the case of the First church in Jackson. I do not think it the proper thing for one church to call on other churches to help them to pay for their meeting house. So you need not send calls of that kind this way, unless they are accompanied with good reasons.

The next thing before us is a paragon—one worthy of such a community and such a church.

We hope to be a greater help to the Lord's cause than we have ever been. Mission work needs to be pushed with more vigor in our two missions in this city; and we need to do more for world-wide evangelization. Our aim shall be to do our duty to God in these matters. Our mission boards may count on us to do better. I am truly happy in my work. There is no harm in my saying frankly that I would not change pulpits with any pastor in the State. I am much pleased with my people—a godly people—with the church and with the outlook. It is not for me to say that the church is pleased with their pastor. But this I may say: If the members are as well pleased with me as I am with them, no ordinary thing will separate us for some time to come.

We had a good day Sunday. Good audiences. We had three additions to the church, making 114 since Jan. 1. Yours in Christian service, I. P. THAYER.

REVIVALS—WHY NOT NOW.

BY REV. THEODORE L. CUTLER, D.D.

Powerful revivals are not as frequent in the churches as they once were. However this may be accounted for, the fact remains. That distinguished veteran of the American pulpit, Dr. Storrs, in his recent "Jubilee" discourse, recognizes "a drift in the general Christian thought and feeling which has progress of evil." As one of the evidences of this drift, he says that "unquestionably the secular spirit in the churches at large is more active and pronounced than in the simpler, earlier days—the days marked by the great revivals, of sixty, fifty or forty years since." If this be so, then there is all the more need of just such spiritual quickenings. They are just as possible as they ever were. Can the churches have them if they seek for them in the right way? Most assuredly they can.

A genuine soul-converting revival is simply an outpouring of the Holy Spirit. That Divine Spirit can do to-day what He wrought at Pentecost and many times since; the reservoir of heavenly blessings is inexhaustible. Lately the

city of Buffalo has begun to turn the mighty electric energy generated by the Falls of Niagara into its own streets, for the furnishing of light and the propulsion of cars and various machines. The energy has been there all along; now Buffalo begins to use it. The divine energy of the Almighty Spirit, which Jesus promised to his followers, is always waiting and willing to descend upon us. That Spirit is often "resisted;" that Spirit may be "grieved" away and may be "quenched;" but it is equally true that our Heavenly Father is more ready to bestow the gift of the Holy Spirit to them that ask Him than an earthly parent is to give bread to a hungry child.

Mark you—the promise is to them who "ask." The quickening, converting Spirit comes in answer to prayer. He did at Jerusalem eighteen centuries ago; He does so now. But not every kind of prayer brings a revival. There is an awful amount of so-called prayer that is only from the throat outward; it begins nowhere, and ends in nothing. Such pointless repetitions of stereotyped phrases must be as wearisome to God as they are unprofitable to the utterers. There must be pith, point and purpose as well as faith in every effectual prayer. At an evangelistic meeting for "roughs" over in New York, when the leader called on some one to pray, a hard-looking character in the crowd arose and said: "Oh, Lord, forgive me for being a bad man; and please excuse me, Lord, from saying any more now. Amen." He did not just say any more; he had told God what he wanted. Brethren, if you really and earnestly long for an outpouring of the Spirit, tell God so; ask in the name of the divine intercessor, Christ Jesus.

One of the most striking incidents in Doctor Spencer's once famous "Pastor's Sketches" is the account of a godly old mother in Israel who called him in when passing her house, and said to him, "A revival is coming." She went on to tell her pastor that when she was out in her garden, she heard every day—through an open window—a venerable deacon who was confined to his home by lameness. The old Eliah in that upper room was wrestling with God for a descent of the Holy Spirit. "I am not so foolish," said the good woman, "as to think that I know the secrets of the Lord. I am none of your fanatics. But, remember, I tell you a revival is coming. God answers prayer. You will see." And Dr. Spencer did see ere long a powerful awakening in his congregation, and among the converts were a son and daughter of that old man who believed in prayer. His wife was not the only prayers; others in the church joined with him in asking God for what they wanted most. Has such praying lost its power? A thousand times No!

If the right kind of praying is a prelude to a genuine revival, the right kind of preaching is of vast moment also. The men who lead in those seasons of great spiritual quickening that Dr. Storrs refers to, were not afraid to preach, the exceeding sinfulness of sin and its just retribution as well as the wondrous love of God in redemption. The thunders of Sinai, and the loving invitations of Calvary were both made audible in their trenchant sermons. Such preaching made thorough work. The surface of men's hearts and consciences were not merely scratched over with cultured essays about Christianity; the Gospel-plow was thrust down deep into their innermost convictions of divine truth; and when souls were converted, their eternal hopes were bottomed on the base-rock. Sinners were not only invited to come to Jesus, but were told why they should come and how they should come, and that unless they left their darling sins behind them, the Savior would not accept them. Bear in mind that it was this style of heart-

penetrating presentation of the Gospel by the Apostle Peter which produced the glorious harvest of converts in Jerusalem. That was a typical revival; earnest praying; and earnest preaching were attended

by a powerful outpouring of the Holy Spirit. Why not now? Whether this style of preaching would be popular now, or whether it would suit the cultivated taste of the times and the prevailing "secularism" are questions with which Christ's ministers and churches have nothing to do. God's word is our supreme authority. God's glorious Gospel is our weapon. God's promises are our guarantee. Up yonder hangs the waiting cloud of heavenly blessings. Shall we have them now!—Evangelist.

ARE WE AS A DENOMINATION, OR CHURCHES, SPIRITUALLY ADVANCING OR RETROGRADING.

BY L. S. CHILTON.

The true power of a church of the Lord Jesus Christ is vested in the spirituality of her membership. A church may be numerically and financially strong, and at the same time spiritually weak. We have had great increase to the missionary funds and some other enterprises during the last year, but as far as my observation goes a marked decrease in spiritual growth. We can not always determine our growth in grace by an increase of money contributions.

I was present a few days ago where this subject was being discussed in the association, and the whole line of argument produced was the increase of money paid by the churches over and above last year. When I knew the church to which I belonged, and adjacent churches, had actually decreased in piety and spirituality. Brethren, we are known by our fruits, and our churches are lacking in their discipline; they are holding fairs, festivals and entertainments in order to get money to make repairs on their house, or some other necessary expenses, whereas if they were spiritually developed they would go down in their pockets and meet every legal or righteous demand made of them. If we love God, then we are ready to obey Him and give of our substance as the Lord prospera. We need spiritual development, then when the gospel appeal comes you will hear his true followers say, Lord, what will thou have me to do? Talk about spiritual growth when not more than half of our churches have prayer meetings. Talk about spiritual growth when nearly all our churches are permitting her members to dance and go to dances, and play cards, etc. You may think the picture overdrawn, and some may call me an old fogey, but I know whereof I affirm, and my heart is often made to bleed when I behold the present state of Zion.

Now, who is to blame? Answer teachers and members! How? Because we are conforming too much to the world, and slack the reception of members, and when received do not exercise a proper watch-care over them. May we all arouse out of the state of lethargy and indifference and put on the whole armor of God.

LOSING FAITH WHEN THINGS GO WRONG.

People say, "It is easy to trust God when things are going well with us." That is quite true. But let us not forget that it is a great deal easier to stop trusting God or thinking about him when things are going well with us and we do not seem to need him so much as in the hours of darkness. There is a danger of losing faith when things go well. And it is this danger from uninterrupted prosperity the Psalmist is referring to when he says: "Because they have no changes, therefore, they fear not God." Certainly prosperity and untroubled lives have their own most searching trials of faith.

The disadvantages of having things go well.

One, as we have intimated, is forgetfulness of God. It is a strange perversion of human nature that we are so likely to leave God out of mind when things are going well with us, when we call upon him most quickly when in

Bacon's Offerings.

Colored Dress Goods.

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 castor, brown, red and navy blue, 36 in. wide, at per yard 35c
Basket Cloths, Venetian Cloth, in heavy weight, solid colorings and mixtures brown, gray, castor, red, bright royal blue; 38 inches wide, at per yard 50c

Black Dress Goods.

The new All wool Peau de Soie, which has a nice satin finish, the proper thing for dresses and coat suits, 46 inches wide, per yard \$1.25
Lupin's Pure Silk and Velour, 44 inches wide, worth \$3.00 a yard \$2.50

Our Mail Order Department

Is under the supervision of one of the Firm, each order being filled promptly and carefully in fact it is as safe as shopping in person from our counters.
Please Mention Western Recorder When Answering This Advertisement.

