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Let your religion be seen. Lambs do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong; yet far over the waters its friendly light is seen by the mariner.—The Christian Youth.

A JAPANESE Universalist preacher wrote to the *Universalist World* why that church had not been more successful in Japan. He explains: "We feel a warm air in orthodox churches and they are filled with life, on the other hand entering into our churches, we feel that we are not in church for worship, but in school to listen to a lecture."

The *Examiner* says: "Even Christian men sometimes weary of the constant demand for money in all of good causes. It is all the time 'Give, give, give' they say, and we are tired of it." Let them try putting one-tenth of their incomes into the church treasury and see if the demand for money does not cease.

In the same issue of the *Examiner* we find this wise advice to pastors: "An evangelist who demands that the pastor step aside and give him 'full swing' instead of coming to work as a helper of the pastor should be kindly but firmly told that the latter can not abdicate the duty to which the church has called him in favour of any outsider. Such an attitude on the pastor's part would not seldom avert unpleasant situations, and save the church much subsequent trouble. A true evangelist will gladly work with and under the pastor."

Among the sayings of Dr. Joseph Parke which are being quoted we find this: "Some men have phenomenal memories. They can plagiarize without knowing it, the peculiarity being that they can remember every page but the title page."

The Northwestern University is a co-education institution. Like Chicago University it has been troubled by the fact that it was fast becoming a girl's school. But instead of giving up co-education as Chicago did for the first two years of the course, Northwestern has sent out a "drummer" to drum up male students. Its success will be watched with interest by other institutions.

The Presbyterian church in Ireland, the strongest Protestant one, has but six new candidates for the ministry. The Free Presbyterian church in Scotland with 1700 congregations has but 15. And in the established church of Scotland the situation is still worse. The *Forbes* comments: "It seems impossible to deny that all other reasons are secondary and that the real trouble lies in a lack of spirituality and a lack of faith in the churches."

The renowned Berlin church historian has just published in a handsome volume of five hundred and seventy-three pages the results of his thirty years of incessant and critical study of the Christian literature of the first three centuries and of all other available sources of information with regard to early Christianity, by far the best and completest account ever written of the principles and practices of the early churches, their methods of propagandism, their relations to current pagan life and thought, and their actual achievements. The title of the volume is (I translate it): "The Mission and Spread of Christianity in the First Three Centuries."

It may be said in general that the objectionable critical views of the author are little in evidence in this volume. What he gives us here may be taken to comprise materials that even from the point of view of the most searching criticism are unquestionably authentic. It may safely be said that no other writer has combined so complete a familiarity with the materials involved with so deep an insight into the character and spirit of the Christianity of the first three centuries; and few writers have been or are such masters in historical analysis, exposition, and delineation.

The picture drawn by Harnack of early Christianity is certainly a noble one, and is calculated to inspire the unprejudiced reader with ideas of the supernatural origin and guidance of the church far higher than those entertained by the author himself.

In the present article little can be attempted beyond indicating the scope and character of the work. In a subsequent article or articles the author's views on a number of topics in which Baptists are deeply interested may be set forth with such criticism as shall seem appropriate.

The introduction (First Book), covering sixty pages, treats of Judaism, its spread and limitation; External conditions for the universal dissemination of the Christian religion; internal conditions for the universal dissemination of the Christian religion; Jesus Christ and world-wide evangelization according to the Gospels; and the transition from Jewish to Gentile missions, with an excursus on the supposititious apostolic council at Antioch.

The Second Book treats of missionary preaching in word and deed, and includes the discussion of such topics as the fundamental religious features of missionary preaching; the Gospel of the Saviour and of salvation; the Gospel of Love and practical beneficence (alms-giving, the support of teachers, the support of widows and orphans, the support of the sick, weak, poor, and those unable to work, care for prisoners and those compelled to serve in the mines, care for the burial of the poor and of the dead in general, care for slaves, care for those suffering the effects of great calamities, hospitality, and help for poor and imperilled churches); the religion of spirit and of power, of moral earnestness and holiness; the religion of authority, and of reason; the message of the new people and of the "third race" (Christians having come to be regarded as constituting a distinct people from Jews and Gentiles); the religion of the book (showing the importance attached by the early churches to the Old Testament Scriptures and the gradual rec-

ognition of the inspired and authoritative character of the New Testament books); the conflict between polytheism and idolatry; the complete equipment of Christianity as a syncretistic religion.

The Third Book treats of missionaries, missionary methods, and antagonism to Christian missions. It embraces the discussion of the apostolic and post-apostolic designations of various classes of Christian itinerant workers (apostles, prophets and teachers), with an exhaustive account of the missionary journeys that have been recorded; missionary methods, including an admirable discussion of baptism and of the incorporation of Christianity in domestic life; the names of believers ("friends" and "Christians"); the formation of churches in its importance for missions (including a discussion of the development of episcopacy up to the time of Constantine); persecutions and literary attacks; motives for the acceptance of the Christian religion and obstacles in the way of such acceptance.

The subject of the Fourth Book is the spread of the Christian religion. This chapter of nearly two hundred pages contains by far the most complete account of the territorial extension and the numerical growth of Christianity up to the time of Constantine. With remarkable industry the author has gathered from every imaginable source whatever seems calculated to throw light upon this matter. Under the topic, "The Intensive Spread of Christianity," he seeks to estimate the degree to which the educated and official classes, the imperial court, the army, and women were brought under the influence of Christianity and aided in its diffusion. In a chapter on the "Spread of Christianity up to the year 325," he enumerates with all the information at his command the localities in which Christian churches are known to have been established before the close of the first century; the localities in which Christian churches can be proved to have existed before the year 180; and the localities in which Christian churches are known to have been established before the year 325. The territory concerned is divided into nineteen provinces, beginning with Palestine and ending with Spain. Every local church of whose existence any record has been preserved is mentioned and the important facts regarding it faithfully given.

With respect to much of the territory there are no data that justify even an approximate estimate of the membership of the churches or the proportion of the population that they contained about the beginning of the fourth century. Harnack estimates the bishoprics of the East at from eight to nine hundred, and those of the West from six to seven hundred. Of course, a large proportion of these were mere local churches without dependencies; but many of them were city organizations with scores of congregations and thousands of members.

Lucian of Antioch wrote about the beginning of the fourth century that the Christians were already "almost the greater part of the world." This is an exaggeration even if limited to the eastern portion of the Empire. In the western provinces the proportion was far less. Harnack is inclined to estimate the entire Christian brotherhood in the early years of Constantine's reign at from three to four millions. In my opinion this estimate is a very liberal one and must, in any case, be taken to include all that were to any degree under Christian influence.

The provinces in which Christianity

may be said to have gained the ascendancy, and in which its adherents constituted something like half of the population are, according to Harnack, all those that are included in what is now known as Asia Minor, the part of Thrace bordering on Bithynia, Armenia and the city of Edessa.

The communities in which Christianity already had a considerable following and in which Christians, while in a decided minority, were numerous and socially important enough to rival the most influential of the pagan cults were, in Harnack's opinion, Antioch and Coele Syria, Cyprus, Alexandria, Egypt, and the Thebaid, Rome, Lower Italy, part of Middle Italy, Proconsular Africa, Numidia, Spain, portions of Greece and Macedonia, and the southern portion of France.

In Palestine, Phenicia, Arabia, portions of Mesopotamia, the interior parts of Greece and Macedonia, considerable portions of Middle and Upper Italy, Mauritania, and Tripolis, Christian churches were comparatively few and weak. The territory in which Christianity had scarcely gained a foothold comprised the cities of ancient Philistia, the northern and northwestern shores of the Black Sea, the western portion of Upper Italy, Middle and Northern France, Belgium, Germany, and Rhætia. In all these regions the number of Christians can scarcely be supposed to have exceeded ten thousand.

That Christianity had spread so well with wonderful rapidity, admits of no doubt. That in less than three centuries it should have become important enough to be adopted by an emperor whose ambition was to unify the administration of the entire Roman world and to this end aimed at securing religious unification, is one of the wonders of history. A sketch of the process by which this result was accomplished, written by a man who has mastered the materials, it is probable, with a completeness never before attained, cannot fail to be highly interesting and instructive.

Dr. S. A. ELLIOT says that hymn-book and not "hymnal" is the proper term for members of the Free Congregational church to use in describing the books used for worship in song. The Congregationalist comments "The younger Elliot is certainly not caught in the tide that sets towards ritualism."

The *Congregationalist* righteously rebukes a correspondent who wrote, "The evangelization of this city is simply a matter of money." It says the earliest Christian leaders began their successful movement for the evangelization of the world by saying "Silver and gold have I none, but such as I have give I thee."

The art of saying appropriate words in a kindly way is one that never goes out of fashion, never ceases to please, and is within the reach of the humblest.—F. W. Faber.

Why should a living soul complain? Up, and cease thy moaning; enough of plaint, break forth into praise. The past is gone, let the dead past bury it. But he is richer than the angels who has left what you have left—God, a living soul, and eternity.—James Baldwin Brown.

This example of faith is the best of legacies.—George Bowen.

Following with God can be accidental.—Longfellow.

Close Communion English Baptists.

BY T. L. LEWIS.

We almost continually hear the declaration that the English Baptists are open communion Baptists. I have always challenged the assertion, but have not always had at hand the satisfactory evidence to refute the declaration. I am glad to copy from an English magazine, "The Gospel Herald," an able article prepared by James E. Flegg, that is an able defense of restricted communion. Read it and show it to your neighbors.

In an article which appeared recently in a religious paper, wherein the writer holds it to be a departure from the truth to refuse to recognize the church of Rome as the church of Christ, he refers to a section of the Baptist denomination which maintains close communion, and this is regarded as *deadly error*. We plead guilty to maintaining close communion, but deny emphatically that it is *deadly error*. If error means a departure from the truth, then surely it is not those who abide by apostolic order, but those who have adopted a practice differing therefrom who are in error.

There are two ordinances instituted by our Master which are binding upon all his followers, viz.: baptism and the Lord's Supper. During His ministry on earth, Jesus, having himself been baptized, made and baptized disciples; and ere he suffered, he, in the upper room, instituted the supper. In the commission to his disciples our Lord says, "Go, ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." Again, in connection with the carrying out of this commission, we read, "They that received the word were baptized, and they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." In each case baptism is prior to the supper. These two ordinances rest upon the same authority—that is of Jesus Christ. He who said "Do this in remembrance of Me," said also, "Baptize them in the name of the Father, and of the Son, and of the Holy Ghost." The difference between the two is that whereas baptism needs to be administered but once at the commencement of the Christian life—the Lord's Supper is to be frequently observed: I. Cor. 11:26, "For as often as ye eat this bread, and drink this cup ye do show forth the Lord's death till he come."

There is a great tendency to-day to exalt the Lord's Supper above baptism; but for this there is no warrant in Scripture. Taking the passages given in "Cave's Digest" bearing upon the subject, whilst we find that instruction is given concerning the observance of this ordinance, apart from the word given at its institution, there is no direct command to observe it, while on the other hand there are many direct commands to be baptized. The communication in I. Cor. XI, concerning the Supper was made to a church, the church being as we contend, composed of baptized believers. Of course it is incumbent on all true disciples of Christ frequently to meet around the table of the Lord, and it is equally incumbent upon them to obey his other command, and be baptized. Neither the one nor the other is essential to salvation, but both are, for wise ends, ordained by the King.

Furthermore, the communion is not as is sometimes stated—appointed as a test of brotherly love. This certainly should exist between those who gather to partake of this Supper, but our love to the brethren is manifested in other ways—in loving sympathy and practical help. There are many whom we love as brethren in Christ, and with whom it is our privilege to hold sweet intercourse, with whom we could not sit down at the table of the Lord—not owing to the lack of any spiritual affection, but because loyalty to our King requires that we observe his command in the order he has appointed. The true significance of the ordinance is set forth in the words of Christ to his disciples: "This do in remembrance of me." And Paul, after twice quoting these very words, says, "As often as ye eat this bread, and drink this cup, ye do show forth the Lord's death till he come." As Abraham Booth says in his "Apology for the Baptists," "The design of the great Institution was that it should be a memorial of God's love to us and Immanuel's death for us."

As to the order in which these should be observed, our practice in requiring faith before baptism, and baptism before communion is according to New Testament teaching. There is no recorded instance of any one being baptized who did not profess faith in Christ. When the Ethiopian Eunuch desired to be baptized, he is met with these words: "If thou believest with all thine heart, thou mayest." The word to the Philippian jailor is not, first be baptized and made a child of God, but

"Believe on the Lord Jesus Christ, and thou shalt be saved." Then he is baptized, and all his, straightway, and these all rejoiced, believing in God.

Again, it was to Saul of Tarsus, as a believer, that Ananias said, "And now why tarriest thou? Arise, and be baptized." It was faith in Christ first, and then baptism. This was followed by fellowship with the disciples, and partaking of the Lord's Supper (see Acts 2:41-42). Association with the disciples, or church fellowship, was necessary, the Lord's Supper being a church ordinance, only to be observed when the disciples were gathered together.

We are told by Mosheim in his "Ecclesiastical History" that in the earliest times of the church all who professed firmly to believe that Jesus was the only Redeemer of the world, and in consequence of this profession promised to live in a manner conformable to the purity of his Holy Religion, were immediately received among the disciples of Christ. This was all the preparation for baptism then required. Subsequently, he adds, none were admitted to baptism but such as had been instructed in the principle points of Christianity.

The practice, moreover, is confirmed by history. In the work above referred to, Abraham Booth gives several pages of quotations from various writers which prove this to be so. Here are three of them: Justin Martyr says: "This feast is called by us the Eucharist, of which it is not lawful for any to partake but such as believe the things taught by us to be true, and have been baptized." Lord Chancellor King: "Baptism was always precedent to the Lord's Supper, and none were admitted to receive the Eucharist till they were baptized." Dr. Doddridge says: "It is certain, as far as our knowledge of primitive antiquity reaches, that no unbaptized persons received the Lord's Supper."

Thus it is admitted that baptism should precede the Lord's Supper, and as we see from the New Testament, faith in Christ should precede baptism. But we hold that immersion alone is baptism, and consequently that one who has not been immersed according to Christ's command has not been baptized. It is conceded that the word signifies "to immerse," and it is also conceded that the primitive order was immersion. Thus Witaires: "It is certain that John, and the disciples of Jesus, ordinarily used dipping," though he afterwards endeavors to show that sprinkling will do equally well, notwithstanding that he says, "There is a far greater copiousness of significance, and fuller similitude between the sign and the thing signified, in immersion." Dr. Hodge also, in his "Outlines of Theology," says: "No advocate of sprinkling can, in consistency with his own fundamental principles or with any historical usage of the Christian church, outlaw immersion." If, then, the first disciples understood Christ's command to be that disciples should be immersed, and so practiced, on what authority, we ask, is something different and less significant substituted?

Believing immersion to be baptism, we are, on the testimony of those who differ from us, consistent in requiring that it should precede communion. On their own showing, too, we are in harmony with primitive order in practicing immersion; and being in harmony with New Testament teaching in requiring faith before baptism, we have not departed from primitive order in these things, but it is those who act differently from this order who are in error.—Gospel Herald, May, 1902. London, England.

The Blessedness of the Rut.

BY JAMES BUCKHAM.

This constant traveling in a rut, "the everlasting routine," "the perpetual grind"—how common such expressions are, and how familiarly they voice the discontent of people who can not find anything more serious or distressing to complain about than the sameness of their days!

It would almost seem, from the prevalence of this sort of grumbling, as if man were by nature a complaining creature, born to protest, to worry, to covet the things he has not and can not have, dissatisfied always with present conditions and necessities, and disposed to attribute his unhappiness to his lot in life rather than to his own attitude and point of view. For we find all classes of men complaining about the monotonies of life. Even great men, doing a great work, are apt to speak of their time as consumed by weary and uninteresting routine. Lives which the more humble of us picture as full of interest and variety and inspiration are often declared by those who are living them to be wearisomely dull and monotonous. What is wrong that we should find life so cursed with sameness, so lacking in fresh delight

and buoyancy of service?

The trouble seems to be that we do not rightly interpret and value repetitiveness in life as a quality conducive to trust happiness as well as largest success. It is in the so-called monotonies of life, did we but realize it, that the greater part of its quiet, deep, equable happiness consists. Some one has expressed this thought in a happy phrase—"the dear, everydayness of life." And when one thinks of the matter reasonably and candidly, it is not true that the sense of mastery and wantelness that attaches to the routine of our days is, or should be one of the deepest sources of personal satisfaction? The task that we are accustomed to do and perform with practiced ease and accuracy; the duties that we approach with a full understanding of their requirements and method of performance; the daily events so like each other as to be free from shock and strain; the alternation of rest and toil, planning and performing—are not these experiences full of satisfaction, if we only estimate them rightly?

Let a few days of life be broken in upon by unwonted experiences, even such as might be pleasurable in anticipation, and how glad we are to get back again to the accustomed rut! The sense of strain and confusion disappears and we breathe a sigh of restful content as we resume the old round of familiar duties.