J. Bacon and Sons,

Market Street, bet. Third and Fourth, Louisville.

trouble. Another is pride and self sufficiency. It does not take uninterrupted prosperity long to engender these feelings in most of men. It takes a large measure of grace to successfully resist the tendency. There are diseases that are common to the North, the dark, ice-bound regions of the earth; but let us not forget that there are a great many more that belong to the tropics. It is not well for us to live always in the sunshine. At least, it takes more grace to live well there amid the added, though unseen dangers, "Because they have no changes, therefore, they fear not God."

The advantages of having faith tested. The Edomite saint must have looked into birds' nest when he used the comparison, "I said, I shall die in my nest." That is what a good many people say. They build each a nest for himself, and not for a summer, but for a life. They say that they shall die in it after many years of enjoyment of it. But they need the treatment the mother bird gives her young. Her first step is to make the nest uncomfortable. "As an eagle stirreth up her nest" she mixeth the thorn-outh with the downy inside. So God by his testing providences makes the place of rest one of unrest to us, and thus lures us out to trust ourselves to his care and guidance over untried waves. And so he brings us to a stronger, maturer, more useful life. The wind roots the tree deeper in the soil. The stormy waves cause the anchor to take a stronger grip. There are advantages in disadvantages. Disappointments have proven God's best appointments. Financial ruin has proven a man's salvation. Sickness has brought to many people their highest health. The uses of faith testing have been corrective, instructive, sanctifying, satisfying. The trial of faith is often "found unto praise and honor and glory."—Treasury.

VICTORY.

BY GEORGE D. GELWICKS.

Every follower of the Master is promised victory over anxiety, trial, temptation, and, finally death. We are at times anxious about the future. We all wish sometimes that we might know what the morrow may hold in store for us. Anxiety is one of the commonest cares of life. Is there such a thing as victory over anxiety? Yes. Here is the remedy for all anxious forebodings: "All things (not some things, but all things), work together for good to them that love God."

Trials come to us in many forms. Perhaps health fails us, or business trouble tries the heart, or what is far harder to hear, some dear one is taken from us. Victory over such trials would seem im-

possible, were we not assured that his grace is sufficient for us, and in the strength of that grace we are able to gain the victory over trial.

We all have to meet temptation. It is not a sin to be tempted. We sin when we give way to the temptations that assail us. After each temptation we are either stronger or weaker. Stronger if we have resisted, or weaker if we have been overcome by it. He who "was tempted at all points like as we are," is ready, willing, and abundantly able to give us strength to come off victor over temptation.

The grave is the one goal to which every living creature is hastening. High or low, rich and poor, we all must die. The Christian is not promised release from death, but he is assured that death is only the door to a higher life. The sting is removed from death, and we are enabled to rejoice rather than recoil as the grim reaper approaches. Thus in a very real sense we are given the victory over the last enemy of man.

"Thanks be to God which giveth us the victory through our Lord Jesus Christ."—Sel.

LOW RATES TO THE SOUTHWEST.

On the first and third Tuesdays of each month the Cotton Belt Route will sell one way and round trip tickets at one-half the regular rate plus \$2.00 to points in Missouri, Arkansas, Louisiana and Texas, allowing stop over going, and return limit of 21 days.

This unusually low rate is made for the purpose of inducing immigration to the Great Southwest. It is believed by those who have made a study of conditions that no territory on the American Continent offers equal opportunities for farming, stock raising, fruit and truck growing, or any of the multiplied industries that are building prosperous towns and cities.

To the person of limited means desiring a home, this section of country offers greater inducements than perhaps, any place on earth. The fertility of soil, exceedingly low prices of land, mild, open winters, long growing seasons enabling two and three crops to be made on the same ground, combine a greater number of advantages than may be found elsewhere.

Any of the following literature descriptive of the country and its resources along the line of the Cotton Belt Route will be sent free to any person upon application.

"Homes in the Southwest." "Glimpses of Southeast Missouri, Arkansas and N. W. Louisiana." "Through Texas with a Camera." "Fortunes in Growing Fruits and Vegetables." "The Diversifier," a fruit and truck growers' journal.

E. W. L. BEAUMONT,
G. P. & T. A., Cotton Belt Route,
St. Louis, Mo.

When answering the advertisers please mention the Recorder.

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.]

The Bible often treats of our love to God. Christ sums up the whole "law and the Prophets" in the words: "Thou shalt love the Lord Thy God with all thy mind, soul and strength, and thy neighbor as thyself." But the Bible also treats of God's love to man. Jesus says: "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have eternal life." This is the more important since it is the cause of our love to Him. "We love him because he first loved us."

Jude writes: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Christians in a peculiar sense are in the love of God. They recognize the fact that God loves them in Christ. This love ever envelops them as an atmosphere. They are conscious that it touches them on all sides of their being. It warms and cheers their spiritual life. They continually rejoice in its vivifying influences. Paul says: "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me. . . . who loves me and gave himself for me." Now there is danger implied in Jude's exhortation to "keep ourselves in the love of God," of falling out of this love. Not that God will cease to love us but that we will lose the consciousness of it and begin to doubt. How may we keep ourselves in it? Most certainly by the study of His word. There we find the fullest revelation of His lovely character. The Bible is full of His marvelous acts of kindness. He gave His Son to die in our room and stead. He sent His Spirit to guide and comfort us. He filled His word with precious promises to encourage us in trials and temptations. Now these known and realized will arouse and keep in lively exercise our love and gratitude, and also keep us believing that He loves us. "Praying in the Holy Ghost" will also tend to keep up this sense of God's love to us. This is under the influence of the Spirit communing with Him. In quiet meditation we bring before us His endearing relations to us as Father, Friend and Savior. He rises before us and in our affections as the "Chief among ten thousand and the One altogether lovely." As we thus keep ourselves in his love all doubts and despondency as to our final salvation are scattered. A love that received us as sinners, we are assured, and made such rich provisions for us here, will surely give bliss eternal. We will worship and labor under the consciousness that He is our dearest Friend. All our duties will be turned into privileges. Thus we

will gladly give time, influence and possessions for the advancement of the interests of His Kingdom on earth.

Let us, then, ever "keep ourselves in the love of God," if we would be happy efficient Christians.

The award of the Nobel prizes for last year have been made. Our readers may have forgotten the conditions of the will and we repeat them. Alfred Nobel, the inventor of dynamite, left nearly \$10,000,000 as a permanent fund to be invested in national bonds and other secure investments, the interest of which was to be given yearly in five prizes. The income from this amount, securely invested, is \$250,000 a year.

This money is given to the five men who accomplish the most for the good of mankind in chemistry, physics, medicine, literature, and in securing universal peace.

The decision in regard to the prizes for physics and chemistry is made by the Swedish Academy of Sciences; in medicine by the Caroline Institute of Stockholm; in literature by the Stockholm Academy. And the prize to the one who has done the most to establish international peace is left to a committee of five of the members of the Norwegian Storting, who are elected by that body.

This year the award in medicine was given to Major Ronald Ross, of England, on account of the important discoveries he made in regard to the dissemination of malaria. The prize in physics is divided between Dr. Lorentz and Dr. Zeeman, of Holland, who made valuable discoveries in pure science. The prize in chemistry is given to Dr. Emil Fischer, of Berlin. That of literature went to Professor Theodor Mommsen, the distinguished German historian who has been such a warm and powerful advocate of the Boer cause.

The prize to the peace maker was given to Prof. Frederic de Maunerts, of Russia. He is a great authority on international law, and took a leading part in the establishment of the Hague tribunal. His reputation for wisdom, justice and knowledge of law is so great that he has been chosen as arbitrator on several occasions.

The prizes have been well awarded according to public opinion. It is not worthy that while Nobel was a citizen of Stockholm, and the decision rests with bodies in Sweden and Norway, not one prize was given to any one in that country. None came to the United States. We hope that during this year some one in this country will make himself so pre-eminent in one of these five departments that he can justly receive the prize. In this connection we will call attention to the prize offered by Lake Forest University. A prize of \$6,000 is to be given to the author of the best book on "the connection, relation and mutual bearing of any practical science or the history of the race, or the facts in any department of knowledge, upon the Christian religion." Competition is open to all. The manuscripts are to be sent in on or before June 1, 1905; the name and address of the author to be put in a sealed envelope which will be opened after the award has been made.

Dr. H. K. CARROLL, who was in charge of the government census of the churches in 1900, has made his annual report on church statistics to the New York *Christian Advocate*. These are for the year

1902. The net gain of all denominations in the United States was 720 ministers, 1,261 churches and 403,743 members.

The Methodist gain was 98,000, Presbyterians, 30,001, the Campbellites, 27,836, and Baptists, 48,654. Leaving out the odd thousands, there are six millions of Methodists, 4,600,000 Baptists, 1,200,000 Campbellites, and 1,600,000 Presbyterians.

Thus it appears that the Campbellites and the Presbyterians increase greater than that of the Baptists and the Methodists.

But Southern Baptists were greatly blessed. They number—the white Baptists—1,700,000, and their gain was over 32,000. This makes the per cent of increase greater than that of the Presbyterians and Methodists. The figures of our Northern brethren are painful reading. With more than one million members their increase is only 2,878. The Free-will Baptists, who are open communion and Arminian, have only 84,000 members, a loss of 2,099.

DRINKING is still the great curse of the land. And if the newspaper reports are correct, it is increasing to a sad extent among women. Let us hope these reports are much exaggerated, and the most is made of sporadic cases which disgrace society.

But the drink habit is decreasing among the younger men, for which we have great reason to thank God and take courage. The great railroad lines have come to the aid of temperance in a practical way. Time was when there was danger that a young man entering into the railroad business would learn to drink, although he had always been a sober man. For his higher officials would offer to treat him, and it required a great degree of moral courage to run the risk of offending them by declining.

But now the great lines are almost a unit in forbidding all drinking among their men who are employed on the trains. And they are becoming more stringent every year in the case of those who do office work. One leading line goes so far as to discharge any man who goes into a saloon on any pretext whatever. When we remember how many hundreds of thousands of men are in the employ of the railroads, we realize what a mighty factor on the one side what a mighty factor on the other.

All the electrical companies are as positive with their men. They are forced to be. Electricity is too powerful and dangerous to be handled by men whose hands are tremulous, their nerves unstrung and their eyes dimmed. And the use of electricity is increasing with the greatest rapidity.

Many strong corporations in other lines of business in which temperance is not such a vital matter, are following the example of the railroad and electrical companies. No man who is not a total abstainer can get or hold a place in many large manufacturing establishments.

The Security Companies are also a great power on the side of temperance. And these are as powerful enemies of the gambling habit. It was the custom till a few years ago for men who occupied positions in which security was required to get their personal friends to go on their bonds. How often have men been broken up financially, by security debts. And

many a widow has been reduced to poverty when she ought to have been independent by the security debts which swallowed up their estates.

Now a man's friends do not go his security. He goes instead to a company whose business it is to give guarantees, and gets them to indorse his bond. The first question asked of him is, "Do you gamble?" The second is, "Do you drink?" He has to answer both of these in the negative and prove by his friends that he is telling the truth before he can get security.

The bond companies do not stop there. It is the agreement that if the man ever begins drinking or gambling, the bond is forfeited. These companies employ detectives who go to the race courses, the gambling dens and saloons to see if any of the men whose bonds they have secured are betting or drinking. As this is well-known, the number of men who are under bond and yet drink or bet, hoping they will not be found out, grows less every year.

A BROTHER beloved was talking in our office of the great work which Pastor C. M. Thompson had accomplished in Newport in less than a year. Our knowledge of his work in this city had taught us that Bro. Thompson, as a pastor to build up a church, and build it enduringly, has no superior and probably no equal. His hold on young men is marvelous. And the number of Pedobaptists, including Lutherans and Catholics, who are made Baptists and staunch Baptists, too, by his ministry is more marvelous still.

We asked the brother who was so enthusiastic over the great work in Newport, what he thought was the secret of Pastor Thompson's great success in building up his churches strongly. To be sure he is an able preacher, a godly and wise man, but other men have these qualities who are not so blessed of God in their work. He answered, "I attribute his great success to two things: he always looks on the bright side, and he has implicit faith in God." He went on to say he had never seen such great faith in God. And according unto his faith it is done unto him.

Some years ago a writer in the *Interior*, in speaking of Dr. John Hall and his success in New York City, especially in building up a strong church remarkable in these days for the great number of men in the church and the congregation said the secret of his power with men was, "The men have faith in the man and the man has faith in his God."

Bro. Thompson is one of the men—and their names are not legion—who is not fond of seeing his name in print. But he will forgive us for using him as an illustration if any brother pastor can learn from God's blessing on him to have a stronger faith in his God. There can be no better motto for the year for all of us than "Look on the bright side and have faith in God."

We are sorry to see the statement that Bellevue Hospital in New York City had more alcohol cases on last Christmas day than ever before in its history. But Temperance people will not be surprised. It is the natural result of the course of the Reform (!!) Mayor Low. The last patient on Christmas night was a plumber who said he had been driven from his home by a large green elephant, who would try to climb up the wall of his room.

Editorial Varieties

We are sorry that Foster Anderson's note in regard to the mistake we made was among the things left over last week. It seems that Bro. Ryan goes to Paris, Tenn., instead of Trenton. Trenton and Paris both have pastors not to be commended, and both churches are to be congratulated.

The papers are saying that the latest fad among the fashionable ladies in Paris, is to have their hair cut in the "style," as it is called, and to be "bobbed." The style, we must train the cat but the mistress. Accordingly they give at least an hour a day to the training. Some day it may be the fashion for them to train their own child. If they have any.

President Butler, of Columbia University, and some others, have been advertising the "bargain counter" character on the papers aptly call it which confers the degree of B. A. for two years. President Wilson, of Princeton replies to this scheme. "I can't imagine how a man who has earned a Sophomore can think of graduating one."

Prof. E. H. Johnson, in speaking of John Newton's hymn, "To a saint I belong," says he has heard some demonstration of it, and adds: "And yet I wonder that of all hymns I am not sure that there is any in which I find more touching or more convincing evidence that here speaks a genuine child of God."

The *Western* (E. L.) firm is a daily which issues no Saturday edition. In *Western* the Seventh Day Baptists are strong and they will not subscribe for any paper which publishes an edition on their Sabbath. It is to be great that in these days to find a people who live up to their consciences and encourage no violation of their Sabbath.

We have known persons who were apt estimable characters who were not loved and who grieved over the fact. And the trouble was entirely their habit of correcting every one whose statement was not so accurate as their own information. They led no other life than the fact of the many, many times in which they corrected statements, but their associates knew and resented.

Dr. A. H. Bradford, Moderator of the National Council of the Congregationalists, has published his annual letter to the churches. Among the tendencies which he sees in the churches he mentions this as a prominent one: "There is a wide spread and growing dissimulation, especially on the part of laymen, with our present methods of administering the sacraments and benevolent societies. They insist that our subscription membership is already discarded."

Rev. K. Shering-Gould, the socialist, is a very high Ape, so high that he detests the name Protestantism. The strange thing about some Socialists in the Episcopal Church, is that they profess the highest regard for "authority" and yet do not scruple to violate the law of their church and the law of the land. For example, Shering-Gould mixes water with the communion wine, wears vestments and burns candles in broad day light, all three of which practices have been declared illegal by the King's courts.

More than one will say a hearty amen to this suggestion of Ryan in the New York *Advertiser*: "When a woman is being wrapped in tar paper, and camphor balls are used, why not include 'up-to-date' at the end of the name? The woman who is an 'up-to-date' church' or an 'up-to-date' religion' is enough to provide a saint. Both of these words have fully served their day and generation; so let us lay them away for an indefinite season."

Among the directions given "if you want to be loved," this stand first and is surely by no means the most important. "Don't contradict people even if you are sure you are right." That is the best. When it is a matter of importance. For example if a man says it is fifty miles to Lebanon Junction, don't correct him. But if he is going to the Junction and says the train goes at 5 o'clock when it goes at 6, then correct him.

Dr. Briggs, who was such a stern censor in the Northern Presbyterian church some years ago, has published a volume of sermons. In one of these he denies that it is necessary to believe in the virgin birth of our Lord in order to hold to belief in the Incarnation. This may be true of his theory of the Incarnation, but it is not of the orthodox one. Again, we congratulate the Presbyterians on getting rid of him.

It is amazing how utterly irresponsible it seems to be for the most intelligent and honorable Presbyterians to get any thing as absurd as *Blindfolded converts*. The Congregationalists, perhaps to protect their "self" from the charge that the position debated by the Baptist Congress was "whether lay members is absolutely essential to church membership." The position taken was that no form of baptism—immersion, sprinkling, or pouring ought to be essential to church membership.