Still more, if the experiences that have broken in upon routine are of a distressing or exacting character—sickness, suspense, a trying ordeal of any sort—what grateful, what blessed relief to return to the dear everydayness of life once more! We wonder how we could ever have grumbled over it. How could it ever have seemed to us anything but the only serene and happy path?

The remedy for dissatisfaction with the routine of life seems to be a temporary suspension of routine, with all the special and unaccustomed strain that it entails. We have only to demonstrate in personal experience, from time to time, how dear the everydayness of life actually is, in order to be weaned from the spirit of grumbling which is so unworthy a child of God. By thus attaining the right viewpoint we shall get rid of the notion that there is anything regrettable, anything that ought to be changed, in God's appointment of our routine to be the normal condition of life. We shall see clearly that it is the very condition which is, on the whole, productive of the greatest amount of peace and happiness.

If the routine of life is the condition of the highest average happiness, it is even more evidently the condition of life's highest average of achievement. In no other way than by performing the same kind of tasks over and over again could the individual or the race accomplish the greatest amount of enduring work. This in itself should be an additional cause for rejoicing in the monotonies of life. If we accomplish more by following the rut than we could in any other way, we ought to be glad that our appointed pathways fall into ruts.

How ungracious, then, to grumble at the provision God has made both for our happiness and fruitfulness in life! Of all the paths that strike across the world, there is none, after all, so pleasant and so profitable as the rut. Abolish it, and you would have a world full of confused, erratic, unhappy, ineffectual men and women—a human chaos. Blessed indeed are the habitual things, the things that regulate conduct, and concentrate effort, and fill our days with that quiet, lasting happiness which is the most precious heritage of human experience.—Congregationalist.

Life ought to be development. If a boy in play finds that he can not throw a stone as far this summer as he did last, he practices incessantly until he equals and betters his former record. A workman who finds himself unable to lift as heavy a load now as he once did, becomes alarmed. A business man whose affairs are not prospering as formerly, laments bitterly the failure of his powers. But many a Christian complacently admits that he is by no means doing as much service in the church as he did in other times and yet does not seem to realize the reproach which it is to him that his Christian usefulness diminishes with the passing of the years.—Ex.

Some unknown writer has expressed this thought, which is inspiring to every one who is endeavoring to live aright: "Remember that by living a pure and holy life you are increasing the general atmosphere of purity. There is a silent eloquence in a moral and religious endurance which acts upon society with irresistible force. It is not confined to the family or social circle, but spreads on every side, like the undulations of the smitten water."—Ex.

An Era of Neglect of Children.

Ours is an age when the home school is grossly neglected and the divinely ordained teachers have become recreant. If the time was when criminals were adults, the time has now come when our judges tell us that most of the arrests are arrests of ungrown boys and girls, between fourteen and twenty. Parents will not take time to train the children. Fathers overtax themselves in business and count it enough that they provide their children with food and raiment. Mothers, interested in outside events, allow their children to grow up as ignorant of the principles of Christianity as the cattle in the market-place or the savages in the South Sea Islands.

At least once every week we read of some father and mother at the bottom of the social scale, who on Sunday morning locked their little children in the house, then climbed on their wheels and spent the Sunday at Coney Island or at the seashore, returning to find the children had been roasted alive in a burning house. Where the father acquaints us with the neglect and cruelty of the single father and mother, there are untold the sands who thus lock their children up evenings, whom we never hear. And in view of the awful consequences that later overtake neglected children, it sometimes seems as if those that we read of, it sometimes seems as if those that we read of were the more fortunate of the group.

The neglect of others appears in another form. On Sunday morning, and on the evenings of the week, they lock their children out instead of in by leaving their little ones to play on the street and wander from house to house until the children's morals are debauched while the boys are left bareheaded. Others, careful of their children's companions during the week, careful, too, for the education of the intellect and the taste, are careless about the education of the heart and the will. They leave all Christian instruction to Sunday school teachers. They farm their children out as it were, to the church. Carrying the principle of liberty to a foolish extent, they urge unwelcome to force their children to do what is disagreeable, lest they make religion distasteful and church obnoxious. If the child wants to go to church, well. If the child does not want to go to church, well also. A century ago an English deacon calling upon Coleridge, inveighed bitterly against the rigid instruction of Christian homes. "Consider," said he, "the helplessness of a little child. Before it has wisdom or judgment to decide for itself it is prejudiced in favor of Christianity. How selfish is the parent who stamps his religious ideas into a child's receptive nature, as a mold stamps the hot iron with his model. I abhor prejudice my children neither for Christianity nor for Buddhism nor for atheism, but allow them wait for their mature years. Then they can of the question and decide for themselves." We difficulty Coleridge concealed his sneer.

Larger the poet led his aesthetic acquaintance into the garden. Suddenly he exclaimed: "The selfish is the gardener who ruthlessly stamps his prejudice in favor of roses and violets and strawberries into a receptive gardenbed. The time was when in April I pulled up the young weeds, parsley, and thistles, and planted the garden out with vegetables and flowers. Now I have cided to permit the garden to go until September. Then the black clouds can choose for themselves between cockleburrs and currants and strawberries."

That conversation, that ended so disastrously for the atheist, states the whole principle. A father who leaves his boy in ignorance of arithmetic until he is twenty is no more foolish than one who leaves his child in ignorance of the essentials of Christianity until he is twenty. If fundamental facts of grammar, arithmetic, spelling, the history of the country, physiology, and simpler forms of knowledge must be made as nature and placed upon the end of the tongue, how much more important is it that the moral principles of Mount Sinai and the Sermon on the Mount, with the example, the method, the spirit of Jesus Christ, be made second nature for children. Oh, how fierce life's struggles and temptations come in with the might of tide! How helpless the little swimmer, who is trained and made expert and fully acquainted all the hidden currents and with self-sustaining power, in spite of wind and tide!

With what solicitude should the parent of the child against the long life march! What things should be given, what foresight devised. Line upon line, precept upon precept, here and there a little—that is the method. In place corner the proverb is, one grain for the cross, grain for the worm, and one grain for the devil. And in teaching a child the principle is drilled memory once, to be forgotten; a second time, neglected; a third time, to be obeyed and molded into conduct and character.—Hills.

Religion in Japan.

BY NATHAN MAYNARD.

It is customary for those who write about the religions that prevail in Japan to call them Shintoism, Buddhism and Confucianism. The truth is, however, that neither one of them in its primitive form and purity exists to-day; also that neither one of them is believed or practiced independently of the others. It will be helpful in the outset to appreciate the fact that Shintoism in Japan is an amalgam of all three of the above mentioned faiths; highly colored and corrupted by the remains of the old unwritten forms of belief that existed prior to the advent into Japan of either of the established faiths. Some of those old cults are Shamanism, Fetichism, Phallicism, and Yues and Serpents. These are only a few of those forms of cult that have contributed each a share of the poison that breeds horrible forms of moral and spiritual death in Japanese heathenism.

SHAMANISM.

In the creed of Shamanism there is usually no conception of an all powerful Creator but the actual government of the physical world and its surroundings is believed to lie in the hands of many spirits, benevolent and malevolent. All nature teems with beings that are malevolent, and constantly active, which must be, as constantly, propitiated by magic rites and incantations.

FETICHISM.

Out of Shamanism grows fetichism in various forms, which may be seen in multitudes of places, such as in the temple paraphernalia in the provinces on the feast days, and especially in the almost universal custom of wearing amulets in ward of evil. A very common form of fetich worship prevails among farmers. When he goes out to plow a field he will drive down a stake into the soil or set up a stone, and prostrate himself before it and worship it. It then becomes a sort of lightning rod, as it were, to carry off the evil purposes of wicked spirits who might have designs on his crop.

PHALICISM.

Phallicism, with its obscene emblems and shrines was interdicted by the Government in 1872, but it still exerts an incredible influence over the minds of multitudes of the obscure millions. It mediates the charge that they practice its rites to-day. "The mystery of fatherhood is the mystery of creation" to the Japanese mind, and it seems to furnish them with the only tangible clue to the origin of the visible things of the universe. A commendable piece of political wisdom abolished the public display of the obscene emblems used in Phallic worship; but in order to kill a God it is necessary to destroy the condition of mind that produces it; a task that transcends the power of legislation. Legislation simply diverts it to other and secret channels for expression.

SHINTOISM.

In the Amalgam referred to above, Shinto gives the way of the gods, or to express it otherwise, teaches who are gods, and tells who are the rightful objects of worship. Literally, Shinto means theology. Confucianism contributes the ethics, and Buddhism supplies all the rest. In the year 1900, the Government decided that Shinto is no longer to be classed with religions, but will be considered a cult, the aim of which shall be to inculcate loyalty and patriotism, and to conserve the national spirit of the Japanese. But this spirit is not a new nationalism. It is the old spirit that has dominated the nation since the creation, and which is called by the high-sounding epithet, Yamato Damashii, literally the Divine and Unconquerable Spirit of Japan.

When Buddhism entered Japan about A. D. 542, there were only a million and a half inhabitants, chiefly hunters, farmers and fisher-folk, without a written language. The main tenets of Shinto faith, namely: follow your own impulses and obey the Mikado, had not yet been committed to written forms, but were transmitted orally from father to son. The worship of Kami had not yet taken definite form. Kami are only mysterious beings that excite wonder or awe. A deformed tree, a white snake, a peculiar earth-worm, may become the origin of a temple to the Kami that dwells in that particular object. There are myriads of such beings worshipped according to prescribed rites. This fact will furnish a hint as to how the purer faiths have been corrupted and dominated by the phantastic creations of a disordered, superstitious imagination. The doctrine of immortality had not yet been discerned by them. It is an afterthought, suggested by the divine origin of the Mikado, and perhaps emphasized by the Buddhist teaching about Nirvana. Then, as now, Shinto taught no theory of the destiny, nor of moral. The Shinto exegesis of today declares that the Shintoists are the productions of evil minds, because they did not exist in the days when men's hearts and actions were pure. For this cause, and not because they do not recognize the fallacy of their own reasoning, do they resist all efforts to introduce purer moral standards, and wish to go on unmoored in the good old ways of their forefathers. According to the view of the Shintoists, only the Chinese and the depraved Westerner need theories of ethics to lift them out of their degradation.

Long years after the advent of Buddhism, and doubtless stimulated by Yamato-damashii, Shintoists began to develop a temple service, a priesthood and ritualistic forms. They would scorn to acknowledge it, but it is a shame to suppose that Buddhism, with its gorgeous display of tem-

ple architecture and priestly robes, etc., gave to Shinto its ideals. The entire outward form of Shinto is but a refection of Buddhism, into which has been incorporated and enshrined the original Shinto concept of Mikado. There are mountains and gods in Shinto, fire, the wind, ocean, rivers, mountains, trees, etc., pestilence, sun, moon, etc. They are all Buddhist incarnations, and always go in pairs, male and female. They originated by a sort of natural and spontaneous process of evolution, and they in turn gave birth to every form of nature as it exists to-day. The Shinto idea of a creator is as laughable as the teaching in the creed of reduction to intelligible terms. The fact that the gods are met with only in pairs, coupled with the prevailing notion of Phallicism, is perhaps the true solution of the Shinto conception of creation and the Creator.

Shinto has a highly-wrought mythical coloring. The sun is revealed over by the most radiant of all the goddesses. She is the mother of the line of Mikados. She is also the mother of the god of fire. She is worshipped as the ancestor of the Imperial family; and the fire for the baths of the virgins who perform the pantomimic dances at the shrines on the annual feast days must be kindled by striking the lightning rod in the central shrine at her. The brother of the sun goddess presides over the moon. This latter god was one day bathing in a stream in Kyushu when the secretions that were purified from his body became gods. That fact wonderfully effected the habits of the people, who perhaps carry the notion of bodily purification to a greater extreme than all other people's ideas like the divinity of the Mikado, the kinship of the sun goddess to the Imperial family, the Mikado's armies going forth to battle by divine command, the families of loyal retainers of the Mikado obtaining inheritance amongst the gods, and multitudes of similar notions give color to the faith, and impart to it the coloring that distinguishes its relation in life. The curious thing about it all is that they are so much more influenced by the myth than by the religion out of which it springs. No great a place do those things have in the life of the people, that one lives amongst them feels oftentimes that he lives in a condition of unreality, and that the relation between the actual and the unreal can scarcely be determined.

There is a priesthood in Shinto, and sometimes women are admitted to it. The office is hereditary, and may be resigned at will. Almost the sole functions of the Shinto priest is to offer the morning and evening sacrifices, to read the ritual service on the annual festival days, and to register the names of the children born in his parish. Prayer receives slight emphasis since the Mikado, as the vice gerent of heaven, is supposed to make all necessary prayers for his subjects. He in turn is not required to make personal lustrations or sacrifices, but may appoint a substitute to act for him. Since there is no preaching, the laity have little part in the service. The mode of worship is to approach the shrine, wash the hands and mouth at the font of holy water, ring the bell to call the attention of the god to the offering, deposit a penny in the box, clasp the hands and bow reverently. If he prays, it must be inaudible and brief, since the Kami heard the prayer while it was yet the unformed desire of the heart. The only binding requirement of the worshipper is that he shall attend the local shrine at the annual festival.

MORALS OF SHINTO.

The legends of Shinto are frightfully obscene and brutal, and the thread of morality being usually an indecent love tale of some of the gods. The reflex influence of this is apparent in the low moral state of the people. The moral standard is based on Confucianism, but has been changed to suit the intellectual bias of the Japanese. In Confucianism the first relation is between God and the sovereign; but in Confucius it is said that man must first be a child and then a son. In his system filial is the cornerstone, and the entire system is concerned with social relations between man and man. In the Shinto system loyalty to the gods is the first and paramount duty of every citizen. Loyalty is the strongest force in the national life of Japan. For loyalty a Japanese will forsake his family and even give up his life. The Japanese calendar of saints is composed exclusively of those who have given up life for reasons of patriotism. Some of the worst assassins are apotheosized, and are used daily as models for the young. The perpetuation of the family is the chief duty of a loyal citizen. This lays stress on the succession of the male line, and as a result it may be safely asserted that the father and eldest son are the only members of the family accorded personality. The marital relation is important only as a means to perpetuate the family, hence among wives mothers only are worthy of honor. There is no such idea as parents; the father alone counts, since he may put away a wife and take others until he secures one which will give him a child of his family name. The idea of love between husband and wife is foreign to Shinto. He may condescend to love her as he might his servant or his dog, but she must reverence him as lord. There can be no equality of feeling, since she is the inferior creation. For this reason the love of the Christians for God is to the Shinto scarcely less than a falshoosness. Likewise reverence for wife or child is an impossible conception to a Japanese. Shinto standards of ethics have always refused to recognize the rights of individuals as such. He exists for the state, and has no rights apart from the good of the state. They have never sought to inculcate personal righteousness. Morality consists in obedience to the rightful authority. Hence there is authority exempt from all restraints, and they become the exponents of what is moral and necessary in the conduct of others.

In this condition of things we see the cause for the depravity of the males and the helplessness of females, even when forced into lives of shame by those in authority in the family. I have written thus at length of Shintoism because the abrogation of its place as a religion simply removes it from the restrictions of the law, but does not take away its influence from the people, since nearly all Buddhists are Shintoists as well.

BUDDHISM.

Since Shinto has been removed from the sphere of religion Buddhism may be said to be the only native faith with Christianity for its rival. There are one or two minor sects whose teachings seem to be an admixture of Christian science and the occult sciences of Japan. They are not universally understood; their following is small and they are under the strict surveillance of the police, hence I have given them no place in this paper.

Buddhism is an exotic which was corrupted almost beyond recognition from its primitive simplicity and austerity by every form of belief it encountered during the thirteen centuries of conquest of Eastern Asia before it reached Japan. It is not the purpose of this article to discuss in detail the various sects of Buddhism, but it will help us to understand the situation if we keep before our minds the fact that primitive Buddhism was atheistic, claimed to have no supernatural revelation, had neither idols, temples, priesthood nor sacerdotalism. It was humanitarianism which prevailed; the most rigid asceticism in order to escape the evils attendant upon mortal life. The fact of its existence was brought to the notice of all eyes. Ignorance of its truth and the fact that men are controlled by the passions made them responsible for the evil of existence and the resultant sorrows. By self imposed austerities man could attain to the way of salvation from those evils and thus become perfect as well as the author of his own happiness. It was about the time of primitive Buddhism. In its conquest of those countries into which it was carried its policy was not to oppose the local faiths it encountered, but to adapt itself to the situation. It had a remarkable ability for every form of belief, and adopted into its pantheon every local deity as incarnations of its truth, christening them with the names of primitive Buddhism. In this way and by excelling all rivals in the magnificence of its temple architecture and the gorgeousness of its ritual, it won a place for itself wherever it went; gradually becoming the most extensive and elaborate system of idolatry the world ever saw. Hoary with age, full of experience, crafty and vain the Buddhist monster extended his campaign to embrace the realm of Mikado, who, being the son of the gods Izanami and Izanagi, was the vice gerent of heaven on earth. During a brief period the new comer encountered hostility. But by adroitly applying its policy of adaptation to the genius of the Japanese mind and glossing over those things that might give offense to itself, it won itself a welcome into the land of the Rising Sun. Once admitted it soon became master of the situation and securely entrenched itself in the affections of the people by bringing in literature and the domestic arts from China. It took charge of education, made improvements in architecture, taught them what to eat, gave the good roads, built bridges, made cities, dug wells, in a word became the presiding genius in the national life of Japan. For nearly thirteen centuries the history of the national life of Japan is simply the history of Japanese Buddhism. It became modified and corrupted by everything in Shinto that the people hold dear; and no treatment of the one can be made independent of the other.

DOCTRINES OF BUDDHISM.

The teachings of Buddhism in Japan are as varied as the sects that bear its name. Perhaps the most distinguishing feature that runs through all of the sects is the practice of idolatry and the belief in the transmigration of souls. There are twelve native sects that vary in their ideas of God from a Creator, through a hazy recognition of a Supreme ruling personal being all the way to extreme rationalism. They all teach some form of salvation. By some it is to be obtained only in the study of the whole canon of Scripture; and in the practice of meditation and asceticism. By some it can be obtained only in the all saving power of Buddha. According to this sect if one keeps in mind the name of Buddha one day or seven days Buddha will meet him at death and let him be born into the Pure Land. Others teach that to sustain the voice and ten times complete the thought and repeat the formula "nami amida buten" of the adoration of Buddha will insure salvation. Still others teach that the mere wish for salvation is sufficient to insure it. There are those who teach salvation in the merits of Buddha; and that it is obtained by simple faith in him. With those good works must be done as an expression of or evidence of faith. None of them teach salvation through the vicarious atonement of a reformer but in the vicarious power of prayer. There is every phase of idolatrous practice from the worship of the departed spirits to the worship of the mud which produces the rush or bamboo. And similarly there is every degree of pantheistic belief. There is finally a new Buddhism out of harmony with the old that is democratic, optimistic and practical. It welcomes women and children. It is hospitable to every form of science; and looks

to natural and spiritual means. It is organizing its schools and services according to the methods of Christianity; is sending its students abroad for education and seems to be a final effort in the struggle for survival.

Buddhism has done much for Japan, but has left much undone that seems strange to the student. It taught kindness to animals, but built no orphan asylums, homes for the aged and insane; built no hospitals and never showed sympathy for the afflictions of the lower classes, nor made an effort to elevate them. It has done but little to elevate woman, but much to lower her down. In art and literature jealousy is always reprobated by a female demon. Most of the tempters and devils transform motions into malign beings, etc., are females. Nearly all things weak or vile are associated with females.

THE ATTITUDE OF THE JAPANESE TO DAY TO RELIGION.

More than all the things of which we have written the superstitions and ceremonies that have grown up around religion exert real power over the mind and heart of the Japanese. There is nothing that sits more lightly on the Japanese than their religion. It almost invariably serves as a stimulant to an educated Japanese, what his religious beliefs are. He was as a child registered at the Shinto temple, and dedicated to the gods at the Buddhist temple. He usually subscribes something toward the money needed for the religious festivals. That about comprises his knowledge and interest in it to a moderate extent. He has never given a thought to what sort of a being God is, nor of the relation between God and his creatures. He has never informed himself about the nature of sin nor of its consequences; it is his province to commit it. His religious beliefs were passed for him by others before the days of his accountability. It is a matter of course that he has never touched his inner life, consequently he has never had any heart searchings. He is not aware that such a thing as a conscience exists, and he has not yet lost any sleep over questions of religious import. The priests have not yet felt sufficient interest in the propagation of their doctrines to translate the sacred canon into Japanese. So far as they need one in the study of Chinese or the people use none. A few men trained in modern thought stand for Buddhism, not because they are orthodox, but because they think if it is revived under modern ideas of evolution it will meet with universal acceptance. But, however indifferent the modern Japanese may be to religion in the absolute, they are in certain concrete emanations from it which hold him as with hooks of steel. So firmly do they believe in the evil that the malevolent spirits exert that no one dares to omit the performances by which they are supposed to be exorcised. Every man scatters beans around his house and yard at the old New Year. The demon that beams as they do holy water and get out. Besides this each member of the house has one bean more than the number of his birthdays in order to thwart the efforts of the evil one in his own person. There are certain dishes prescribed for special days in each month which bring good fortune. There are certain festivals one must attend and at least contribute a penny even if one immediately runs off to some other place to indulge for the remainder of the day. It is not the province of this article to discuss the superstitions of Japan, but in the opinion of the writer the real religious life of the people would be more accurately portrayed in them than in the doctrines of Buddhism. Their native religions are moribund and the day of their demise is already anticipated by many of those who have hitherto been their chief advocates. But superstition is alive and threatens an uncompromising conflict with everything that offers to uncover the falsehood of its claim or to win the people away from its power. But great breaches have been made in superstition's stronghold, and the banner of Christ is floating over many a castle in which giant despair sits apparently compassed. And to the optimum the day is near at hand when following the flag the sword of the Spirit will enter and slay the last dragon who seeks to hold down the people under moral and spiritual darkness. And King Immanuel will claim the territory.

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 Teacher for February has the following contents: Editorial; Paul and Self-Support; B. F. Riley; D. D.; Zion's John Dent, George Braxton Taylor; D. D.; Search the Scriptures; Hight C. Moore; The Gregorian Calendar; A. T. Robertson; D. W. International Lessons—February: The Superintendent and the Lesson.

Men and women are truly noble who are influenced by the helpful principles in the large circle of fuller and richer life than by the selfish and narrow ideas in the small circle of personal pleasure and gain.—Frank V. Irish.

**Sunday-School
& Lessons**

SUNDAY, FEBRUARY 8TH.

THE CHURCH AT CORINTH
FOUNDED.

Acts 18:1-11.

MOTTO TEXT.—"Other foundation can no man lay than that is laid, which is Jesus Christ."—I. Cor. 3:11.

"After these things Paul departed from Athens and came to Corinth."—Athens was the intellectual center, Corinth the commercial center of Greece. It was a very wicked city, but in it God had much people, while the elect in Athens were few. Farrar describes it accurately: "A population of Greek adventurers and Roman bourgeois, with a tainting infusion of Phoenicians—this mass of Jews, ex-soldiers, philosophers, merchants, sailors, freedmen, slaves, tradespeople, hucksters and agents of every form of vice—a colony without aristocracy, without tradition, without well-established citizens."

"And found a certain Jew named Aquila, born in Pontus."—Pontus was a province in Asia Minor bordering on the Black Sea. Claudius, one of the worst of the Roman Emperors, issued a decree in A. D. 52, banishing the Jews from Rome. This ban had to have been caused by the large number of the Jews in the Jew quarter and their turbulence. God was using the wrath of man to provide a home and congenial friends for Paul, who was singularly dependent on the comfort of friendship, and to bring one of his chosen vessels, Aquila, where he would learn of Paul. Priscilla is always named with her husband. It is conjectured that the reason may be she was a woman of prominence. When Paul is sending messages of a personal nature he puts her name before Aquila's. It is conjectured that she cared for him in his sickness, for he was physically infirm, and, therefore, when personal matters were touched on, Paul thus recognized his greater obligation to her.

"And because he was of the same craft, he abode with them and wrought."—Paul supported himself by his own labor. Every Jew learned a trade by which he could support himself if it became necessary. The greatest Rabbi had trades, Heilich being a wood cutter. It was a saying among them that he who brings his son up without a trade brings him up as a robber. The royal family of Germany follows the same rule to this day. The last Emperor was a cabinet-maker, the present one is a printer. And they served their apprenticeship under strict orders to their master workmen to show them no favor.

God has led Paul's father to give him a trade which required few tools and could be carried on anywhere. It was poorly paid, but very little money sufficed for Paul.

"And he reasoned in the synagogue every Sabbath."—Proving to them from the Scriptures that Jesus was the Christ to come. In every city of any size in the Roman Empire the Jews had synagogues. "And persuaded the Jews and the Greeks."—The Greeks who had been proselyted to the Jewish

An Ancient Foe

To health and happiness is Scrofula—as ugly as ever since time immemorial. It causes bunches in the neck, disfigures the skin, inflames the mucous membrane, wastes the muscles, weakens the bones, reduces the power of resistance to disease and the capacity for recovery, and develops into consumption.

"A bunch appeared on the left side of my neck. It caused great pain, was lanced, and became a running sore. I went into a general decline. I was persuaded to try Hood's Sarsaparilla, and when I had taken six bottles my neck was healed, and I have never had any trouble of the kind since."—Mrs. K. T. SEVENS, Troy, Ohio.

Hood's Sarsaparilla and Pills

will rid you of it, radically and permanently, as they have rid thousands.

faith, and attended the synagogue. "And when Silas and Timotheus were come from Macedonia," where Paul had left them to continue the work, "Paul was preached in the spirit."—The meaning in the Greek was that his spirit was entirely engrossed in his preaching to the Jews. Silas and Timotheus would work for his support, leaving him more time to devote to his preaching. He labored the more zealously among his brethren after the flesh.

"Testified to the Jews that Jesus was Christ."—Was their Messiah. It is not to be wondered that the Jews were angered by this. They were looking eagerly for a great conqueror who should give to their nation the power and position held by the Romans. They had told all others thus and the Gentiles were looking for a great Messiah to arise among the Jews. To be told that their Messiah had come and had died on a Roman cross was most humiliating to them.

"And when they opposed themselves and blasphemed."—The words show not only strong but concerted opposition. "He shook his raiment."—Shaking off the dust as a testimony against them. "Your blood be upon your own heads; I am clean."—They would be lost, as they would not repent of their sins and trust the vicarious atonement for salvation. But they had only themselves to blame. Paul had done all that he could to lead them to repentance. "From henceforth I will go unto the Gentiles."—He did not mean that in other cities he would preach to the Gentiles alone, but that while he remained in Corinth he would devote himself to them. He left the synagogue not to return to it.

Afterward he preached in the house of Justus, adjoining the synagogue. "One that scorshipped God."—As Cornelius did. He was so impressed by Paul's preaching, or so indignant at the treatment Paul had received, that he offered his house for his use.

"And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house."—Paul's preaching to the Jews had this fruit at least. Here is a household in which all were believers. Many of the heathen Corinthians also believed and were baptized.

The determined opposition of the countrymen whom he loved so dearly seems to have affected Paul's spirits. He is comforted and strengthened by the voice of his Lord. "Be not afraid, but speak, and hold not thy peace."—It is interesting to note how often in the Bible even the bravest need the exhortation to courage. Preachers often feel discouraged and think they accomplish nothing by their preaching, and might as well cease. Let them take comfort from this message to Paul.

"For I am with thee, and no man shall set on thee to hurt thee."

The wrath of the Jews God would restrain. Because there were many of his elect in that city Paul should not be interfered with in preaching to them. All things are ruled in this world for the good of God's people because he is thus glorified. Paul might have felt discouraged when he saw the awful wickedness of the place. But his courage and his faith would not fail after this vision of his Lord.

"And he continued there a year and six months, teaching the word of God among them."—Corinth, situated on the isthmus, was a great commercial center, and from it the Gospel could scatter widely. While in Corinth, the apostle wrote his two letters to the Thessalonians.

GENUINE PIETY.

BY REV. OLIVER ADDISON KINGSBURY.

I have in my possession a letter written about half a century ago from a New England farmhouse by a mother to her son. After giving some family news, the writer says: "We are suffering from a severe drought, vegetation languishes and the crops must be cut off in great measure. Oh, may this frown in Providence humble us and lead us to feel our dependence upon the Giver of every good and perfect gift."

This is an expression of old-fashioned piety. People are not given to writing in that way in these days. But this was not an abatement; it was not cant. It was a genuine, heart-felt utterance that marked the habit of thought, not only of the writer, but of a large class of people at that period. These people had had Puritan bringing up. They perhaps did not have as broad an outlook on life as we, but they had at least as large and sure an uplook into heaven.

We do not use the words *pious* and *piety* as freely in these days as our fathers did. The question is worth raising, whether in dropping the use of the words we are getting away from the thing itself. The words in themselves are of no

COFFEE AGAIN.

An Old Philadelphia Physician Tells the Truth About It.

A physician of Philadelphia, of many years practice, during which time he has carefully watched the effects of coffee drinking upon his patients, writes:

"During my practice in Philadelphia, I have had many serious cases of stomach, kidney and liver disorders which I have traced to the use of coffee.

"Last year a fellow physician called my attention to the merits of Postum in the place of coffee. In many severe cases of torpid liver, various kidney diseases, etc., since then I have forbidden the use of coffee and prescribed Postum.

"In many cases the results were almost miraculous and in all there was marked improvement due solely to the use of Postum in the place of coffee.

"If you wish it I will furnish you the names of my patients so cured.

"Owing to the feeling that exists among the medical fraternity against physicians using the columns of the papers to advertise themselves, I request that you withhold my name, but you may refer any inquiries to me." Name given by Postum Co., Battle Creek, Mich.

especial importance, but the thing is beyond price.

See what fruit that old-fashioned piety bore. It stood for righteousness. It had a clear sense of the being and presence of God. It connected every-day affairs with spiritual realities. The heaven has worked in their descendants, contributing some of the best elements to the character of the children of the Puritans. But how will it be in a later generation if these old-fashioned ideas become further outgrown? M. Renan some years ago attributed the excellent character of many of his associates, who nevertheless made no profession of a religious belief, to the fact that they had lived under the shadow of a strenuous Christian faith. But he asked, "What will it be for those who live under the shadow of a shadow?"

The outward circumstances of our life are quite different from those of the old days, and it is not to be wondered at if the Christian life has caught the color of the times. We agree that in many things there has been progress, and we do not want to go back to old conditions. We prefer the electric light and the trolley to the tallow candle and the stage-coach. Our Christianity must be adapted to the new conditions, and therefore, in some ways, it will have a different expression from that which our ancestors gave it.

But the question is whether our style of Christianity does not lack precisely some of the elements that might be supplied by a revival of at least some of the old-fashioned ideas. Is our life strenuous with its multifarious activities, its pressure upon time? Is there the strong temptation that comes inevitably with great prosperity and material advancement? So much the greater the need for the opening of the deeper wells of the Spirit. So much the more urgent the necessity for securing an abiding sense of the presence of God. Modern progress has not outgrown the sacrifices of a broken and a contrite heart.

We will not reject that of the new which is good—the spirit of a wide and genuine brotherhood among the lovers of Christ such as the older days did not know, the intellectually teachable spirit, the aggressive spirit which harkens to carry the Gospel into all the world. At the same time we would best not neglect the old. It will be well for us if, as our fathers did, we give attention to the soil and the roots. Our Godly "forebears" read their Bible and imbibed its spirit. They entered into their closets and shut the door and held communion with the Heavenly Father. We do not want a cloistered piety. But how fruitful is a piety that grows strong in feeding upon the Word, and becomes sweet in communion with God, and then goes forth and does God's work?—American Messenger.

DEAR RECORDER:

We take this means of formally announcing the opening of Pracker Academy at Morehead, Monday, January 5th.

It seems to us that this announcement should be of general interest to our brethren throughout the State, because it signifies the institution of another Baptist school in the State, and we may say, one much needed in this section, for while at Williamsburg, Barboursville, Pineville and other places, close around there have been established schools of which we are justly proud, that large part of the mountain region to

which Morehead is the gateway has been neglected until now.

This projection is our loving response to the appeal of the people of this portion of the State for just such a school as we are founding. While this is true, we are not doing this as a mere matter of sentiment, or in the manner of charity, but in the way of seizing upon a most important territory which belongs rightfully to the Lord and to his true people.

We have every reason to be encouraged by the enrollment of pupils, at the opening of the school, and by the interest manifested by the larger part of the citizens of Morehead and vicinity. I am larger part because we are naturally encountering some opposition, and this from some well-spirited, charitable exponents of the Christian Union, who, from their very planning of our enterprise, have fought us, denounced us, and signed us and now cruelly threaten us.

It is well for our brethren to know that these say we shall not build, or if we build we shall not abide. It is well that our brethren should know that our own beloved Williams, because of his connection with the church and the school, is made the butt of calumny and attack by these who so bitterly oppose us. Were it not that I should take too much space and too much time, I would tell of some of the methods and measures used by these, our opponents. How fittingly we may say "such great door and effectual is opened unto us," but "there are many adversaries." In our case, as usual Paul's, these "adversaries" are those who call themselves the people of the Lord. But not all these such, for some noble spirits array their faith welcome us not on by saying "come thou and dwell in our midst," but most substantially in that they are giving their means, lending their influence, and have enrolled their children as pupils to help us build our school.

Brethren, we have begun, and with the help of the Lord, this great work which He has given us to do shall be carried on to its completion. Who will pray for us? Who will help us? Who will lend their hands to do this work of the Lord? We plead with you, brethren, to come up "to the help of the Lord, to the help of the Lord, against the mighty."