AMONG THE Churches.

Tralls, Dawes, Leonard, Bruce, Clark, Jenkins, Bringle, Foster and Taylor.

SEMINARY NOTES.

Examinations are in full blast. H. W. Ferguson has accepted a call for half time at Panther, Ky., Davies county.

He will assist Prof. Speed on a ten days' lecture tour in Cincinnati, Chicago and other northern cities beginning February 1st.

G. T. Lumpkin, of Virginia, filled Dr. Carver's appointment at Campbellburg Sunday.

R. E. Bell supplied at East church Sunday morning and evening.

Brethren Cox, of Tennessee; Ludwig, of Michigan; and Freeman, of Alabama, have returned to their homes.

The mid-week prayer meeting was conducted by Bro. Fitzgerald of Tennessee. Subject, "Magnifying Christ."

Dr. Mullins recently spent a few days in Chicago.

Dr. Eager left Monday night for Lake City, Fla., where he will attend the State Convention in the interest of the Seminary.

We have been glad to have the following visit us the past week, viz.: Brethren E. Gill, of Missouri; A. S. Worrall and E. B. Farrar, of Kentucky, and Bro. Dickens, of Indiana.

Several brethren have been on the sick list for several days. H. F. Aulick, E. S. Jordan and C. M. McIntosh.

The librarian has recently typewritten the earliest records of the Severn Valley church, Elizabethton, the first Baptist church organized in Kentucky. The original records will remain in the Library and the copy delivered to the church.

Dr. Carver is giving a series of lectures at Judson Institute, Ala., on the missions, and will probably be gone several days for his health.

Chas. Martin has been engaged to supply at Budha, Ind., until the close of the session.

THE STATE.

Bro. G. W. Argabrite, pastor at Paris, is aiding Pastor Ryland Knight, Ashland, in a series of meetings.

Pastor A. G. Coker writes: "Having accepted the care of the Pilot Knob church instead of Panola, I desire that you change the address of my paper to Mole, Ky."

We have received resolutions from several churches in regard to the resignation of their pastors. We can not publish such resolutions such as we should like to do so, unless they are paid for as advertisements. For the circulation of the Resolutions is so wide, and so many pastors are resigning that otherwise the Resolutions would be filled with the resolutions. In this State the Oak Grove church regrets that Pastor J. H. Burnett now resides at such a distance he is compelled to resign the pastorate and the Providence church regrets as greatly that their pastor, E. F. Wright, has resigned the care of their church to accept the New Liberty church. The churches speak earnest and eloquent words of these pastors, and knowing the men we know that they deserved the encomiums they received.

Pastor I. M. Copley writes from Louisa: "We have just closed a series of meetings in which there were seven professions and six accessions. The pastor was aided by the Rev. B. F. Caudill, of Russell, Ky. The church was greatly helped."

Bro. H. H. Hibbs writes: "Please note in the Recorder that our winter term opened with a boom; about thirty more openly than we had last year 'upstairs' as we call it, that is the grown up boys and girls. We will have quite a good number yet."

Pastor A. K. Wright writes: "Our church at Butler has made noted progress during the past year. The pastor's salary has been doubled, and services increased from one to two Sundays per month. There has been also a marked increase in contribution to missions and in Sunday-school work. The pastor accepted the call for another year."

In a letter received from Pastor Cooper, of Monticello, we learn of the death of his baby boy. We extend sympathy to Brother and Sister Cooper.

Pastor W. H. Brengle, of Elizabethton, sails with Cook's Tours on February 4th from New York. Will take cruise to Mediterranean, Greece, Constantinople, the Holy Land, Egypt, returning through Italy, Naples, Rome, Florence, Venice, Milan, thence through Switzerland, Paris and London, returning home from Southampton. Three months' cruise.

OTHER STATES.

From Hot Springs, Ark., we learn that Pastor Amis, who recently took charge of First church has had twenty additions and has raised \$1,300 toward the purchase of a two thousand dollar organ.

The First church of Little Rock, Ark., has raised Pastor R. Cox's salary \$300. God has greatly blessed Pastor Cox's work. His people love him and he deserves to be loved.

Sunday, January 10, closed my stay and pilgrimage of five years in Monroe City, Mo. It is very sad, yet it was a good day. Bro. Wm. Calloway, the pastor elect, preached his first sermon in the morning. One approved for baptism and a collection for Missions amounting to \$20. The writer preached his last sermon at night and raised some \$350 toward liquidating the indebtedness on the meeting house. Just three years ago Grace church was organized and the writer was called to her pastorate. During her brief existence—three years—she has maintained all-time preaching, contributed liberally to missions and other objects, built a meeting house costing nearly \$5,000, of which nearly \$4,000 is paid, and received, all told, 122 members. While she has no 'wealthy' members, yet she raised last year, all told, something over \$1,400, and closed my pastorate with all current expenses paid up in full and some \$20 in the treasury. Grace church is composed of some of the Lord's noblest and most spiritual and self-sacrificing people, and under the leadership of Bro. Calloway, their new pastor, her outlook was never more hopeful than now. May God's richest blessings rest upon them and him, be the prayer of their retiring pastor, J. H. Riffe, Monroe City, Mo.

AN OBJECT LESSON

in a Restaurant.

A physician puts the query: "Have you never noticed in any large restaurant at lunch or dinner time a large number of hearty, vigorous old men at the tables; men whose ages run from 60 to 80 years; many of them bald and all perhaps gray, but none of them feeble or senile?" Perhaps the spectacle is so common as to have escaped your observation or comment, but nevertheless it is an object lesson which means something. If you will notice what these hearty old fellows are eating you will observe that they are not munching bran crackers nor gingerly picking their way through a menu card of new fangled food, but on the contrary they seem to prefer a juicy roast of beef, a properly turned loin of mutton, and even the deadly broiled lobster is not altogether ignored.

The point of all this is that a vigorous old age depends upon good digestion and plenty of wholesome food. Men upon dieting and an endeavor to live upon bran crackers. There is a certain class of food cranks who seem to believe that meat, coffee and many other good things are rank poisons, but these cadaverous, sickly, looking individuals are a walking condemnation of their own theories.

The matter in a nutshell is that if the stomach secretes the natural digestive juices in sufficient quantity any wholesome food will be promptly digested; if the stomach does not do so, and certain foods cause distress one or two of Stuart's Dyppepsia Tablets after each meal will remove all difficulty because they supply just what every weak stomach lacks, pepsin, hydrochloric acid, diastase and nux.

Stuart's Dyppepsia Tablets do not act upon the bowels and, in fact, are not entirely upon the food eaten, digesting it thoroughly and thus gives a much needed rest and giving an appetite for the next meal.

Of people who travel nice out of ten use Stuart's Dyppepsia Tablets, knowing them to be perfectly safe to use at any time, and also having found out by experience that they are a safeguard against indigestion in any form, and eating as they have to, at all hours and all kinds of food, the traveling public for years have placed their faith in Stuart's Dyppepsia Tablets.

All druggists sell them at 50 cents for full-sized packages and my druggist from Maine to California, if his opinion were asked, will say that Stuart's Dyppepsia Tablets is the most popular, and successful remedy for any stomach trouble.

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

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

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

BAPTIST SUNDAY SCHOOL BOARD Nashville, Tennessee.

Bro. Francis W. Taylor writes: "I am engaged in an interesting meeting with Pastor E. T. Smith at Brownstown, Ind. Smith is a Southern boy and from our Seminary. At the point that a majority of the churches in southern Indiana are shepherded by Seminary men. The church here is prospering and preparing to build a new house of worship in the spring. I go from here to help Bro. T. A. Conway at Marion, Ky.; then to Indianapolis to assist Bro. W. C. Taylor, our time pastor at Frankfort, Ky., now at College Avenue church. From there I go to Lebanon, Ky., to assist our beloved Bro. A. C. Graves."

Pastor A. R. Willett writes: "I have been called back to Stanberry, Mo., and will begin my work again the first of January 18, 1906. I am grateful to God for the love of a people who will give me a unanimous call after I have served them for three years."

Pastor W. D. Powell writes from Milan, Tenn.: "The Lord is graciously blessing our labors. I baptized four last night; others will be baptized next Sunday. Eighteen have joined since I began work here December 1st. Our people are aggressive and progressive and heartily cooperate with the pastor."