WM. J. MAHONEY, Secy. Chm. of Committee.

TO THE HELP OF THE LORD AGAINST THE MIGHTY.

Three months! Books closed. What results? That depends largely it depends upon our pastors and leading brethren and their earnest prayers, liberal gifts and faithful service in tongue and deed. Last May at Asheville, Ky., brethren pledged themselves to try raise \$25,000 for Foreign Missions this year. Will we succeed? Last year one bequest alone \$5,000. It will require prodigiously increased giving to raise the needed amount. There are some encouraging increases in some of our churches. Who respond to God's call to give Gospel to the lost? Glorious souls on the foreign field call increased gifts to reinforce workers and enlarge the work, the name of our God, brethren, sisters, let us most prayerfully and faithfully and lovingly do duty promptly.

CHAR. HARRIS NASH, Secy. V. P. For. Miss. K.

REFLECTION INTENDED.

EAR RECORDER:

In a recent editorial you refer to the omitted part of my article "Tree and Fruit" as a reflection on the Seminary. It seems that resident Mullins shares your impression of the matter. So I hasten to assure you and him that no reflection was intended; and now that attention has been directed to the question, I am unable to see herein is the reflection.

In the first place, I distinctly designated invisibilistic as the tree which has brought forth the new baptisticism in New York; and there are many excellent brethren, all avowed friends of the Seminary, who tenaciously refuse to say pugnaciously, hold that there is nothing corrupt in either the tree or its fruit. Where, then, is the reflection in mentioning the matter?

In the second place, if both the fruit and the tree on which it grows are corrupt, as many, I among them, think, how am I reflecting on the Seminary in simply stating the fact that the tree grows in the orchard of the institution? If Trustee Eaton and resident Mullins admit that the tree and its fruit are corrupt, they surely do not hold that this seedling which was planted by John Wesley in the fifteenth century, and has never been grafted into the New Testament stock, is the only tree in the theological orchard. If so, the whole "sacred grove" needs a prophet to hew it down. But that is not my idea of the institution. Invisibilistic and its new baptisticism constitute a very small part of the Southern Baptist Theological Seminary, and these decayed parts will be pruned away in due time.

J. J. TAYLOR.

Norfolk, Va.

MEXICO.

We have not much new to write about. The Mission work moves about as usual. Romish opposition is strong and well organized. We never expect anything but enmity from the priesthood, as a rule, and especially the Jesuits, who no appear to be plentiful about here.

Bro. R. P. Mahon, Toluca, Mex., expects to open a Baptist school out February 1st. Bro. Hooker Leon, has returned to the United States to take a medical course, after which I hear that he will return as a medical missionary.

Bro. J. G. Chastain, of Guadalupe, has been visiting in Cuba. He is one of the oldest and most efficient missionaries in Mexico.

Yesterday Bro. C. E. Hughart returned from a trip. Sunday I baptized one at Ajusco; that afternoon we went to Santa Julia and held a service. Bro. Hughart began preaching in Spanish. We hope to begin, very soon, building a chapel at Cuernavaca, Mex. J. T. Moore.

Jan. 13, 1903.

EAR RECORDER:

We lift our hearts in grateful praise to God for His abounding grace in our church last year. It is in some important respects the best in our history. We note especially an increase in congregations, in Sunday school, in contributions to missions, and in conversions and additions as compared with the previous year. Our mission contributions were larger than four hundred dollars more than the year before. There has been a steady annual increase for

more than ten years. We most heartily thank God and take courage for the year before us. By His grace we pray and hope for even a larger gift to missions this year.

We rejoice in the continued prosperity of our Bethel Female College. Already there are some half dozen new boarders and other day pupils at the beginning of the last term. Some of our people appreciate the real excellence of our college, but alas! that to many the mere name "college" is deceptive and catches them without investigating the real merits. We greatly need an endowment. Why do not some of our brethren and sisters of means see their opportunity and privilege and endow their own State Baptist Female College? President Edmund Harrison and his teachers are doing the best work of their lives, and the school should receive larger patronage and a liberal endowment. Bro. Harrison now conducts a teachers' meeting in our Sunday school, and we thank God for the excellent service rendered. Praying God's blessing upon you for this year, that it may be most useful. Sincerely, CHAS. HARRIS NASIL.

THE PASTOR AS A VISITOR.

The pastor of a church is expected to visit his people at their homes. If he is happily constituted and well-disciplined in his habits, this will be a very delightful and very effective part of his ministerial work. If he has not a disposition and training in line with it, he will find this part of his duty a burdensome and grinding labor. But whatever he thinks of it and however it affects him he must do it or he will neglect an essential part of his work and make a failure of his ministry.

Sometimes a minister will claim that he has no time for pastoral visits, because he needs to employ all his time in study. Ordinarily then he is studying outside the lines of his profession or of his ministerial duty, and ordinarily he is breaking his engagement in so doing. There may be cases where a minister is so engrossed with the labors of authorship, or as a lecturer, or in preparing for a professional position, that he engages with his church to do no strictly pastoral work, and it may be that the services he may still render are better for them than the undivided attention that some other man might give. But sometimes the plea is not thus founded, and here we say that no man who is fit to be a minister need spend all his time in preparing for his pulpit duties, and that no minister has a right to take, for mere literary culture or pleasure the hours that rightfully belong, in the very nature of the case, to the people of his flock.

It has been almost universally decided, by the successful ministers of all lands and ages, that pastoral visiting is an essential element in the work of upbuilding a church and ministering to the spiritual well being of the people. Let us take it for granted. Let this be settled upon by the ministry in general and particular, and let every one who is determined to be a good minister settle it for all his life that he is to spend much of his time in personal interviews in the homes and with the people of his community.

There are certain classes of people who must be sought for and dealt with wisely and lovingly at their homes. Of course among these are the sick and infirm, who, not being able to go to the house

of worship, need to have the comforting ministrations of the Gospel brought to them. Then there are the neglecters who need to be sought after and labored with for their restoration before they are entirely lost to all restoring influences. Then there are the sensitive and complaining ones, who are the hardest to do anything for, and yet who must be appeased and comforted lest they become disturbers, without peace for themselves or others. Then there are the unevangelized, who must be sought for, instructed, invited and persuaded to come to the house of God and to a saved life. Then there are all the workers who will need to be consulted with, and then all the pleasant, friendly people whom it is always a pleasure to meet at any time, and who always repay any one for speaking to or visiting them. These take in about all the people of any charge, but if there are any others these, too, are people who are to be particularly sought out by the pastor who wishes to do actual good and impress his personality lovingly upon his people.

The pastor who is much with his people through the week will be sought for by them on the Sabbath. Of course his time must not so be consumed by his social engagements as to leave him no time nor taste for solid and profitable pulpit preparation. The cook must prepare dinner as well as ring the dinner bell. The most skillful ringing of the bell will, after a few times, fail to attract if there is nothing placed upon the table.

Each pastor will follow what other program he finds best, but

TO THE ROOTS.

A School Boy Digs Down to Find Food to Build Him Right.

A good, straightforward letter was recently sent by a bright clever youth which shows his ability to go to the bottom of a trouble and rectify it.

He says, "I attended High School for three years but made little progress. I did not enjoy good health; my food was not properly digested; this caused headache and hence I could not study. I tried taking exercise in the foot-ball field but was unable to stand it as it always increased my headache.

During the summer holidays I began eating Grape-Nuts and the benefit was immediate, the headache stopped, my food digested properly so that I had no more stomach trouble, my general health improved, my weight increased and my brain was clear and bright.

The result was that this summer I procured Junior Leaving and Junior Matriculation Standing. I also took my place on the foot-ball team as half-back and played in all the games of 1901.

This wonderful increase in mental and physical health I attribute to no other cause than the nourishment I got from Grape-Nuts. I recommend them to everybody who desires health. I am only a boy of 17 years, but my weight is 148 pounds and this weight was procured solely by the use of Grape-Nuts." Name given by Postum Cereal Co., Battle Creek, Mich.

There is a reason why Grape-Nuts should correct a delicate, physical, or a sluggish mental condition. The food is highly nutritious and is predigested so that it helps the digestive organs to assimilate other food. It is also rich in the phosphates that go directly to make up the delicate gray matter of brain and nerve centres.

usually he will seek to meet all his people once, twice, three or four times a year, and will keep his book of names prepared for checking his visits. He will ordinarily take one, two, three or four afternoons a week. But whatever his hours and days, and whatever his rules, he will try to meet his people in the good cheer of the Gospel, and will testify to them, publicly and from house to house, repentance toward God and faith in our Lord Jesus Christ.—Herald and Presbyter.

ONE HUNDRED YEARS OLD TO-DAY.

January 11, 1903.

I had the pleasure a few days ago of presenting to the Seminary at Louisville, for the use of their Library, the Life of Rev. John Gano, who was with Washington through the War of the Revolution as chaplain, and who, at one time, was pastor of the First Baptist church in New York City, and at the same time pastor of the first church in Philadelphia, it is said he baptized Gen. Washington, but he does not say anything about it in his book. He died at Frankfort, Ky., in 1801—99 years ago. This book was written by himself and was given to me many years ago by his granddaughter, Mary F. Cobb, my wife's grandmother, who is still living and is 100 years old to-day. She lives near Kokomo, Ind. She spent the most of her life in Kentucky, a large portion of it in Owen county, where many of the older citizens now living went to school to her. The writer of this sketch was taught his A B C's by her.

Oh, what a change this 100 years has made. She was a Gano, her first husband was Lewis Bryan of Bryan Station, Ky., a relative of Daniel Boone's wife, whose name was Rebecca Bryan. She is also related to W. J. Bryan, the late candidate for President. When he was first nominated for that office she sent him a telegram saying she was a whig and was too old to change her politics even for her great grandson.

ALFRED COMB.

Owenton, Ky.

DEAR RECORDER:

Our Kentucky friends may be pleased to know that we have been cordially received and are most happily situated in this great field. Our treasurer's report shows \$1,200.19 contributed to missions; \$250 to Orphans' Home, and \$405.50 to education, while the total of all contributions reaches \$5,000. We hope to do even better the coming year, the church having undertaken to raise \$2,000 for missions and promising to do substantial work along all lines. Our church property is one of the completest and most convenient in the State; the pastor's home having been recently built under the inspiration of Pastor G. W. McDaniel, while the great church building with a total seating space of more than 8,000 square feet is a lasting monument to that prince of Texas leaders, Rev. W. R. Maxwell. Dr. T. N. Compton is to be with us for a meeting in April, and we hope to be able to report a mighty ingathering of souls. P. E. BUNNOURS.

Temple, Texas.

An irreverent young man proposed to decorate the church on Christmas day, with a certain minister's sermons; because they were "so green and took up so much space."

HOW TO FIND OUT.

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

WHAT TO DO.

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

You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tells all about it, both sent absolutely free by mail. Address, Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in the Louisville Western Recorder. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp Root, and the address, Binghamton, N. Y., on every bottle.

DEAR RECORDER:

Allow me to send a New Year greeting.

I am here in a meeting with the Lake Avenue church, Wilson C. Rogers pastor. Bro. Rogers is a worthy grandson of old Uncle Jacob Rogers, of Hardin county, Kentucky, whose labors were so richly blessed in that section of the State.

Bro. Rogers is a splendid man and a good minister of Jesus Christ, much loved by his church and community. He has a noble flock, and has great possibilities before him.

Last Wednesday night there was a mass meeting, in which all the Baptist churches of Dallas were represented, to discuss the matter of a wise distribution of Baptist forces, and the proper application of means in order to reach and evangelize every portion of the city. The meeting was largely attended by representative Baptists from every church in the city. The discussions were of a high order, and it is to be expected that great good will come of it.

The meeting was held at the First church, of which G. W. Truett is pastor. This church is very large—something over 1,100 members. They have outgrown their house, and are now contemplating an addition to their room.

The city now has, it is thought, a population of some seventy thousand. The Baptist number in Dallas proper 2,000 members. With such aggressive men as Rogers, Truett, McDaniels, Hall and others, with a proper distribution of forces, they ought, within the next five years, have four or five thousand members.

I send a New Year greeting to all my Kentucky friends.

A. W. RICHARDSON, Dallas, Tex., Jan. 21, 1903.

HOW DID HE LIVE?

So he died for his faith. That is fine— More than most of us do. But, say, can you add to that line That he lived for it, too?

In his death he bore witness at last As a martyr to truth. Did his life do the same in the past From the days of his youth?

It is easy to die—Men have died For a wish or a whim— From bravado or passion or pride. Was it harder for him?

But to live—every day to live out All the truth that he dreamt, While his friends met his conduct with doubt And the world with contempt;

Was it thus that he plodded ahead, Never turning aside? Then we'll talk of the life that he led, Never mind how he died.

—British Weekly.

Our Pulpit.

THE GREAT IDEAL AND THE POWER THAT FULFILLS IT.

BY ALEXANDER MACLAREN, D. D.

"The God of peace . . . make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ."—Hebrews xiii:21.

This all-comprehensive petition is preceded by, and based upon, a lofty invocation, which gazes on various aspects of the nature and dealings of God, and thence draws fargo desires and expectations. It is because He is "the God of peace," it is because He has "brought again from the dead the great Shepherd of the sheep," it is because He has made a covenant with men, and sealed it with blood, that this writer finds in his heart to open his mouth so wide in such a prayer. The "Name" of God is the true encouragement for petitions and the measure of expectations. There must be some proportion between the cause and the effect.

Another observation may be made by way of introduction, and that is, that we have here brought together, as in perfect harmony, and as being cause and effect, two truths which, grasped separately, and being separated, exaggerated, have split the Christian world. One school has shouted: "God working in you," and has whispered, if it has spoken at all, "to do His will." The other school has divided its shoutings and its whisperings in precisely opposite fashion. One set of opinion has so gazed upon the Divine operations that it has reduced man to a mere tool in His hands; the other has been so fascinated by the thought of the freedom and responsibility of the human agent, that it has practically ignored God. But this writer has taken the two war-cries, and written them both upon his banner, in "God working in you," and "you working out that which He has wrought." So he shakes hands with Paul when he said: "Work out your own salvation, for it is God that worketh in you." So then the Christian life is first of all an in-wrought, and then it is an out-working, life.

We have, then, here, to begin with, the great Christian ideal; or, to put it into simpler words, we have here set forth I. What every Christian man is meant to be.

You observe what I have already suggested, that there are here two kinds of workings, and the parallelism between the two would have been more distinctly observable by an English reader if the identical word, as it is in the original, had been preserved in our translation. We should then have read, "to do His

will, doing in you that which is well-pleasing in His sight."

So notice that the external conduct, the doing of His will, comes as the consequence and outcome of an inward character which is "pleasing in His sight." Now, it sounds a common-places that conduct is the outcome of character, but it is anything but a commonplace if we begin to try to apply it to ourselves. As the fruit to the tree, as the fountain to the stream, so the external actions of the Christian man ought to be the direct outcome and issue of his inward character. But they are not always; they never are to the extent that they ought to be. Of course, to a very large extent, everything that a man does is a making visible of his inward self. But then there are large tracts of all our lives which are inactive, almost purely mechanical, which are done without any kind of conscious reflection at the moment. And the more that these are minimized, the more that the territory of mechanical, instinctive, habitual, unreflective conduct is diminished, and the more that the territory of the self-revealing spirit of a man permeating all his work is enlarged, the nearer he approximates to the ideal. When the work is, as it were, the footprint of the person, when what we do is not merely done because it was done at the same hour yesterday, and we have got to the stage of doing it without thinking about it, then we rise higher in the scale.

But for us Christian people, this relation of conduct to character bears with it two very important considerations. One of them is this: let us see to it that all our actions are brought under the dominion of the inward self; that the other is, let us see to it again, that all of that inward self is translated into our actions, and made visible thereby. How many of us keep our religion in our pew here along with our hymn books, or put it away in a drawer on the Sunday night with our Sunday clothes, to lie there until next Sunday comes round? How much of our creed influences our conduct? How much of our conduct is shaped by our creed? How much of the outward life is consciously determined by the inward self, and how much of it is mere dead, instinctive, mechanical, unreflective action? Brethren, commonplace and in some aspects inevitable as is this relation shadowed in my text, between the inward and the outward, our lives would be transmuted if we grasped and practised these two principles—make of your every thought an action; let every action be dominated by a thought.

But, then, further, there is here the suggestion of what is necessary in order that the outward life should be good—an inward self, pleasing in His sight. What a lofty, lovely, bold thought that is, that the infinite Divine nature stands in such a relation to us poor creatures down here as that something not unlike the delight that we have in pleasant sights, or sweet fragrance is experienced by Christ! And what a wonderful heightening of that thought it is, that you and I who know ourselves to be very often disgusting to our own better selves, may yet be made to minister something to the joy of the Lord. Ah! that is a great deal more than what people call by the learned name anthropomorphism. God is Love, and with whatever modifications that word must be applied to Him, this is an inseparable part of all love—to rejoice and delight in the nobleness of the beloved. What a stimulus that should be to all work! How different it is to say to a man, "Be so-and-so because it will please God" from what it is to say to a man, "Be good because it is your duty," or "because it is the highest ideal of humanity;" or so on. Bring the personal element into the effort to purge the character, and what is also labour and hopeless toil comes to be blessed, as all things are blessed, that are done by love for love's sake, and offered to love.

"Well-pleasing in His sight"—can it be? Can one, of our black brooks by any alchemy be so purged as that upon

its foul, greasy surface the noonday blue shall be reflected, or the mighty stars quiver in points of light? Yes, as I shall have to show you presently. Here is the Christian ideal, that the black brook that flows out of our hearts may be sweetened, purged, defecated, and made crystalline and translucent—"working in you that which is well-pleasing in His sight."

Then, still further, we here get the ideal of what constitutes a good work. And, mark, there is one quality only that is requisite. It must be the doing of God's will. That is the distinctive characteristic. People use that phrase, "good works," in a very contracted sense now-a-days. It is appropriate to certain conventional forms of charity, almsgiving and the like. The New Testament notion of it is simply this—an act done with reference to God, and in submission to His will. Self-regard, making myself my own master—that is the tap-root of all ignoble, base, selfish living. And, contrariwise, to refer everything to God and say in regard to action as in regard to endurance: "Not my will but Thine be done," that lifts the smallest deed into sublimity, and transmutes the commonest and plainest featured act, and makes all our lives noble and worship. To do His will is to do "good works."

Now, I know, and I am thankful to know, that there are many noble, great, self-sacrificing, lovely deeds done by men who have no conscious submission of will in the doing of them, to God, and God forbid that I should say that these are "splendid vices." But I do say that they have not reached the highest possible height of goodness, nor are invested with the fairest possibilities of loveliness with which men's actions might be clothed. When I was coming home two or three days ago, I passed through a storm; and at one station where we were standing for a moment, the sun suddenly shone out, blazing down upon a mountain ash by the side of the line, and making its bright red berries and wet green leaves a wonder and a delight. And then the blackness came over again, and that flaming miracle turned once more into a common tree. The deeds that have the sunshine of God's face striking upon them, because they are done in obedience to His will, blaze up and flame, and are glorified. A "good work" is a work that "does His will."

Then, lastly, we have, in this ideal, suggested that the Christian external life ought to be a comprehensive all-round goodness—"in every good work." Do not let us confine ourselves to the type of excellence most congruous to our nature, but try to assimilate the graces which are less kindred to our dispositions. Do not let us narrow ourselves into one groove of virtue, but let us expatiate over all the field. A tree in a thicket has no chance to expand on all sides. Take it out into a field, and let it have ample space to burgeon; give air a free circle all round it, and let its roots spread outwards as they will, and the sunshine come to it from sunrise to sunset, and you will get a symmetrical, all-round greenness. That is the kind of grace and virtue that should characterize a Christian.

Such, then, is the ideal—an outward life the true cast and replica of the inward; the inward character conformed to God's, and so "pleasing in His sight;" deeds done in obedience to Him, and an all-round perfection and excellence—these are things that every Christian ought to exemplify. What about the reality? Is it a dream, as unattainable as actual lines and real triangles that possess all the properties of those of Euclid? My text says it is not unattainable—"make you perfect in every good word in order to do His will;" "working in you that which is well-pleasing in His sight."

So then, we have here, in the second place:

11. The great power which makes the ideal a reality.

Now, if you will bear one word of exposition, I would say that the word here rendered, "Make perfect" does not con-

A GREAT MISSIONARY ENTERPRISE.

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

ready for the service of water. This plan of payment is to be held in trust by a leading New York Trust Company until all the water-rights have been sold and the enterprise fully financed; so the subscribers assume no risk. The land will be secured direct from the government at \$125 per acre. It is not now subject to purchase, but under the law, will be thrown open by the time it is needed to carry out our plans. An average year's crop from the land will develop 1200 horse power, for all of which there is a present demand at high prices.

THE LANDS. The wonderful fertility and crop capacity of these lands has been demonstrated by cultivation under a dozen canals in the immediate vicinity. The soil is very deep and rich. A crop of wheat and a crop of corn are frequently harvested in one year from the same piece of ground. With a full water supply, four or five heavy crops of alfalfa hay can be cut from April until November. In addition, the fields can be grazed through the winter season. No grain is fed to beef cattle or milk cows. The State of California is only 200 miles distant. All the fine fruits of that section are raised here.

WATER-RIGHTS. We are now selling the water-rights for these lands, and the purchaser will receive a title in fee to the land and guarantee the water for service; thus the usual difficulties of water rights are avoided. Only 25 cents per acre is to be paid until the works shall have been completed.

This beautiful country will develop rapidly. Towns, churches, schools, electric lines—a highly Christian community, will arise rapidly when the water is ready for service; thus the usual difficulties of water rights are avoided. New places will soon be surrounded with plenty of fruit and shade, and all the comforts of older Eastern homes.

We shall gladly send free (1) statements from forty-nine Arizona farmers, (2) testimonials of five Phoenix pastors, (3) reports from numerous reliable Christian people from half a dozen States, who have made a trip to Arizona to study this enterprise; also maps and other printed matter describing our plans. Please address, mentioning this paper,

JOHN C. HUDSON, WATER-RIGHT AGENT, 43 PICKERING BUILDING, CINCINNATI, OHIO.

vey the absolute idea of completeness as other words which are similarly translated do; but it means to equip, or generally to fit for, a specific form of service, and it is especially employed in two cases to which I just point. It is the word which is used when we read of fishermen by the Lake of Galilee mending their nets; so it carries the notion of repairing what is broken. It is the word which is used when we read of "supplying that which is lacking," so it carries the notion of bringing additional reinforcements to something that is enfeebled; and it conveys the general idea, as I said, of fitting or equipping for any kind of work or service. The power by which the ideal is realized is further stated as being an inward working which is mediated for us through Jesus Christ.

So then we are brought face to face once more with the great Christian Gospel that through Jesus Christ that which is lacking may be supplied, and that which is broken may be made whole, and all that is needed to equip a man for the service which consists in doing God's will is waiting in Him for us to receive into our hearts.

I spoke of the inward self which often disgusts ourselves. There is a possibility that all the weaknesses which we feel, which disable us from service, and hamper us at our highest, may by degrees be swept away, and that we may each of us, conscious as we are of imperfection, and of something far, more tragic, than imperfection—absolute contrariety to the Divine will—may yet be brought into that state in which He shall look upon us, and we shall be well-pleasing in His sight. Dear brethren, forgiveness is much, and is an essential part of the process by which the broken slimy net is mended; but forgiveness is only a means to an end, a preliminary to the great gift, the gift of eternal life, life from Christ, and life like His. This is the Gospel which we have to preach, and surely it is a gospel, to men conscious of their own shortcomings and failures, and surely they who have a Divine life imparted to them, and a Divine Spirit working in them, need never despair of becoming "perfect in every good work to do His will," and having in themselves characters "well-pleasing in His sight."

There is the distinction, the blessed distinction and transcendent pre-eminence, of Christianity over every religion and every system of moral improvement that the world has ever seen. They tell us what we ought to be; this makes it possible that we should be it. What is the use of examples. What is the use of laws? What is the use of telling me my duty? I know it well enough; that is not the trouble. The worst man knows a great deal more of what is right than the best man does. What is the good of telling a lame man to get up and walk, and expatiating to him about the loveliness of the road? What is the use of setting before me a road line, and saying: "There, write like that," if my hand is shaking, and my pen is bad, and there is no ink in the inkpot? We do not want moral teaching we want moral impulse, and power. As because Jesus Christ comes to us, as does not only say, "Run!" but lays His hand on the palsied limbs, and from the thrill of the finger there comes strength therefore is He the Leader whom to follow is made possible by His gifts, as whom to reach is life and blessedness and perfection.

Lastly, let me, in the briefest way gather together:

III. One or two practical thoughts from these considerations. The first of them is this. Your Christian people ought to have for your aim what is God's purpose, and His purpose is, as we have said, set forth in the ideal which I have tried faintly to outline. That is what we are here for, to make it a reality in our own lives. This is what Christ died and lives for; that is what all creeds and forms of worship are for. They are scaffolding to help us to build the buildings; but hosts of us never get any further than the scaffolding. That is what all life is intended to produce. "He for our profit, that we might be partakers of His holiness." It is God's purpose, let it be your aim. Again let us learn the true way by which we can make this aim a reality.

our lives. Since, as I have been saying, the outward is but the outcome of the inward, and since the purifying of the inward is the result of the inflow into it of the life of Jesus Christ, the healing stream, then the main thing that Christian people have to do, in order to grow into perfection, is to keep the communications open, and by desire and prayer and faith to make themselves penetrable, if I may so speak, by that Divine influence. The first thing to do is not to labor at conduct, but to see after character, and the first thing to do in regard to healing and strengthening character is to lie open to the heavenly influences, and let them flow into our hearts. First be, then do; and that you may be, Christ come and make you what He would have you to be. But on the other hand, whilst there is first of all to be the receiving of the Divine power, there is next to be the applying of it. They have been building a gigantic dam in Upper Egypt, which I believe is finished now, or all but finished. It is in vain that the waters from the upper streams are piled behind it and stored there, or brought down through all the valleys of the Nile, unless each peasant leads the stream into his own little plot, and carefully directs it round the roots of his own crops. You have the stream, see to it that your garden is watered.

Then, further, let these considerations bring us in very deep humility to the confession of our own deficiencies. Here we have a power fit to shake mountains, and in our experience it barely shifts a grain of dust. Here we have a power that comes rolling in a great flood, and a mere dribble in it passes into our lives. Men look at you and see, and then they turn round to people of my profession and say to us—and they have a right to say, "What is the good of your talking about a great power that will make perfect men? Look at these people that you believe, and who profess, to have the power. Are they any better than we are?" Not much; sometimes not so good. What then? It does not matter whether a man is in the hospital or not; if he does not take the medicine he will not be healed; but his not being so is not a demonstration that the physician has made a mistake, or that the prescription is of no use; it is only a demonstration of his own folly. We Christian people are calumniating the power of the Gospel, because we take so little of the transforming life into our lives.

But do not let me close in a minor key. This consideration brings us great hopes. Here are tendencies in operation upon all Christian souls which are evidently thwarted, and yet as plainly have it in them to produce effects far transcending anything in the way of Christian character and conduct that we ever see here below. What then? Why this, then—if a vine, planted in cold Northern latitudes, can only put forth blossoms that are often shrivelled by frosts before they are set, and never mature under our pale sun, there will be a transplanting to a soil and climate where the abortive bloom shall swell and soften and empurple itself until it is fit for the table or the winepress of the Lord of the Vineyard. As surely as crescent moon foretells its own completed silvery round, so surely do the imperfections of the best of us, when taken in connection with the Divine purpose and the omnipotent forces that are lodged in the death of Jesus and in the life-giving Spirit which He gives, tell of a state in which all who are here humbly trusting in Him, and seeking to live in obedience to God, shall be perfect in every good work, and wholly and eternally and growingly "pleasing in His sight." "The God of peace, who brought again from the dead the great shepherd of the sheep," will bring all His flock where He is, and there they who on earth followed Him afar off with faltering steps and many wanderings, shall "follow the Lamb whithersoever He goeth," and the children shall

all be perfect, as their "Father which is in heaven" is perfect.

CALVIN ON THE APOCALYPSE.

The WESTERN RECORDER, let it be said, is no less judicious in its selections than timely and vigorous in its editorials. The article lately copied from the *Herald and Presbyter* is of substantial and perennial interest. It can never become a hack number.

The editor, or whoever wrote it, urges with insistence a thorough and ready knowledge of God's Word as the preacher's most important equipment—as the one essential thing without which all other accomplishments of history, science, philosophy, rhetoric, elocution, oratory, adorned with the widest and most refined culture—all are but sounding brass and a tinkling cymbal.

It is not within the scope of language to exaggerate the importance of a specific and general, a minute and comprehensive acquaintance with the entire contents of the Bible, to one who professes to teach the Bible. Fullness of Bible knowledge is the preacher's *sine qua non*; without this surcharge there is nothing; he is nothing. Breathing is not more essential to life.

As illustrative of this the writer with truth affirms that every great preacher possesses a deep knowledge of the Bible. "Cranmer and Ridley could each repeat the whole of the New Testament by heart. Beza, when eighty years old, could repeat perfectly by heart any chapter in Paul's epistles. Luther translated the Bible into his own German language, and Calvin wrote a commentary on the whole of the Bible."

Curiosity is here evoked to know whether Beza, who translated the New Testament into Latin, could repeat perfectly by heart at this advanced age the original Greek of Paul's epistles or his own Latin version, or both. A memorable memorie feat truly, which it would be interesting to trace to its original source. But this merely obiter.

Curiosity gives place to surprise that the *Presbyter* should give forth that Calvin "wrote a commentary on the whole of the Bible." For forty years I have owned what purports to be all the commentaries of this great theologian on the New Testament: the Berlin edition of 1833, edited by Tholuck in seven volumes. But the book of Revelation is not included. The last volume ends with Jude.

Besides, every fairly-read minister and, for that matter, most well-informed Christian laymen, are aware that more than one expositor of this symbolic apocalypse pays 'his respects, by way of preface, to the implied career of the learned Scaliger, who stated that Calvin was wise in that he did not write a commentary on the book of Revelation.

Moreover, appended to the *Vita Calvini* by Beza; lying before me, is a catalogue of Calvin's works. His commentaries on all the other books of the New Testament are recorded in order, but Revelation is conspicuous for its absence.

In addition to his commentaries and institutes, this illustrious Geneva has left a large body of Prelections and Discourses on many parts both of the Old Testament and the New. Thus, besides his commentaries on the epistles, are his discourses (*conciones*) on Galatians, Ephesians, Timothy and Titus.

Withal, such are the unexpected disclosures of these ferreting times that in the face of what is here written, the *Herald and Presbyter* is perhaps able to show that I am behind the times, that Calvin did write a commentary on the whole of the Bible.

After all, this is a trifling matter, simply bibliographic. Only a fly—just a gnat—in the ointment, hardly substantial enough to cause it to emit an offensive odor.

And though we justly expect our Presbyterian brethren to be above all others well informed in regard to all that pertains to John Calvin and his works we revert, in conclusion, to the body of this

excellent article, which so strenuously presses home the essential value of Bible knowledge. Compared with this knowledge, little inaccuracies about Calvin's works are of small concern.

G. V.

THE SUCCESSFUL MINISTER.

BY REV. THEODORE L. CUYLER, D.D.

The highest aim and ambition of every true minister of Jesus Christ is to achieve spiritual success. For this he prays and for this he labors; and for the lack of this heither fame nor popular favor or large salary can be any compensation. He is not blind to the fact that in his success two factors must be reckoned with—the human and the divine. The planting of the wisest Paul and the watering of the most eloquent apostles will avail nothing unless God gives the increase. Not by human might or power, but the agency of the Holy Spirit can success be secured. The minister may pray ever so fervently for the blessing of the Divine Spirit, but he can not dictate and demand that Blessing. Yet there are certain things that the ambassador of Jesus Christ must be and must do if this ministry is to bear spiritual fruits. For doing his duty he is responsible; for spiritual results he rolls the responsibility over upon the Master he serves. He works, but he does not worry.

1. The first essential to success is that a minister should not only love his work, but love that Divine Master and Owner whose blood redeemed servant he is. Paul clove to the root and the core of the matter when he said "the love of Christ constraineth us." Not only his love for us, but ours for Him. The curse of a vast deal of preaching and teaching is that self is—in some shape—at the bottom of it, and Christ is not there at all. "Whose I am whom I serve." The more entirely a minister can fulfill this vital and indispensable condition the stronger he will be, the happier he will be, yea, and the holier he will be also. Just as sure as the heart-throne-lover shows a lowering of the Christ-love, just so surely will the sermons and the prayers feel the chilling effect; and a cold pulpit sends its frost through the whole congregation. On the other hand when a minister brings Jesus Christ with him into the pulpit, then there is a "tongue of fire" there which will burn its way into the hearts and consciences of the auditors. Genius, scholarship, rhetoric, are but "tinkling cymbals," in comparison with this indwelling o'ermastering grace of personal love for a personal Saviour. If such men as Brainerd, McChesney, Summerfield, Spurgeon or Moody were sitting by my side, they would say "Amen" to every word I have just written. "More love to Thee, oh, Christ," is the prayer that should be oftener on every minister's lips.