A meeting of eight days closed at Booneville, N. C., leaving the church in a better condition spiritually than ever before. Twenty-nine added to the membership by experience and baptism.

A new church has been constituted at Asheville, N. C.; the county seat of Rutherford. Bro. J. D. Newton says: "This church makes a beginning with eight as fine people as there are in the town. They are determined to push forward the work of the Lord and are looking for a lot upon which to build."

Bro. Y. F. Walker has been set apart to the full work of the Gospel ministry by the church at Bethel, Jones county, Texas.

Pastor and people of the Dowsyville church, Texas, are spiritually strengthened and greatly encouraged by the result of their meeting. Sixteen additions; thirteen by experience and baptism.

The church at McMinnville, Tenn., closed their meeting with ten additions by experience and baptism and entire church revived.

Bro. Henry Oakley, the nineteen year old son of Bro. John T. Oakley, has been set apart to the full work of the Gospel ministry by the Fall Creek church, Tenn.

A new church was organized at Hemple, Mo., December 30th. Hemple is surrounded by a rich farming country. Bro. A. L. Gartin has been missionary pastor here for some time and doing a good work. Twenty-six entered the new organization.

The Level Grove church, one mile west of Cornelia, Tenn., has had a time of refreshing from the Lord. As a result of their meeting thirteen were added to the church by experience and baptism.

The church at Antioch, Va., has been wondrously blessed in a meeting; fifteen by baptism. The pastor did the preaching.

The church at Trinity, Va., was never happier. Their meeting continued six days and twenty-seven united with the church by experience and baptism; sixteen young men and boys and eleven young ladies.

The church at Fork, Louisa county, Va., has been graciously revived and strengthened. Ten were added to the membership by experience and baptism. Clay Street church, Waco, Texas, is again rejoicing over a gracious meeting. Church greatly strengthened spiritually and twenty additions to the membership; sixteen by experience and baptism.

PRICE LIST PER QUARTER.

Table with 2 columns: Item and Price. Includes The Convention Yearly, Bible Class Quarterly, Advertiser Quarterly, Intermediate Quarterly, Primary Quarterly, Children's Leaf, Children's Open, B. Y. P. U. Quarterly, Youth's Kind Words, Bible Lesson Picture, Picture Lesson Cards.

OTHER SUPPLIES.

Table with 2 columns: Item and Price. Includes Sunday School Record, Class Books, Class Collection Envelopes.

BAPTIST SUNDAY SCHOOL BOARD Nashville, Tennessee.

Bro. E. L. E. Dawson has been set apart to the full work of the Gospel ministry by the South Fork church, Texas. Bro. E. A. Copps and C. R. Underwood composed the presbytery. Bro. Dawson succeeds his brother, John Dawson, in the pastorate of South Fork church.

We have never published any more masterly thing than Prof. Edmund Harrison's article on "The Integrity of the Family Essential to the Stability of the State," which was begun in our last issue and concluded in this. And what masterly essay made us credit it to Prof. William Harrison is an inexorable mastery. He did not sign his name and therefore we put it. We can not shift the blame on printer and proof reader, for we wrote it. "William" and wrote it plainly.

In a letter from C. E. W. Dobbs, D. D., we learn that Pastor W. M. Wood, of Harrodsburg church, baptized three young ladies last Sunday. They were students in Beaumont College. At night two were received by letter, one the letter of the First National Bank, Brother Dock Edwards, and the other Brother Brown, editor and proprietor of the Harrodsburg Democrat.

Evans Rogers, Esq., writes: "I was asked my opinion of Western Recorder a short time ago and said, one would go to a long time to find, if ever, a better religious paper." All the while contending for the faith which was once delivered unto the saints. A strong advocate for sound Bible doctrines. Baptist principles and practice free from the contaminating influences for demoralizing national popularity. It has always been so clear, so pointed in matters pertaining to Baptists' interests and in compliance with the teachings of God's word, it needs the addition of no ism to show when and what it stands for. Some friends for the new word claim some good coming from the discussion of it. May it be so, to the end, that Baptists will cease the search after something new. In Recorder of Dec. 25th Bro. Lofton hits the nail square on the head and puts the new word where it belongs, out of use with Baptists. I wish it could be hurried forward. I have read the Recorder over fifty years. After leaving my father's home and passing through Louisville to my new home nearly forty years ago, I called at the office and subscribed for WESTERN RECORDER. Bro. Dudley was editor then. The Recorder has always been a good paper—getting better. I have read it. I can see its necessity among the Baptist papers. May it live long and its usefulness increase with the coming years."

WHY DO YOU HESITATE? The common use of violent cathartics is a habit destructive of health and creates a necessity for larger and more frequent doses.

A small trial bottle of Vernal San. Pimento Berry Wine will be sent free and prepaid to any reader of this publication who needs it and writes for it. One small dose a day quickly cures the most stubborn case of constipation or the most distressing stomach trouble, to stay cured. Its influence upon the liver, kidneys and bladder is gentle and wonderful and restores these organs to a condition of health, so that they perform their functions perfectly and painlessly. Perfect health and vigor is soon established by a little of this wonderful curative tonic.

Any reader of the Western Recorder may prove this remarkable remedy with out expense by writing to Vernal Berry Company, 101 to 107 Seneca St., Buffalo, N. Y. They will send a small trial bottle free to all who need it and write for it. It quickly and permanently cures indigestion, constipation, flatulence, catarrh of stomach, liver, kidney and urinary troubles caused by inflammation, constipation or catarrh of the stomach. Why hesitate? Write immediately for one bottle. You will receive it promptly, free and prepaid.

For sale by all leading druggists.

Free to Everyone. PAINLESS BOOK SENT FREE FOR THE ASKING

As Card Without Cutting, Danger of Detention From Work, by a Simple Home Remedy. Pyramid Pile Cure gives instant relief never fails to cure every form of this trouble. Write for one little book which tells all the cause and cure of this trouble. Write your name and address plainly on a postal card, mail to the Pyramid Drug Co., Newark, N. J., and you will receive a book by return mail.

AN OPEN FIELD.

Business men have sometimes asked why the Southern Baptists do not perfect some plan by which we may avoid conflicts in our different branches of work.

Orphanage work, education, State Missions, Home Missions and Foreign Missions all take their several chances without any definite plan of procedure.

Notwithstanding the lack of system, there is after all, a sort of system in the general idea that the latter Winter months and the Spring shall be given to Home and Foreign Missions.

We have but four months remaining of this conventional year, in which time the great bulk of the money must be gathered.

The reports encourage the expectation that this is to be a year of signal and significant record.

Let us hope that January and February will gladden all our hearts in the enlarged liberality of our people.

What shall this year tell of sacrifices and successes on the part of the men and the women who have gone for their Lord into the fields white for the harvest?

Who can reckon the amount of toil and tears that they have given? Who can compute the good they have done? God's recording Angel alone keeps count.

Heaven keeps watch and makes record of all these faithful followers in the vineyard of their Lord.

What shall be the account of the givers? How many shepherds of God's flock will with gladness close this year of earnest effort to lead His people into living fellowship with those who are really trying to obey their Lord and Master?

Our financial condition is hopeful. On January 1st last year our receipts from all sources were \$37,105.86, including a bequest of \$5,000 from Mrs. J. Lawrence Smith of Louisville, Ky.

FROM WASHINGTON, D. C.

Do you think of visiting the National Capital? It is well known that Washington is one of the most beautiful and interesting cities in the world.

There is a Methodist church near us and my husband, myself and children attend church, Sunday school and Epworth League regularly.

Our two little girls recently professed faith in Christ and now we feel the need of a Baptist church more than ever before.

Yours in Christ.

THE MARKETS.

Report for the week ending Jan. 17. CATTLE—Choice to prime shipping steers \$4 50 a 4 75. Choice butcher steers 4 25 a 4 50.

WINE of CARVUI. Total for the week 3,609. Receipts Jan. 1 to date 1903, 5,060; 1902, 9,007; 1901, 12,103.

RECEIPTS. Receipts this week 1,803, 2,850; 1902, 1,574; 1901, 1,637.

TYLER, TEXAS.

Prince E. Burroughs, pastor, formerly of New Liberty, from bulletin of January 11th, we learn from the financial statement made by W. S. Callaway, treasurer: "Church expenses and improvements, \$1,822.97; pastor's salary, \$1,500; missions, \$1,200.19; education, \$405.50; Orphans' Home, \$250; revival expenses, \$187.40; other contributions, including Ladies Aid Society and the Sunday-school, the total reaches \$6,000."