2. As the spiritually successful minister is a man whose highest inspiration is a supreme love of Christ, so it is his foremost aim to induce his hearers to give their hearts to Jesus. He knows no other way to save a life but to save the heart that animates and controls that life; and the only way to save that heart is to enthronate Jesus Christ there. "Winning people to trust, to obey, to follow Christ—that is his 'high calling.'" There is a constant temptation with ministers to ignore this, or to substitute something else for it. One minister who lives much in an atmosphere of books is tempted to preach chiefly to the intellect and give much valuable instruction. Another is deeply interested in sociology, and aims to reform social wrongs, to promote humanitarian enterprises and Christian citizenship. The Gospel of Jesus Christ goes infinitely deeper than mental instruction or social reforms, or excellent philanthropies of various kinds. It aims to change human hearts and to put Jesus Christ there. His message was "come unto Me," "follow Me," and no minister ought to feel that his work is successful unless (by the Holy Spirit's

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and he can win people to the service of Christ. His vital purpose is to form character—to make bad people good and good people better. This means heart-work; this means regeneration; this means salvation for this world and another. My brother, do you fail right there? Then there must be something wrong in your aims or your methods, or your spirit; for the Christian ministry that yields no fruits of Christian lives is about equivalent to a medical practice that gives no verdicts. To search honestly for the causes of failure is often the first step to success.

3. The minister who intensely loves his Master, and with singleness of heart labors for the salvation of his fellow-men, works at an immense advantage. He is not obliged to manufacture his weapons, or invent his arguments, or construct his own motive power. "Preach My Word" is his divine commission; "I am with you always" is his promise of divine support. My observation has been that those ministers who have had the most spiritual success (for that is the point I am discussing) have been men who had an implicit faith in the supernatural inspiration and the divine authority of their Bible, and who have kept at the front the great central themes of revelation. They have wasted no time or breath in defending God's Book, which they hold to be self-evidencing; they have planted themselves on the adamant of God's unshakable truth and preached with the light of eternity flashing in the faces of their auditors. They have never frittered away their sermons on secondary topics, or blinked human depravity, or concealed Hell, or belauded the Atonement, or dwarfed God's infinite claims, or the indispensable need of the Holy Spirit at every step. They have aimed to make sin horrible, and Christ lovable, and a life of fruitful service the only life worth living. Such preaching the promise-keeping God has stamped with success, and will do it while the world stands. Try it and see.

4. One day in seven is not enough for such a minister. He proclaims boldly yet lovingly God's glorious message from his pulpit and then follows it up through the week. A sermon that will not bear to be followed up is not worth preaching. In his pastoral visits a minister can come to close quarters with individual souls and preach eye to eye. No one can dodge such preaching or go to sleep under it. As many souls are won to Christ outside of the pulpit, as in the pulpit. Eloquence or fine music attract a crowd; but a mass-meeting is not a church. Nothing but thorough pastoral work (in its widest sense) can organize,

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On first and third Tuesdays of each month the Cotton Belt Route will sell one-way tickets from St. Louis, Thebes, Cairo and Memphis, to points in Arkansas, Louisiana and Texas, at half the one-way rate plus \$2.00, or round trip tickets at one fare for the round trip plus \$2.00, allowing stop-over going, and 21 days return limit.

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Editorial

STOCK HOLDERS' MEETING.

The stock holders of the Baptist Book Concern (Inc.) are hereby requested to meet at 11 a. m., the 3rd day of February, it being the annual meeting of stockholders. Those who can not be present will please send their proxies.

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

Among the rich and rare blessings conferred upon God's children there is none more precious than the gift of the indwelling Spirit. He was given at the ascension of Christ. The sustaining power of the Spirit in our infirmities is distinctly stated, and also His mighty intercession in us. Paul wrote: "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit himself maketh intercession for us with groanings which can not be uttered." This is such a wonderful, mysterious and precious truth that few Christians recognize it as a literal fact. They regard themselves as so full of imperfections and so unworthy that they can scarcely believe that the Holy Spirit, the third person in the God head, enters and abides in them. Yet the Bible distinctly teaches it. Jesus said to Judas (not Iscariot), "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." How He does this is beyond our comprehension, yet in our best spiritual moods we are conscious of the fact. Paul writes to the Christians at Corinth: "Know ye not that ye are the temple of the Holy Ghost?" Realizing this great truth will humble while it exalts us. It will fill us with intense aspirations after holiness and purity that we may be a fit dwelling place for the holy One. Sin will be shunned as a dread disease. How wonderful that God thus dwells in a man! What power He must supply the obedient one! While Christ intercedes for us, the Holy Spirit intercedes with us. He leads us into paths of holiness and develops our spiritual nature. He does this by illuminating our minds thereby giving us spiritual discernment. He opens our spiritual eyes that we can behold wondrous things in God's law. He stimulates and increases our desires after Christ-likeness. He helps us in our praying. All our spirit-indited prayers are answered. Wordless prayer, or thus is most influential in the soul. Let us praise for and enjoy this wonderful blessing.

The Baptist Handbook for 1903 has been published in England. It is a book of statistics corresponding to the Baptist Year Book published by the American Baptist Publication Society. The London Baptist gives a summary of the statistics, and they are not pleasant reading for earnest Baptists. In England there are 1,801 churches, a gain of 25, with a membership of 245,628, a gain of 2,094. This percentage of gain is painfully small. We wish the Baptist had stated what was the gain in the "strict" churches.

The report gives churches and chapels, the latter meaning, we suppose, the houses of worship. Of these there was an actual decrease of 50. In Scotland there was a decrease in chapels of five. The membership in Scotland is

17,954, a gain of only 688. In Ireland there was a gain of two churches and 80 members.

In Wales the churches are strongly Calvinistic and are all close communion. There the churches increased from 812 to 840, the chapels from 898 to 936, and the membership gained about 2,000, double the per cent. of gain in the English churches. The number of baptisms is not given. As the Baptist points out the gain in membership only averaged two per church. Evidently the Baptists in England have great reason for heart searching and strong prayer to the God of their salvation. There is ground for encouragement to the Baptists of London, at least, in the religious census now being taken, by the London Daily News. The reporters have not yet visited the district of the city in which the Metropolitan Tabernacle is situated. But in some, at least, the largest congregations were Baptist ones. And the largest of all was that of Archibald G. Brown. He is a preacher after the manner of Spurgeon, and he allows no organ in his church, a thing which Spurgeon abominated. The proportion of men to women is greater in the Nonconformist churches than in the Episcopal ones, and greatest of all in the Baptist ones. This is most encouraging.

But the most encouraging thing is the large number of children who were in church both in the morning and at night. The Sunday Schools were not visited, but only the preaching services. We have noted the large proportion of children present in the different districts as they have appeared in the London Daily News. We have before us the statistics for Lambeth, and there were present in the Baptist churches 869 men, 1,073 women and 1,138 children in the morning. And at night there were 1,185 men, 2,083 women and 729 children. At Mr. Brown's church there were 243 children in the morning and 170 at night.

English Baptists are taking their children to church with them. They are not allowing the Sunday School to supersede the church. Even at night the children are present in large numbers.

Pastors and parents, count the children who are present in your churches at morning and at night. And do some thinking and praying upon the subject. Parents, see to it that your children go to church. If they can go to both church and Sunday School, of course they should do so. But if they can not go to both, see to it that they go to church.

We wish that the number of children was counted by those who take the census of church attendance in our cities. We think if American Christians could see the fact in cold figures they would be startled and aroused, and would realize the truth of Bishop Gallows's words that we are training up a generation of children to turn their backs upon the churches.

The Protestant Episcopal diocese of Springfield, Ill., held a convention and voted in favour of changing the name of their body to "The American Catholic Church." We did think that, wrong as they are on many doctrines and ecclesiastical practices, the Episcopalian clergymen are generally educated men and know the meaning of common words in the English language. But it seems from this solemn official action that we gave them credit for a knowledge which they do not possess.

For "Catholic" means universal, world-wide. It does not mean that

all in a certain country belong to that church, but that the one organization extends over the whole world.

There are but two churches to which the name can be rightly applied, the Greek and the Roman. For in each of these bodies the same hierarchy is over all the members of every nationality. A Roman Catholic in Peru, South Africa and Kamshatka belongs to the same organization, acknowledges allegiance to the same pope. A Greek anywhere under the sun is under the control of the patriarch. Therefore these two organizations are Catholic churches.

But the Episcopalians in the different countries of the world have no organic connection with each other. Consequently those in the United States who wish their church called "Catholic" show a strange and amusing ignorance of the meaning of an ordinary English word. Again, the word American in the name contains an uncalculated insult to the Canadian Episcopalians. It is bad enough for the secular paper to ignore in their spread eagle style, all courtesy to Canada and to Mexico by calling the people of the United States "The American people." But one body of Christians ought to be respectful and courteous to their brethren of the same faith and order. The Canadian Episcopalians have just as much right to the name "American" as have those in this country. And they do not deserve to be ignored in so arrogant a way.

It speaks ill for a religious body when they do not take pride in their historic name. The Methodists received their name in derision, but they have won many a victory under it, and they are proud of it. The name "Protestant Episcopal" was the choice of the church itself made deliberately, yet many of the churches are ashamed of it and wish it changed.

It is needless to say there are many strong men in the Episcopal church who have no patience with this scheme. The leading paper of the denomination, the Churchman, is opposed. And this was Bishop Doane's reply to the question of change:

"To what shall the name be changed? Shall it be American Catholic? But that is imitating Rome, in her restriction of the universal by the particular adjective. Shall it be the American Church? But that is an assumption of an untruth, or at least a very previous statement of a yet unfulfilled hope."

Of course the Episcopal Convention in this country has a right to call itself by any name it chooses, provided it does not take one pre-empted by others. But let us hope they will keep their own name till they can decide on one which does not fly in the face of the English language and insult their brethren across the border.

SOME years ago the religious papers told of the conversion of King Mtesa of Uganda, and of his earnest desire for the conversion of his people. He not only wished them to renounce heathenism, and to become what is called a Christian nation, but to be regenerated persons.

Mtesa was wise, and he had wise missionaries in his dominion. From the very beginning the policy was adopted by the missionaries, who were heartily supported by the king, that they would do nothing the native preacher could do, spend no foreign money on the field, except, of course, the pay of the mission-

aries themselves, and take no responsibility which could be laid on the native churches.

God has greatly blessed their wisdom. There are now in that small territory 30,000 church-members and two thousand native preachers. The Uganda Christians build their own houses of worship, build and support their own schools and pay their own pastors, without one cent of foreign money.

This wonderful success in Central Africa is an object lesson to other missions. It might be a good idea to try in other fields the plan which God has so greatly blessed in Uganda, and use no money raised in Christian countries for any purpose except for the support of the foreign missionaries. This would enable the churches to send very many more preachers of the Gospel to heathen lands. And it would not impoverish the natives, and would remove all temptation to them to make profession hoping in some way to be supported by foreign money. We do not say that would be best in all the fields, but we should like very much to have it tried in some other fields for twenty-five years, as it has been in Uganda.

We have greatly enjoyed the Herald and Presbyterian not that we do not differ from it widely on some points, but because it is in truth a religious paper. Its editorials are upon religious subjects, the great virtues of our faith, and not upon the silly disputes of the day or the secular side of the church's work. Among the best of the editorials have been those signed "C. E. B.," many of which our readers have enjoyed. These were written by Dr. C. E. Babb, who has completed fifty years' service in the Herald and Presbyterian office.

His last articles are, if any thing, better than those he wrote fifteen years ago, when we began reading them. We hope he has many years of usefulness before him, in which his mental powers will retain their strength.

We learn for the first time that he is Senex Smith, whose weekly writings the readers of the Journal and Messenger enjoyed so long.

At the seventh annual meeting of the Anti-Saloon League held in Washington City, the reports of the progress in temperance work were most encouraging. The convention published an address to the country on the subject of the canteen. This charges Secretary Root with having systematically undertaken to make the soldiers dissatisfied with the operation of the anti-canteen law. But in spite of this court-martial has decreased from 100 to 40 per thousand since the law went into effect. The hospital admissions have greatly decreased, and insanity among the soldiers has fallen off one-third.

In the January Harper, Mr. Wu, who has been Chinese Minister to this country, and who is a worshipper of Confucius, speaks of the difference between the Golden Rule and the similar saying of Confucius. He says the Golden Rule is positive and requires something to be done. Christians are commanded to do what they would wish others to do. On the other hand the words of Confucius are negative. "Do not do to others what you do not wish others to do to you." Mr. Wu adds: "Now, interference with other people's affairs is the keynote of this injunction."

Editorial Varieties

We see that a minister out West used a phonograph instead of a choir, and with much success. Perhaps some other ministers mindful of choir fees will sigh and wish that it was right to relegate the praise of God to machinery.

The trouble, too often, in these restive days is that men's work is not a joy to them. That it may be they must do it with a sense of honor that it must do it with they can do, and they must take pride in doing their work well. This will make all work from the lowest to the highest a pleasure.

The Boston Herald tells a story of a woman in that city who believes in faith cure. Her little daughter had the tooth-ache, and her mother said to her, "If you had my faith, darling, you would have no toothache." The little girl answered, "Well, mother, if you had my toothache you would not have any faith."

The Seminary is to be congratulated. Mrs. R. B. Bartlett, of Memphis, has died leaving it \$20,000. This is to endow a Professorship to be called the Porter Professorship. She leaves it to the Trustees to decide what Professorship shall be endowed. She left \$200,000 of other institutions and charities, \$150,000 of which is to establish a Porter Orphan Asylum.

Other preachers might join in this complaint. A preacher writes to the Christian Register: "Ever since I left the Methodist church for the Unitarian I have been surprised to find myself in an almost unbroken communion. When I get into the pulpit a singing-troop comes up and sings a lovely selection." In other churches the praise of God is too wearisome for his people and is left to the choir.

And now here is the Sacred Heart Review saying the editor was requested to select a candidate from the Catholics in this country to be appointed to the schools in the Philippines. The United States government never made such a surrender to any Baptist editors in the land, nor to any Protestant ones. Do the Protestants in this land care only for money making? They may wake up too late.

Few men in Kentucky could have died whose death would cause as general sorrow as that of Judge H. W. Bruce, of this city. In the 73rd year of his age, having been born on the 21st of May, 1832, he had been in falling health for about two years, but was only confined to his house for two weeks. Judge Bruce was a member of the Confederate Congress from the beginning till the end of the war. He was distinguished as a lawyer, as a jurist, and, better still, as a Kentucky gentleman of the grand old type.

There was to be a temperance meeting in the evening at which Dr. McLearen was to preside. Rev. L. M. Imit, a well known temperance advocate walking along the street during the day saw Dr. McLearen as he thought, and going up called him by name and greeted him most cordially. The supposed Dr. McLearen said he did not recall him, but greeted him most cordially and said, "Let us go in here and have a drink." The stranger could not have given stronger proof that he was not McLearen, and that he indeed did not know Imit.

The mission established by our Northern brethren in the Philippine Islands has been greatly blessed. The missionaries have been at work two years and they have two churches on the island of Panay with 250 members. Many others have asked to be received but the missionaries rightly examine closely into the evidences of conversion. About half the New Testament has been translated into the Visayan.

The New York Atlantic editor has a grievance, but when it does, it covers the subject. Here is his complaint in regard to some experience it has had: "Some write on postal cards matter enough to cover a sheet of letter paper and stick their addresses on the side, and when they run in with the preceding writing. When their postal card, found unintelligible, is tossed into the waste-basket they write savagely in a letter, demanding why their request did not receive attention."

An interesting incident is told in the New York papers. Nine years ago David Rothchild had a fortune of \$2,000,000. This was partly inherited from his father and partly earned in a manufactured wood business. The panic came on when they had made an uncertain contract for lumber, and they failed. They gave up everything, but still owed \$700,000. David Rothchild left the bankruptcy court with less than \$200, but he was known to be a man of integrity and business ability, and a friend loaned him \$50,000 without security. In nine years he has returned this loan, and paid off the amount due to his creditors through the law, except that of honor, required it. He is now president of the Federal bank.

AMONG THE Churches.

LOUISVILLE.

alnut Street.—Bro. J. S. Compere...
Highland Park.—Pastor Stratton...
Highland.—Bro. Dawes preached.

Franklin Street.—Bro. Jenkins preached.
Clifton.—Bro. Foster preached on the...
German.—Bro. Janzen preached.

Hope Rescue Mission.—Bro. Bruce...
Pewee Valley.—Bro. Bennett preached.

Jeffersonville, Ind.—Bro. McFarland...
Seminary Notes.—This week closes the examinations.

Presley Smith, treasurer, has...
Dr. Carver, while South, attended the...

Dr. Eager preached at McFerran Memorial...
Bro. Fowler, of Florida, filled the pulpit...

W. Downey has been assisting Pres. J. C. Haeveener...
S. Johnson, of Alabama, has succeeded his work...

S. Compere preached at Walnut Street...
R. Nampye is in New York attending meeting...

Mullins delivered an address to the M. C. A. and...
Eager has been asked to deliver an address...

Many friends of the Seminary will be rejoicing to know that Mrs. H. M. Mullins...
We were glad to have Dr. C. H. Jones...

Bro. W. M. Perry, who went from Tennessee to take charge of the church at...

Pastor C. S. Leonard, the successor of pastor Johnson, is doing a fine work at East Mead Baptist church of Louisville.

Bro. Fred D. Hale writes from Morgantown, Ky.: "The thirteen days' meeting with Pastor Venable, First church, Meridian, Miss., was a great success..."

Pastor P. T. Hale of the Third church, Owensboro, passed through Louisville Monday en route to Gainesville, Fla., to aid Pastor T. B. Holley in a meeting.