DEAR RECORDER: Since reading the letter of Rev. Luke P. Williams, of Morehead, and realizing the work he has accomplished in four years, it encourages me to trust and pray on, believing God will send us some one to lead us.

There is a Methodist church near us and my husband, myself and children attend church, Sunday school and Epworth League regularly.

Our two little girls recently professed faith in Christ and now we feel the need of a Baptist church more than ever before.

Yours in Christ.

THE MARKETS.

Report for the week ending Jan. 17. CATTLE—Choice to prime shipping steers \$4 50 a 4 75. Choice butcher steers 4 25 a 4 50.

WINE of CARVUI. Total for the week 3,609. Receipts Jan. 1 to date 1903, 5,060; 1902, 9,007; 1901, 12,103.

RECEIPTS. Receipts this week 1,803, 2,850; 1902, 1,574; 1901, 1,637.

RHEUMATISM CANNOT BE RUBBED OUT



But a good liniment or plaster will often give temporary relief because it produces counter irritation or reduces the inflammation and soreness.

Rheumatism must be treated through the blood, and no remedy brings such prompt and lasting relief as S. S. S. It attacks the disease in the blood, neutralizes the acids, and removes all irritating or poisonous substances from the system.

Rheumatic sufferers who write us about their case will receive valuable aid and helpful advice from our physicians, for which no charge is made.

THE SWIFT SPECIFIC CO., ATLANTA, GA.

Leicester, Ky., March 27, '03. Gentleman—I am glad to say that S. S. S. has cured me of Rheumatism. About two years ago I suffered from Rheumatism in my hands and feet, my ankles swelling so that I could not get on my shoes.



Rheumatic sufferers who write us about their case will receive valuable aid and helpful advice from our physicians, for which no charge is made.

MISS ROSE OWENS, WASHINGTON, D. C.

"Every suffering woman has the same experience with Wine of Cardui that I had, your medicine will be most efficacious. About a year ago I began to have a worn out feeling with numbness, pains in the back and head which kept increasing every week. I felt that I was going to die, but to get the right medicine was the trouble. I finally decided on your Wine of Cardui and only needed to take three bottles when I was fully recovered."



If you are a suffering woman we would say to you that Wine of Cardui seldom fails to completely cure any case of female ill. We say emphatically, it never fails to benefit. Every day hundreds of sufferers are writing to our Ladies' Advisory Department. The letters are opened by persons competent to give advice.

WINE of CARVUI. A million suffering women have found relief in Wine of Cardui. Total for the week 3,609. Receipts Jan. 1 to date 1903, 5,060; 1902, 9,007; 1901, 12,103.

RECEIPTS. Receipts this week 1,803, 2,850; 1902, 1,574; 1901, 1,637.

TENNESSEE HAPPENINGS

Let me commend with the great earnestness of which I am enabled the matchless editorial in the Recorder of January 16th entitled "Ridiculous Claim." If the contention that the scholarship of the world holds to the universal, invisible church theory, is not rectively refuted in that excellent article, I fear it can not be done. It is truly refreshing to read such a salient, courageous, concise, convincing defense of the truth. My first impulse after reading it was to thank God for a man to write that way.

The First church, Jackson, extended a second call to Dr. B. B. Bailey, of Winchester, specifying that he would be granted sufficient time to wind up his work with his present church. If he accepts it is understood that his labors at Jackson will begin in June. We hope he will accept.

Rev. Rufus W. Hooker, of Leon, Mex., one of our beloved missionaries, is preparing himself for medical missionary work by attending one of the medical colleges in Memphis. While there he runs out to adjoining churches to deliver stirring missionary addresses.

Rev. B. McNatt, of Newbern, has accepted the care of the church at Hall's, which for several years has been acceptably served by Dr. W. D. Powell, who is now comfortably located and bringing things to pass at Milan. We have no more aggressive men than Bro. McNatt.

Rev. J. N. Penick, of Martin, who can say less about it and do more than two ordinary men, has resigned the church at Gardner and accepted Salem church near Laneview, Tenn. He gives three Sundays to Martin where the work of the church as well as the Hall-Moody Institute progresses beautifully.

The church at Paris, Tenn., is chucking over its good fortune in being under the spiritual ministrations of Rev. W. H. Ryals, of Richmond, Ky. His initial sermons have been preached to the delight and edification of all. Success in church work under the guidance of such a prudent, consecrated, wise leader seems to be assured.

The strong church at Gibson, Tenn., is pastorless, Rev. J. N. Hall, of Fulton, Ky., having resigned. He also gave up the Wickliffe and Arlington, Ky., churches. Rev. J. A. Scarborough, of Statesboro, Ga., has accepted these churches.

Rev. Robert A. Kimbrough, of Shelbyville, quietly ran down to Tupelo, Miss., lately and charmed that church with two of his matchless sermons. Hands off, Tupelo! Let us keep a man of such splendid gifts.

It is refreshing to see how heroically Rev. H. Boyce-Taylor stands by the work at Murray, Ky., where he has been doing such a great work for several years. It is known to many that strong inducements have been offered him to accept larger and more remunerative fields, but he promptly declines. Apparently he purposes not to make money nor fame, but a noble life for God. It is not strange that his church constantly grows.

Preparations are already being made for the West Tennessee Baptist Sunday-school Convention, which will be held at Whiteville, Tenn., Wednesday, April 23d. An enthusiastic, profitable time is usually had at these meetings. We think a Business representative could attend this meeting without causing *The Baptist Standard* to "anadvert" that he was trying

to "homologate" with the wrong crowd—whatever that is.

FLORWOOD HALL, Paris, Tenn.

NOTICE.

To those who contemplate publishing Books, Tracts and Pamphlets:

We are prepared, with our new type setting machine to furnish estimates on all kinds of books at the lowest prices, considering style and finish.

To save time when you want us to bid on work:

1. State number of words to be printed and size of type—whether Long Primer, Brevier or Nonpareil.

2. The size of book; how many copies; style of binding; whether cloth, board or paper, and quality of paper.

3. Whether you want electrotype plates or not. You can see our different styles of type in the Western Recorder.

We do not purchase manuscript, and require one-half paid when we accept contract, and the balance when work is ready to deliver.

We put in our catalogue all books and pamphlets that are published by us and mail hundreds of thousands of these catalogues each year. In this way we can greatly help to increase the sale of books and tracts published by us.

BAPTIST BOOK CONCERN, W. P. HARVEY, Presnt.

PASTOR TROTTER IN HATTIESBURG.

[At our request, Pastor I. P. Trotter sends us the following account of his work in his new field at Hattiesburg, Miss., during 1902. He is well known and highly esteemed, not only in Kentucky, but in other States as well, and we were sorry to lose him from our State. His brethren will be glad to learn how richly God is blessing his labors.—Ed.]

I cheerfully respond to your request for an account of a year's work here. My pastorate began January 1, 1902.

Hattiesburg has a population of 7,000. With four railroads to feed it the number is rapidly increasing. This city is the heart of the territory and industry of the Long Leaf Yellow Pine, the finest timber in the United States. Everybody seems to be making money, prosperity is on every hand. And yet we have no saloons. I have seen less drunkenness since I have been here than came under my notice in one day in some open saloon towns in which I have lived. Where is the man who said, "you must have saloons if you wish your town to prosper?" This whole timber section is fast filling up and as decidedly prospering, without saloons. This may in part

account for the fact that it is not a godless territory." This church in the center of all this development is one of the most godly and spiritual churches to be found anywhere.

Personally, I may say I never spent a happier or busier year during my ministerial life; happy because of the cordial and genuine support of a united and spiritual people; busy because of the tremendous amount of work to be done. The Baptists are numerous in this place and control the surrounding country.

This is an anti-ball, anti-theater and anti-card church. It is united and spiritual enough to uphold this part of our church covenant. Our prayer meetings are led by the members, not by the pastor. Some forty of the brethren can be used in this way. This enables the pastor to give one afternoon more to the vast amount of pastoral work needed. The church has now a membership of near 450. We received 142 during the year—54 by baptism. The Sunday school has gone from ten to 16 teachers, and still we need more classes. A church debt of \$5,000.00 has been paid; the financial showing of the church being over \$10,000.00 for all purposes. We have now what is acknowledged to be one of the handsomest church buildings in the State, free of debt.

We have now three city mission stations, with a chapel built and paid for at one of them. Four months ago our beloved brother, Rev. L. G. C. Gates, a Seminary man, was engaged for all his time to look after them. One of our good churches has called him, but he will remain in this field of expanding usefulness. He is a fine preacher as well as a fine man, and has the confidence and love of our church.

In loyalty to our State paper this church stands second on the roll of honor, with 68 subscribers at this post office. Meridian leads us by more than a dozen.

This seems to be something of a men's church, though our membership has a larger number of females. More men than women attend our prayer meetings. Frequently, in a full house on Sunday, there will be more men than women. At my last service—an unfavorable night—in an audience of 250, there were three men to one woman present. Some men are doubtless attracted to it by the pulsations of spiritual power manifested in the church's doctrines, discipline and life. The church is a positive force in this city. It is felt.

The church saw fit, at its last business meeting, to increase the pastor's salary \$300.00. He thinks he is pastor of the best church in the State.

I. P. TROTTER.

BLESSED are they who do what they should do.—Spurgeon.

THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY.

Please allow space in your paper for the announcement that the second half session of the Southern Baptist Theological Seminary will begin on February 2d. Our classes are so arranged that students desiring to do so can enter on that date and take up the studies with advantage. This applies to all the studies taught except the languages which must be begun at the opening of the session in October.

Any students desiring to come at that time whose arrangements are not already made can secure information by writing to myself, or in reference to board by writing to Mr. B. Pressley Smith, Room 10, New York Hall, Louisville, Ky.

Fraternally yours, E. Y. MULLINS, Treasurer. Louisville, K., Jan. 14, 1903.

DEAR RECORDER: I will send you a few items concerning my work during the past year.

I have been dividing time between North Fork and Greenup Fork. I have been recalled at Greenup Fork for another year; this being the sixth year I have received a unanimous call. I have agreed to serve them another year. No one ever served a more noble, appreciative or faithful people. I resigned at North Fork last Sunday to take effect in March or sooner. I have served this noble church for nearly three years. There are some noble spirits in this church. Having lost some of their members they were weakened financially and felt unable to raise the salary for one-half time. I have one-half time to devote to

some other field wherever the Lord may direct. I have no field in view. In July we held a ten days' meeting at Cedar church, Owen county, of which Bro. J. A. Head is the faithful pastor. The Lord blessed the labors of his servants. The membership was revived and nineteen added by experience and baptism.

On the second Sunday night in August we began another meeting at Harmony church and continued ten days. The Lord was with us there and blessed the work in the conversion of a number of souls. Bro. Head is pastor of this church. Beginning on the 8th of September we preached one week to the saints at Mt. Vernon. This meeting was conducted with a view of confirming the membership in the faith. We feel the cause was greatly strengthened in that field by the meeting. On the 29th of September we began a meeting at Greenup Fork—my own church. Bro. T. Warren Beagle, of the Stamping Ground, was with us and did some plain solid Gospel preaching. He is a noble man of God. Simple, yet forceful in his presentation of the Gospel. He won all hearts by his earnestness, and the Lord blessed his labors in the conversion of a number of precious souls. To God be all the praise.

May the Lord bless the dear old RECORDER with all her staff of workers, and may the next year be the best in her history for the glory of God.

WM. McMILLAN, Georgetown, Ky.

Make sure of being one with the Lord Jesus, that you may be glad when you see Him.—McCheyne.

A BAPTIST gentleman, with long experience in the education of girls, wishes to make an engagement for the remainder of the present year. Address, TEACHER, Care Western Recorder.

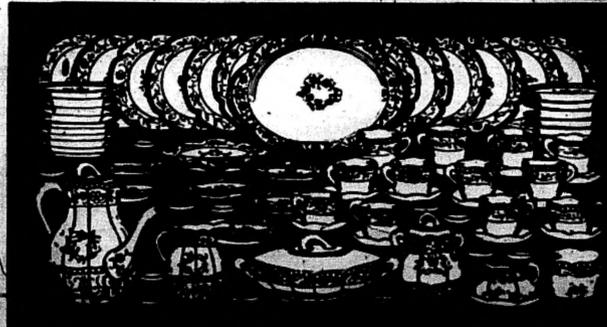
W. H. McKNIGHT, SONS & Co. Corner Fourth Avenue and Walnut Street, LOUISVILLE, KY.

Carpets!

Rugs, Mattings, Linoleums, Lace Curtains and Draperies.

AGENTS FOR THE CELEBRATED ENGLISH PORCELAIN-LINED REFRIGERATORS. All patterns now on show.

We conduct a CARPET AND UPHOLSTERY HOUSE, COMPARING FAVORABLY with the first houses of this country. Our goods are marked at a price that cannot be lowered by any one and still supply the same qualities and styles. The completeness of our various stocks is a matter of pride to ourselves and a source of profit to our customers. We respectfully solicit a continuation of your patronage.



THIS WILL COST YOU NO MONEY.

56 PIECES FREE. Every person answering this advertisement can get a handsome decorated set ABSOLUTELY FREE. We mean it. Absolutely, honestly offer made by an old established and reliable house to advertise its business, for everybody to accept. Remember, every one can have their choice of a Breakfast, Dinner or Tea Set. Each set consists of 56 pieces, full size for family use. Name selection and decoration wanted—Blue, Brown, Pink, Green or Roccoco. We will ask you to do us a slight favor in return. It will cost you \$5.00 MONEY and will take not over an hour's time; you will be put to no annoyance, inconvenience or trouble. All sets are carefully boxed and packed at our expense—and safe delivery is guaranteed. No one is barred out—we positively will not go back on this no matter what it costs us. Don't pay out your money for dishes when we give you your choice of such beautiful decorated sets FREE. Send at once your full name, post-office address and nearest EXPRESS or FREIGHT OFFICE; state which will reach you quickest. Address: C. E. LEWIS, Supply Agent, 1916 Park Avenue, New York, Dept. 52.

Chimney with nobody's name on it.

Who's responsible for it?

Not MACBETH.

You'll send your address, I'll send you books to Lamps and their Chimneys, to you what number to get for your lamp.

ANEMIA, CHLOROSIS and THE GENUINE

DR. BLAUD'S PILLS

See that the name of "Blaud" is stamped on each pill, all others are imitations.

Who Rupture Cure

Who Rupture Cure

Ferry's Seeds

GERMAN BANK,

Capital, \$1,000,000

General Banking & Savings Bank.

P. VIOLINI, PRESIDENT.

HOTEL ALBERT,

Corner 11th Street and Broadway Place

NEW YORK CITY.

European Plan.

Rooms \$1.50 per day and upward.

Special attention to Ladies traveling alone.

PEWS - PULPITS

Church fixtures of all kinds

Special attention to Ladies traveling alone.

OLYMPIAN

OLYMPIAN

BELLS

Warranted

Warranted

Warranted

Warranted

Items of Interest

News the World Over.

In answer to the complaint that the trades unions prevented American boys from learning to read, a secretary of a large manufacturing writer to the New York Advertiser.

Every now and then there is an alarm sounded in regard to the giving out of the coal supply of the world.

A boy in Illinois, having no capital and no education sufficient to enable him to live without manual labor was anxious to learn some trade which he could make at honest living.

The New York Christian Advocate supported both Law, the self-styled "reformer" although he pronounced in a public speech that if the League interest would support him, if he was elected mayor of New York he would do all in his power to allow them to keep the unions open on Sunday.

Philadelphia has appropriated \$1,000,000 for a new library building.

Another failure to make a "demonstration." Jackson I. Chan, a wealthy manufacturer of Racine, Wis., to prove his faith in Christian Science, walked to his office when he could not find a doctor.

The "city of death" is located in Belgium. 1,500 human bodies are sheltered in the town of Ghent.

Of all the nations which united in establishing the Hague court for arbitration, France is the one which has shown the most sense of honor in regard to it.

Finishing a four-foot clever has been thought to bring bad to the doctor, and looking for them has excited much interest among young folks.

GUIDANCE—S. S. O.

How often have we said, "If we only knew the way." One day, when weary with my work, I took up a copy of "Gospel Songs," and listlessly turned the pages, until my eye caught the words of the hymn "Precious Promise," then I read the text, "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with my eye."

Then came the thought, how should I know and understand the guiding? "Search the Scriptures;" then shall we learn His will; and then we have the promise of the Holy Spirit to teach us.

There must be an earnest desire to understand and a mind and heart willing to do the Master's bidding, to follow Him wherever He may lead, and to trust Him to work in us to will and to do of His good pleasure.