Bro. W. W. Force writes from Sulphur, Ky.: "I send enclosed two dollars for WESTERN RECORDER. It grows better as the days go by. I have been a subscriber since 1882."

and Pastor Foster, of Clifton, were also with us. The Texas brethren joined in and had a special table for them laden with good things to eat.

THE STATE.

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OTHER STATES.

An effort is being made to move the East Texas Baptist Institute from Rush to Nacogdoches, Texas.

Bro. A. J. Fawcett resigned his church at Farmersville, Tex., in order to accept a unanimous call of the church at Lufkin, same State, but his church refused to accept his resignation by a unanimous vote...

Bro. R. T. Hanks, late of Caldwell, Tex., resigned and will accept a call to the Sweet Water church.

Bro. J. C. Bumpass, an aged minister and one of the pioneer preachers of North Texas, passed on to his rest above at the home of his daughter, Mrs. Ada McCamerson, January 15th, in Farmersville, Tex.

The Fuller Memorial church of Baltimore, Md., P. Robertson pastor, has sold its old building corner Carey and Baker streets, and will re-build at corner of Fulton avenue and Winchester.

Pastor J. M. Thomas, of Pittsburg, Pa., accepts the call of Calvary church, Richmond, Va.

Pastor R. M. Boone writes: "You will please exchange your paper sent to me at Alexandria, La., to Hammond, La., as I have accepted the care of the Baptist church at this place and enter upon my labors here at once. Hammond is a thriving town on the Illinois Central R. R. of some 2,500 people. It is in a great strawberry section and we hope to see Baptists flourish there as well."

Bro. J. W. Peavy and Bro. J. A. Smith have been set apart to the full work of the Gospel ministry by the church at Columbia, S. C., Bro. Vernon I. Anson acting as moderator of the presbytery and Bro. N. W. Brooker secretary.

The meeting house of the saints at Brantley's Grove, N. C., has been set apart to the worship of God, Bro. S. B. Barnes pastor. Bro. B. Craig preached the sermon and Bro. M. Curtis led in the dedicatory prayer.

The church at Camden, S. C., Bro. Jabez Ferris pastor, closed their ten days' meeting with 23 additions, all by experience and baptism. Bro. Shelton of Chester, did the preaching. Services every night and at 4 o'clock in the afternoon.

Bro. W. P. Richardson, of Piper, Mo., claims to have held the greatest meeting in the history of his church. Forty-five accessions; forty-one by experience and baptism. "Three entire families were united in the Lord; seven from Catholic homes were converted and united with us, and now," he continues, "comes the great responsibility of caring for the young babes in Christ."

Bro. W. M. Perry, who went from Tennessee to take charge of the church at...

Bro. W. F. Shannon, Springfield, Tenn., held a meeting with Biel River church, Adams, Tenn. "It was a time of fasting with the church, and a mighty spiritual uplift."

Bro. C. D. Keen, a grandson of the much loved and greatly lamented W. A. Keen, was set apart to the full work of the Gospel ministry by the East Mead Baptist church, Tennessee. Brethren Hale, Ebers, Whitaker and Watkins composed the presbytery that assisted the church in the ordination.

DEAR READER:

I am talking WESTERN RECORDER and now then I get a subscriber, but in this country it is hard work. But if people would take it and read it they could not do without it. I was talking to a man a few days ago that I had to beg hard and long to get him to take it, and now he says that he don't know how he could get along without it. He has been taking two years, and I asked him if he had taken it for thirty years, as I have, he would like to give it up. He did not know about that. What J. T. Christian has written for the RECORDER is worth more than all I have ever paid for it, and his last, "The Sum of the Scriptures," is, I believe, the best of all. I want him to keep going to England; if he does, and gets a little farther back each time, he will trace the Baptists back to Christ by history. Now let every lover of the RECORDER go to work for it, and by so doing we will work for our churches. SINCERELY,

DEAR READER:

Bro. Campbell's view on the Atonement: from his celebrated sermon on the Law, his text, Rom. 8:3. For what the law could not do, etc., we copy the following: "We sometimes, in the vanity of our minds, talk lightly of the demerit of sin, and irreverently of the atonement. In this age of novelty it is said that the sufferings of Christ were so great as to atone for the sins of worlds on worlds, or at least for the sins of the damned as well as the saved, that one drop of His blood is sufficient to atone for the sins of the whole world." That is, in other words, the sufferings of Christ were so transcendent that His one sacrifice should be sufficient to save all that should eternally perish. These assertions are as unreasonable as unscriptural. In our zeal to exalt the merits of the atone-

THE VALUE OF CHARCOAL.

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

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose. Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the sins of the impurities always present in the stomach and intestines and carries them out of the system.

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

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

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

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

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is that no deleterious results result from their continued use, but on the contrary, great benefit. A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion. I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I got more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

ment I say, in the warmth of our passions and in the fullness of our hearts, that we have taken heed to the Divine wisdom and prudence. Doubtless if the merit of His sufferings transcends the demerit of His people's sins, then some of His sufferings were in vain, and some of His merit unrewarded. To avoid this conclusion some have affirmed that we should be saved and not perish. Contrary to the express word of God. Indeed, the transition from these inconsistent views of the atonement to what is called universalism, is short and easy; but I would humbly propose a few inquiries on this subject. Why do the evangelists inform us that Christ died so soon after His suspension on the cross? Why so much marvel expressed that He was so soon dead? So much sooner than the maulfacturers that were crucified with Him? It might be presumed His last words solve these difficulties: "It is finished, and He gave up the Ghost."

It is finished, and He gave up the Ghost. It might be presumed, and it would seem that His life and sufferings were prolonged just so long as was necessary to complete the redemption of His people. We are accustomed on all subjects that admit of it to distinguish between quantity and quality in common sense. If there were some silver of the quantity as deficient, though the quality is unobjectionable. In respect of the means of our redemption, it must be allowed that the sufferings of Christ were the sufferings of a Divine person, such as we can understand, and that a life and sufferings of any other quality could avail nothing in effecting redemption for transgressors. If but one of Adam's race should be saved, a life of sufferings of such a quality would have been indispensably requisite to accomplish such a deliverance. Again, if more were to be saved, what will eventually be saved, the quantity, and not the quality of His sufferings would be augmented. The only sentiment respecting the atonement that will bear the test of Scripture truth or sober reason, is that the life and sufferings of Christ in quality and in length of quantity, were such as to atone for the sins of His people, then we have no full exhibition of the demerit of sin, nor are "His people" under any more obligation of love or gratitude to Him than they who eternally perish.

WHAT MADE ME A BAPTIST.

By Elder C. A. Jenkins, pastor, Goldsboro, N. C. The book is neatly bound in cloth and contains 147 pages. It is a brief and strong statement of the Baptist position and deserves wide circulation.

DEAR RECORDER:

For some time I have been feeling that it was not just the right thing for church members to engage in dancing or attend public balls, to play cards or any game of chance. And I have reached the conclusion, after some years of study and observation, that a Christian should not deal in futures, bet on the election, deal in lottery tickets, or any guessing contest, nor should a Christian merchant set up any guessing scheme to enlarge his business, as even the least of these tend to educate toward the gambling spirit and subvert the influence of the Christian on the wrong side. My experience and observation have been that the church member who engages in any of these things sooner or later becomes careless and indifferent to the interest of his church and loses his influence as a Christian worker. I may have seen the matter from the wrong standpoint, and so reached the wrong conclusion. A PASTOR.

WHAT STRONGER EVIDENCE THAN THE ABOVE IS NEEDED TO CONVINCHE THE MOST SKEPTICAL?

We can only urge that everyone who has stomach trouble or constipation give Vernal Saw Palmetto Berry Wine a fair trial. It will cure those troubles, build up the entire system so you can eat well, sleep soundly, think readily and enjoy life.

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Vernal Saw Palmetto Berry Wine is sold by all the leading druggists.

Salt is a great preservative. Applied to food that otherwise would become corrupt, it preserves it from decay. In some way the flesh that would soon become unfit for food, and repulsive to sight and smell and taste, is kept in an unimpaired condition by the application of salt.

It seems that this is the chief meaning of Christ's comparison of Christian people to salt. They are in the world to preserve the world from becoming corrupt and perishing in its corruption. They do this very thing. If they are not able to secure the conversion and the spiritual life of all the world, they are at least saving the world from perishing in moral decay.

This aspect of the case is not so generally recognized as it should be. It is worthy of consideration, however, and, seen once, it should never be lost sight of nor forgotten. The world is being benefited by the church, and to a remarkable degree. If the church is not able to do the best thing possible for society, it is at least effective in preventing the worst things from taking place. If it is not able to secure the personal salvation of all the men and women of this generation, it is able to prevent the disintegration of society, its moral overthrow and destruction.

If ten righteous men had been found in Sodom, the promise was that they would be effective in preserving it from being destroyed. It is true to-day that ten righteous men can preserve almost any city, however large and how corrupt, from becoming utterly corrupt. If they will testify themselves religiously and morally and politically, as Christians and philanthropists and good citizens, they may so influence their fellows to do what is good, and to resist what is evil, that health and good life in the community shall be the result of their labors.

The church is making life bearable in many places where without it life would be unendurable. Many an irreligious man realizes that the church, which perhaps he does not attend and does not assist, is adding largely to the value of his real estate, and is making it possible to build up a good and flourishing town. Many an irreligious man would abandon all hope of the town where he lives if he saw it abandoned by all religious people and forsaken by the churches.

There is sin enough, and vice and crime and pollution in the nominally Christian lands; but the most part of our own country is almost paradise in comparison with the best parts of heathen lands. If the Gospel does not save all men for eternity, it makes the most of them comparatively safe as neighbors and respectable as citizens. The moral and external results of Christianity are sufficient to recommend it.

But there is more than this that we must try to do. We must watch and pray and strive to be useful to men and women in bringing them to a life of faith in Christ Jesus, so that they may be saved, and happy in a saved life throughout eternity. B. H. URRON.

RELIGION IS THE RIGHT RELATION OF THE TOTAL MAN TO GOD AND HUMANITY.—C. R. BROWN.

HOW A MINISTER WAS HELPED.

The following letter from a well-known minister of Buffalo speaks in high terms of Vernal Saw Palmetto Berry Wine as a builder of physical, mental and nerve forces, and will be of the greatest call to any interested party who will letter to our office: Vernal Remedy Co., Buffalo, N. Y.

gentlemen. Unsolled, and for the public good I freely give this word of commendation for your excellent medicine. I have used it at different times for the last year or two with good results, but my experience with it during the last five or six weeks has been exceptional. Aside from my regular work I had on my hands some literary work which I was under the necessity of doing over hours. The task was strenuous upon me, and I knew that I could not have carried it through successfully if it had not been for your Vernal Saw Palmetto Berry Wine. Four or five bottles of it which I had taken in good condition I know of no medicinal equal to mine. I am a man of mental and nerve forces of the body. Sincerely yours,

What stronger evidence than the above is needed to convince the most skeptical? We can only urge that everyone who has stomach trouble or constipation give Vernal Saw Palmetto Berry Wine a fair trial. It will cure those troubles, build up the entire system so you can eat well, sleep soundly, think readily and enjoy life.

A small trial bottle of this wonderful preparation will be sent free and prepaid to any reader of the WESTERN RECORDER if they will write and ask for it. Address your order to the Vernal Remedy Co., 101 to 107 Seneca St., Buffalo, N. Y. Vernal Saw Palmetto Berry Wine is sold by all the leading druggists.

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reached it, for by the aid of his marvelous Vital Life Fluid, the secret of which alone knows, he cures all diseases. No matter how severe the sickness, no how many remedies or doctors have failed, pain and distress disappear like magic before this wonderful compound.

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There is no question of the doctor's ability in his claim that all disease can be cured by his marvelous Vital Life Fluid. One can hardly doubt his ability to cure out his claim after having talked with people whom he has cured quickly and easily of all kidney and liver disease, lung and stomach or heart trouble, consumption, rheumatism, neuralgia, sciatica, blood and skin diseases, catarrh, bronchitis, paralysis, diabetes, neuralgia, nervousness, weakness and ailments, eczema or salt eruptions, headaches, indigestion, nervousness, coughs, colds, asthma and any disease or weakness of the vital organs. It cures not only the chronic diseases, but it stands, nor how many doctors or remedies have failed, he has repeatedly cured the youth of old men and women, often instilled into faded men and women new vitality, health and strength.

It breaks up the curable, but it breaks up the incurable. For women it has relieved the sparkling vitality of youth. He has brought the life back to the aged, and he has given to the quiet, unattractively, but nevertheless with the unbounded success that is giving him the gratitude of all sick and well men and women. All ailments are cured by the doctor, for Vital Life Fluid is the secret of life.

It seems a personal pleasure to the doctor to do these good deeds quietly and peacefully. His only desire or anxiety in the latter seems to be to extend his aid and counsel to every sufferer on the face of the earth, and at his own expense and without charge he is sending from trial treatment to every sick or ailing person who sends him his name and address, and tells him what he wishes to be cured of. He indeed a remarkable man, doing a remarkable work, of every sick and suffering person should all the throes of the disease. Vital Life Fluid he gives them absolutely free, thousands have saved a sick friend's life by sending him their name. For the benefit of any who wish to address him personally, give his private address: Dr. Sargent, 2500 E. Lexington Building, St. Louis, Mo.; for, although the demands on his services are something enormous, he gives his usual attention to every letter.

A WELL-KNOWN university professor was lecturing to some students on hygiene, some time ago, when one of the class—from the provinces—asked him how he as a student—could safeguard himself in drinking Philadelphia water.

The professor started and replied:— "First boil it, then filter it, and then drink something else."

Little Ones.

HALLOWED BE THY NAME.

BY MINNIE E. KENNETT.

"I'm never going to play with you again, now you see if I do," and Ned Hagan gathered up his marbles and drew himself up with great dignity.

"What's the matter with you?" asked his companion, a poorly-dressed boy of Ned's age. "I didn't do nothing for you to get mad at, I'm sure."

"You used swear words, and I never have anything to do with such boys. I only play with good boys," Ned answered, and after this rather self-righteous outburst he walked away, leaving Robin disconsolately gathering up his marbles with an angry flush on his face.

Ned rubbed into his mother's room, flushed with excitement and indignation. "Mother!" he exclaimed, "that Robin Davis is the wickedest boy I ever knew. I wouldn't be as bad as he is for anything. I was playing marbles with him just now and he used real swear words. Just think of that! Isn't he real wicked?"

"I am sorry Robin could do anything so wicked," answered his mother gently, looking up at Ned's flushed, excited face. "But then you must remember that Robin has not been as carefully taught as some other boys have been. I know a boy whose mother has tried very carefully to teach him, and who thinks himself much better than Robin, who often dishonors God's holy name, though not in just the same manner that Robin did."

"Who is it, mamma?" asked Ned, eagerly. "I am sure you don't mean me, for I never swear. I wouldn't do such a thing."

"This little boy of whom I am speaking never swears either," answered his mother quietly. "Every morning when he prays he has been taught to say 'Hallowed be Thy name,' but sometimes he dishonors that name even while he is on his knees."

"Why, mamma, how could that be?" exclaimed Ned in surprise.

"He rattles off the words of prayer without stopping to think of their meaning, nor of the heavenly Father to whom he is addressing himself," his mother replied; "and sometimes I am afraid that his marbles or books are uppermost in his mind."

Ned's face grew red, and a very conscious look came over it as he listened to his mother's words.

"Last night in the prayer-meeting," his mother went on, "this same little boy was idly turning over the leaves of his hymnal when he should have been following the prayers or listening to the remarks, and at last his listlessness and inattention disturbed others so much that his father had to reprove him for his misbehavior. Do you not think that this irreverent behavior in a time and place where people were met together to worship God, was dishonoring Him?"

"Yes'm," Ned answered faintly, while an added tinge of color crept up into his cheeks.

"Then this morning at prayers—" "Don't mamma, don't tell me any more things, for I know it's me," cried Ned. "I knew it wasn't right, but, indeed, I didn't mean to be wicked. I'll try and remember after this, and I don't think now that Robin's any worse than I am, for he's never had anybody to tell him like I have."

Robin was surprised when Ned came back to the deserted playground a little later and manfully confessed he had been guilty of the same sin for which he had reprov'd his companion so severely.

"And I'm going to turn over a new leaf, and I thought I'd ask you if you didn't want to, too," he concluded.

"Here's my hand on it," said Robin, and he really did make a decided effort to break off the evil habit which he had formed almost unconsciously, but he was

won to do right far more by Ned's manly acknowledgment of his own fault than by his self-righteous outburst of anger—Exchange.

SAY THANK YOU.

BY ANNA JULIETTE KINCEY.

"It will be a long time before I send you another gift," said Ada Pricer to her Aunt Olivia Nantz.

"Why do you say that, my dear? Did she not appreciate your gift?" asked her aunt.