Remember, Divine guidance has been promised, and we are sure to have it if we ask for it. The leading may sometimes seem to direct to that which to us may seem to mean only sorrow and loss, but in His wisdom He sees that great blessings await us.

In His great love, wherewith He loves us, He may often lead through dark and weary ways, but we have the promise: "Fear thou not, for I am with thee; he not dismayed, for I am thy God; I will strengthen thee; yes, I will help thee; yes, I will uphold thee with the right hand of My righteousness;" "For I, the Lord thy God, will hold thy right hand, saying unto thee, fear not, I will help thee."

Circumstances often aid us in determining God's will. Do we not all recall times when we have purposed to perform certain acts, thinking it was altogether right that we should do so, when suddenly there have come hindrances? We are disappointed and grieved when some object we have been striving for is withheld, but let us give it up cheerfully, remembering our Father has a purpose in so doing, and in His own time we may understand. "What the child cries for, thinking he needs it for his comfort, the Father often gives, knowing he needs it for his discipline."

Often we are led by an unseen power to do work, which, of ourselves, we feel quite unable to perform; like Moses, we are "slow of speech," but where the Master leads we may safely follow, even though the path be rough and the way lonely, by faith we may see these trials as "stepping-stones to the great beyond."

"Trust in the Lord with all thine heart, and lean not unto thine own understanding." In all thy ways acknowledge Him, and He shall direct thy paths.—Baptist Commonwealth.

POWER OF PURITY.

It is a marvelous thing to see how a pure and innocent heart purifies all that it approaches. The most ferocious natures are soothed and tamed by innocence. And so with human beings there is a deliciousness in almost pure; all of purity which is in them is brought out; like a flower which is in them is brought out; like a flower which is in them is brought out; like a flower which is in them is brought out.

A Few Specials

Of Interest to Preachers and Christian Workers.

Table listing various books and their prices, including 'PASTOR'S COMPANION', 'BEST TEXTS FOR SOUL WINNERS', 'PASTOR'S POCKET RECORD BY STALL', 'PASTOR'S HAND BOOK', 'STAR BOOK FOR MINISTERS', 'VEST POCKET COMPANION', 'PRIVATE DEVOTION', '20th Century New Testament', 'AMERICAN REVISED BIBLE', 'Marked New Testament', 'Topical Text Book', 'How to Bring Men to Christ', 'How to Promote and Conduct a Revival', 'Deacons-Howell', 'Fendleton's Church Manual', 'Smith's Bible Dictionary', 'Davis' Bible Dictionary', 'Cruzan's Concordance', 'New Testament—With Notes', 'Notes from My Bible—Moody'.

The Gist of the Lesson for 1903.

A CONCISE EXPOSITION OF THE INTERNATIONAL S. S. LESSONS.

BY R. A. TORREY

Superintendent, Moody Bible Institute.

Special Features: 2 pages to each lesson. (Special) Emphasis on the text. Changes from authorized versions shown in footnotes. Prayer Meeting Topics for 1903. Maps illustrating the Lessons.

GENUINE LEATHER BINDING. PRICE 25 CENTS.

SUNDAY SCHOOLS.

Table listing Sunday school materials and their prices, including 'Ford's Sunday School Record', 'Hobart's Command Record', 'Ellis's International S. S. Record', 'Meyer's Paramount S. S. Record', 'The S. S. Minute Book', 'Sunday School Minute Book', 'S. S. Roll and Register', 'S. S. Register and Minute Book', 'Superintendent's Record and Roll Book', 'Meyer's Primary Teachers' Book', 'Superintendent's Pocket Roll Book', 'Revell's S. S. Class Books', 'Meyer's S. S. Class Books', 'Ellis's S. S. Class Books', 'A.B.P.S. S. S. Class Books', 'A.M. S.S. U.M. S. S. Class Books', 'Linn Collection Envelopes', 'Printed Envelopes', 'Printed Mission Envelopes', 'Blank Church Letters', 'Blank Association Letters', 'Reward Cards', 'Reward Tickets', 'Pulse Notes', 'Pulpit Notes', 'Gist of the S. S. Lesson', 'Arnold's Practical Class on S. S. Lesson', 'Bible Records'.

Baptist Book Concern,

Booksellers and Publishers, 412 Fourth Ave. LOUISVILLE, KY.

COSTS NOTHING TO INVESTIGATE. WRITE US FOR OUR PROPOSITION, ANYWAY.

\$20 TO \$35 AND EXPENSES WEEKLY. NO EXPERIENCE REQUIRED. \$1000 to \$1500 Annual Income

LET US START YOU WRITING TO-DAY Big Profits.

Traveling Quills for Gold, Silver and Metal Plating. No Humbug, Fake or Toy Proposition. An Honest, Legitimate Enterprise, Backed An Old, Reliable, Responsible Firm, Capital \$100,000.

WHAT IS THE USE OF YOUR SLAVING LONGER FOR SOME ONE ELSE. Why not start a business for yourself, reap all the profits and get a standing in your locality.

Manufacturers of new goods do not re-puting on old goods whatever, but try to force the public to throw away the old and buy new at high prices, but this only makes the plating business better.

Factory and Warehouse of Gray & Co., Cincinnati, Ohio Capital \$100,000.00. Employ 200 to 300 people daily. large percentage of the new goods. Your trade is then established, and within a short time you will have all the goods you can plate.

Gray & Co., Plating Works, 381 Miami Building, Cincinnati, Ohio. THE ABOVE IS THOROUGHLY RELIABLE AND DO JUST AS THEY AGREE. THE OUTFIT IS JUST AS REPRESENTED, AND DO THE PLATING, AND AFTER INVESTIGATION WE CONSIDER THIS ONE OF THE BEST PAYING BUSINESSES WE HAVE EVER HEARD OF.



Don't Be Hard Up. New Quick Process. We Manufacture Complete Outfits. All Sizes.

FOR MEN AND WOMEN. The profits realized from plating are tremendous. The profits earned by one who is not lazy; hunters should make \$100 weekly.

THE NEW DIP-ING PROCESS. THE NEW DIP-ING PROCESS is the latest, quickest, easiest method known. The goods are plated by simply dipping in molten metal, taken out instantly with a pair of tongs, and cleaned with a brush.

THE BRITISH GOVERNMENT. The British government has entered a complaint that the Taft commission has violated the pledge of the United States government to keep an "open door" in the Philippines.

FREE—Write Us To-day. For our new plan and proposition; also valuable information how the plating is done. Write down and write now, so we can start you in the best way possible.

Items of Interest

News the World Over.

Senator Aldrich, chairman of the Senate committee which deals with such matters, has taken strong ground against any change whatever in the tariff.

The New York Evening Post says that at Cabatuan, in the province of Pampanga, a respectable Filipino lady was being held for ransom.

Rev. William J. Gold, of the Western Theological Seminary at Chicago, died in that city aged 58. He was one of the most eminent of Theological Professors among the Methodists.

The correspondent of the London Daily News needs to that paper a summary of the law Milner, who is absolute in power, has promulgated in the Transvaal.

The Milner law also means that any person can be arrested on suspicion of treason without warrant or proof, and imprisoned for 21 days.

The Mexican government tore down an old building in the city of Mexico in order to put up suitable quarters for the Department of Justice.

The British government has entered a complaint that the Taft commission has violated the pledge of the United States government to keep an "open door" in the Philippines.

The bicycle trust has failed. Col. A. A. Pope, maker of the Columbia wheel went into the trust as did all the companies.

China is having a series of earthquakes. There was an earthquake at Hain Ching in which much property was destroyed and six hundred lives lost.

BELIEVE IN YOURSELF

If you would succeed up to limit of your possibilities, constantly to the belief that you are success organized, and you will be successful, no matter what opposes.

A man's greatest enemies his doubts. Resolutely refuse surround yourself with an atmosphere of doubts, fears and anxieties.

Infants Thirst on cow's milk that is not subject to change of composition. Borden's Brand Condensed Milk is always same in all climates and at all seasons.

God's promises are ever on ascending scale. One leads up to another, fuller and more blessed than itself. In Mesopotamia, said, "I will show thee the land of Bethel, "This is the land."

Advertisement for a product, possibly a book or manual, with a list of features and a price of \$4.40.

Advertisement for Roche's Herbal Balm, a medicinal product for various ailments.

Advertisement for COA (Columbia Oil) and other products, including a mention of a Baptist Book Concern.