"That's just the trouble; I don't know," replied Ada. "You see, I know she admired my tating, so I made the daintiest handkerchief I could and sent it to her for a birthday gift six weeks ago, and she has never acknowledged it. It seems to me she has had time to write and tell her she may return it if it is not worth a 'Thank you.' She would have said it at once if I had handed it to her."

"There are too many like her in that," said her aunt. "There is scarcely any one who would fail to say 'Thank you' when a friend hands her a gift, and one should be quite as particular about it when a gift is sent from a distance. I have sent packages which could never be replaced if lost, and had to wait weeks, perhaps months, to learn whether they had been received. It is annoying to the sender, but very impolite to be so careless about acknowledging gifts."

How many of my readers have had like experiences? And how many have been the cause of such complaints? If you have kept a friend waiting to learn the receipt of a gift, write at once, and say "Thank you," and never be guilty of the same offense again. Many of us have felt like saying with Ada, "It will be a long time before I send her another gift." Let us all be particular, and never be the cause of such complaints again, but say—or write—"Thank you," at once, and let our friends know we appreciate their gifts. The smallest gift deserves prompt acknowledgement as much as an expensive one. The money value is not to be considered, but the friendship which prompted the gift. Again, let me repeat, say "Thank you," and do it promptly.

GROWING A GRANDMOTHER.

He was a very little man, only three years old, but brave, courageous and uncomplaining—more so than any one knew, for, though only a baby, he had his trials, says the New York Times. The family had gone to a new country in the far West. It was a very new country, very different from the city in the East, where they had left many friends, relatives, and nearest of all, a dear old grandmother. The mamma was so busy in her new home that she had little time to devote to the babies, except to see that they were kept clean and well fed. So the little ones were lonesome sometimes, as mamma found out one day in a way that brought the tears to her eyes.

The little three-year old had been very busy and quiet, making a big hole in the ground with such earnestness that, fearing the little fellow was planning mischief, she went to see. The hole was completed when she reached the spot, and in it had been placed something that she took out and examined with wondering curiosity. "It was the strangest thing to go into a hole in the ground—an old daguerreotype, a picture of the dear grand-mamma at home.

"Why, baby," exclaimed mamma, "what are you doing with this?"

"I fought," said the little man, with a quivering lip and all the pent-up loneliness of homesickness in his voice as he tried to explain—"I fought, maybe, if I planted it, another grandma would grow."

A HAPPIEST 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.

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Men's Jersey Ribbed, Flannel Lined and Camel's Hair Shirts and 25c Drawers; reduced to 19c. Ladies' Flannel Lined and Drawers, odd lot of gray, ecru, and white, 25c; reduced to 19c. Ladies' Flannel Lined Shirts and Drawers, gray, ecru and white, 29c; reduced to 19c. Ladies' Flannel Lined Union Suits, all sizes, 35c quality; reduced 33c to 25c.

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BAPTIST BOOK CONCERN

642 Fourth Ave., LOUISVILLE, KY.

A WONDERFUL VERSE.

BY REV. L. M. COPLEY.

"For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will be withheld from them that walk uprightly."—Psalm 84:11. It would be difficult if not impossible to find a verse in the Bible more pregnant with lofty and precious thought than this one. Notice the two very suggestive figures employed. "The Lord God is a sun." What the sun is to our system the Lord God is to the spiritual universe. The sun is the source of light to the solar system. It is impossible to conceive the intensity of the darkness which would pervade this portion of the universe were it not for the rays of light which penetrate its utmost bounds. But this physical darkness would be insignificant compared with the intellectual and spiritual darkness of men were it not that the sun of righteousness has beamed forth effulgent rays into the minds and hearts of men dispelling ignorance and imparting knowledge. Intellectually the Lord God is the light of the world. The earth can come as near generating its own light as the unaided intellect of man can come to ascertaining the most fundamental truth with regard to the material universe, and man himself. Whence this wonderful earth on which we live and these wonderful worlds dashing through space above us? Not only whence, but why? Let the wisdom of the world answer and we have nebular evolution or some other hypothesis equally untrue. But when the wisdom from on high answers, we are told that God created the heaven and the earth, that the heavens declare the glory of God, and the firmament showeth forth his handwork, and that they were created for the glory of God. Whence came man and whither is he going? Some answers which

have been given by the "worldly wise" men are a slander on the Creator of men. They inform us with the certainty of perfect knowledge that our ancestors were baboons! But the Lord God tells us that God created man in his own likeness and image. What can the human intellect per se determine as to the future of man? Has he a soul? If so, is it immortal? And what and where shall be his final abode? How blank and disappointing have been the answers given by the wisest in mere worldly wisdom! But the wisdom of God assures us that man has an immortal soul and that its ultimate destiny will be bliss in heaven or misery in hell. A thousand other questions might be propounded only to receive the same unsatisfactory answers from the wisdom of this world. Certainly, then, the Lord God is a sun in the sense that he is the light of the world intellectually and spiritually.

The Lord God is a sun in the sense that he is the center of attraction in the spiritual universe. In majestic grandeur vast bodies move around our sun in obedience to the law of affinity. So in majesty infinitely grander do the angels and the spirits of just men made perfect encircle the throne of God in heaven, while millions on earth, held in the orbit of loving duty by the same almighty power, move round the central attraction on Calvary's cross, rejoicing in his gracious presence and hoping for a vision of his glorious presence.

The other figure is very suggestive. It declares that the Lord God is a shield. The shield is a weapon of warfare, and its mention suggests a conflict. It is a defensive weapon and this suggests an attack by our enemy. The flesh also lusteth against the spirit and the spirit lusteth against the flesh, and these are contrary the one to the other. There can be no compromise; one must be conquered. It is a war of extermination. The flesh must finally be vanquished, but will not be this side the grave. And our arch-enemy will continue to tempt so long as we breathe the air of this world. But the final issue is not doubtful, for we not only have the shield of faith, but the Lord God himself is our shield, standing between us and our enemy so that the fiery darts hurled maliciously at us spend their force against our shield, and that wicked one touches us not. Even as we are walking through the valley of the shadow of death, we can raise the triumphant shout, "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

"The Lord God is a sun and shield." "The Lord will give grace and glory." On account of our sinful state, grace must precede glory. And it is grace; no meritorious consideration on our part. Grace provided the remedy; grace draws us to Calvary, and grace applies the remedy. It is grace that keeps us and grace must give us admission through the pearly gates. The Lord will also give glory. And what is this glory? First, the glory of a Christ-like character. Our character is what we are in the sight of God. We find God's estimate of our character revealed in his work. There must be a washing from moral pollution before we can begin to assume the Christ-like character. "Ye must be born again." Regeneration is the beginning of this character and glorification in heaven will be its consummation. Then he will give us the glory of a Christ-like

appearance. At the resurrection we shall receive bodies fashioned like unto his glorious body. We shall be like him when he shall appear, for we shall see him as he is.

"No good thing will be withheld from them that walk uprightly." Broad promise; but confined to that which is good for us, who walk uprightly. We may want that which is not good for us, but God knows best, and will give that which is good. We can not walk uprightly unless we are upright in heart. If our heart is right with God our life will be right with men. "The Lord God is a sun and shield: the Lord will give grace and glory: no good thing will be withheld from them that walk uprightly."—
Louisia, Ky.

MEMPHIS, TENN.

We have reason just now for great rejoicing. Our "General Assembly" has passed a law forbidding the sale of whiskey in all towns of 5,000 inhabitants and under. This is an extension of the "4 mile law," which has done so much for the State. There are now only eight cities and towns in the State where whiskey can be sold legally.

The will of Mrs. R. P. Bartlett, member of Central Baptist church of this city, has just been probated bequeathing to Southern Baptist Theological Seminary \$60,000 to endow a chair; \$8,000 for pastorium for Central church; \$2,000 for Mission church, and about \$150,000 to establish and maintain an orphanage—not denominational.

Sept. Jno. W. Dillard, deacon in Central church and trustee of the Seminary, deserves great praise for these bequests, having been Sister Bartlett's advisor, and is the executor of her will.

J. D. ANDERSON.

FATHER AND MOTHER.

Much has been written, and well written, concerning the influence of the mother over her children. It is an old song. But it is a grand song, and the world will never hear the last of it. We have read of the mothers of Samuel and of Timothy. We have read of the mothers of Augustine and of Wesley. The more we read, the more we hear, the more we study, the more certain do we become that the church and the nation owe a debt to mothers which has not been fully appreciated, and which can never be paid.

But what shall he said about the father? Not so much has been said about the influence of the father over the character and life of the children. Yet it is not certain that the influence of the mother is greater than that of the father. It is by no means clear that the responsibility of the father for the weal or woe of the children is not as great as that of the mother. Not long ago a minister from the far West preached a sermon in one of our Eastern cities in which he took occasion to affirm that the responsibility of the father is even greater than that of the mother, and he made out a strong case. He said: "Many a pastor has visited a home where there is no religion, and invited the wife and mother to become a Christian. She has consented to do so, provided her husband will go with her. Then the pastor, approaching the husband, has appealed to him to come to Christ and unite with the church, only to receive a negative response. The wife is willing and

LOOK OUT FOR CATARRH

When the cold wave flag is up, freezing weather is on the way. Winter is here in earnest, and with it all the miserable symptoms of Catarrh return—blinding headaches and neuralgia, thick mucous discharges from the nose and throat, a hacking cough and pain in the chest, bad taste in the mouth, stid breath, nausea and all that make Catarrh the most sickening and disgusting of all complaints. It causes a feeling of personal debilitation and mortification that keeps one nervous and anxious while in the company of others.

In spite of all efforts to prevent it, the filthy secretions and mucous matter find their way into the Stomach and are distributed by the blood to every nook and corner of the system; the Stomach and Kidneys, in fact every organ and part of the body, become infected with the catarrhal poison. This disease is rarely, if ever, even in its earliest stages, a purely local disease or simple inflammation of the nose and throat, and this is why sprays, washes, powders and the various inhalating mixtures fail to cure. Heredity is sometimes back of it—parents have it and so do their children.

In the treatment of Catarrh, anti-septic and soothing washes are good for cleaning purposes or clearing the head and throat, but this is the extent of their usefulness. To cure Catarrh permanently, the blood must be purified and the system relieved of its load of foul secretions, and the remedy to accomplish this is S. S. S. which has no equal as a blood purifier. It restores the blood to a natural, healthy state and the catarrhal poison and effete matter are carried out of the system through the proper channels. S. S. S. restores to the blood its good qualities, makes it rich, pure, and free from all impurities causing the nose to bleed and leaving me with a sick headache. I had thus suffered for five years. I commenced to take S. S. S. and after I had taken three large bottles, I noticed a change for the better. Thus encouraged, I continued to take it and in a short while was entirely cured. JUDSON A. BELLMAN. Main and Vine Sts., Richmond, Va.



membrane and is carried through the circulation to all the Catarrh infected portions of the body, they soon heal, the mucous discharges cease and the patient is relieved of the most offensive and humiliating of all complaints. S. S. S. is a vegetable remedy and contains nothing that could injure the most delicate constitution. It cures Catarrh in its most aggravated forms, and cures apparently incurable and hopeless. Write us if you have Catarrh, and our physicians will advise you without charge.

THE SWIFT SPECIFIC CO., ATLANTA, GA.

ready, but the husband is not." Then the minister insisted that in nearly every case where there is no religion in the home, the fault is with the husband and father. The mother must stand alone unsupported by her husband or let the good work wait.

Are there not thousands of homes in which the wife and mother is trying to follow Christ and lead her children in the right way without the co-operation and without the sympathy of her husband? Are there not thousands of homes where the wife and mother would be a Christian if her husband would unite with her in the new life? Are not these men standing in the way of the salvation of their households? It is vain to say that they make no objection to the members of their families being Christians and put no hindrance in the way. They do put hindrances in the way. Their own refusal is as powerful a hindrance as they could well interpose. There is nothing more essential in the home than religion. There is nothing concerning which there is more practical disagreement. For this reason religion has a feeble hold in many families. And when the truth is known it will be seen that the husband in most cases is the guilty party.—Sel.

EDITOR OF THE RECORDER.

Last Saturday the Drakesboro Baptist church met at a called session of the body. Among the few other matters we proceeded to call a pastor, which resulted in the re-election of Rev. F. G. Jones, whom we called back last February, 1902. Since then, under his ministry, the church has more than doubled herself in the membership and has paid ten dollars on mission money and six dollars and fifty cents to the Orphans' Home, and is using a nice Bap-

tistry, the cost of the workman-ship of which was presented to the church by our worthy Bro. J. T. Pierre. Our church, since the calling of Bro. Jones has been carrying on its weekly prayer meeting on Wednesday night. We have also a good Sunday School. Our pastor is spreading far and wide among us sound and strong Baptist meat in the way of reading material by our best Baptist divines. Why should not such a man receive an overwhelming vote over all others? Knowing, as we do, that neither pastor (that has served the church besides him ever mentioned mission money or Orphans' Home or anything else in the way of Baptist enterprise, but Jones has stood by his church, worthy of the name of pastor. Bro. Jones has done great work for the Baptists here, a little of his history:

He arrived here in Kentucky from the State of Alabama in the year of 1893, finding Drakesboro town monopolized by the Methodists alone, and strong at that; left by other Baptist preachers unnoticed when passing through. Bro. Jones on the other hand went to work, finding in his search some Baptist members in the town besides himself and wife; got them all together and in May, 1904, constituted a Baptist church upon sound principles as put down in Dr. Pendleton's Manual. This little band of Baptists have been struggling hard to exist, but we thank God that this year closing now; we feel greatly encouraged. Bro. Jones is exerting every nerve to bring us to the front and we have hopes to believe that by the close of the ensuing year there will be a striking change yet for the better if we continue to cooperate with our pastor as he prays for us to do.

Wishing success to your excellent paper.

BY A MEMBER.

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See the name of "Bead" stamped on each pill, all others are imitations. E. FUGNER & CO., N. Y. ALL DRUGGISTS.

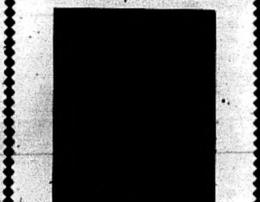
for ANEMIA, CHLOROSIS USE THE GENUINE



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Through an arrangement with Vick's great establishment we are able to make the following offer; but it is only good for ninety days, do not forget that.

Any one, old subscriber or new, who will send us \$2.25 can have the Recorder for one year, and Vick's Family Magazine. This magazine is the great authority on flowers, is among the authorities on the farm and it publishes good stories, etc. It ought to be in the house of every one who has a foot of ground on which he can plant fruit, flowers or vegetables. In addition every one who sends us \$2.25 can take his choice between these two collections of seeds. For more than fifty years James Vick and his sons after him have had a great reputation for sending out the best seeds. Their reputation for integrity is world-wide.

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Vick's Branching Asters; Bachelor's Button; Candytuft; Sweet Mignonette; Tall Nasturtium, mixed; Giant Pansy; Petunias, Variegated; Poppy, New Shirley; Zinnia, finest mixed; Phlox Drummond.

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Blood Turnip Beet; Long Green Cucumber; Vick's Cabbage Lettuce; Yellow Globe Dan. Onion; Hollow Crown Parsnip; New Rosy Gem Radish; Vick's Select Globe Radish; Purple Top Turnip; New Giant Salsify; Crookneck Squash.

And in addition to the Recorder, the Vick's Family Magazine and the seeds, all who send us \$2.25 can have postpaid their choice between two paper-bound books of 32 pages each. One is "The Flower Garden," by E. E. Rexford, and the other "The Vegetable Garden," by John E. Morse. We hope many will avail themselves of this offer. Remember it is only for ninety days.

MISSOURI LETTER.

A few weeks ago the Baptist pastor at Jefferson City asked for license to hew to the line in the condemnation of worldliness. Following is a statement of the matter:

At the close of the service at the Baptist church this morning the pastor, the Reverend O. S. Russell, presented to the congregation for their signatures a resolution declaring against card-playing, dancing, the use of intoxicating liquors for beverages, visiting saloons and the pursuit of any manner of worldliness which keeps the members away from God and destroys their influence as Christians. The resolution was passed among the congregation and willingly signed. It also grants to the pastor the right to preach on any social or other evils at any time and in any manner he desires.

The adoption of the resolution is considered a radical step, and its purpose, as the pastor explained, is to define the line between godliness and the world, and to make this church at Jefferson City an object lesson to the State, and to correct the report that the church countenances worldliness in any form.

The First Baptist church has been greatly strengthened since Mr. Russell took charge in March, and has just passed through a revival, in which there were nearly seventy-five conversions.

The pastor states that he acts under the advice of several influential men in asking the church to sign the resolution presented this morning.

Eld. H. M. Richardson, D. D., died in Mexico January 14th. He was born in Vernon, N. Y., November, 1821. He lived a faithful life. He was graduated from Madison University in 1847, and in 1850 he assisted in opening Rochester Theological Seminary. He came to Missouri in 1857, and was pastor at Columbia, Fulton, Liberty, Maryville and other places.

Central Baptist says that on Tuesday, January 20th, Eld. C. V. Cook, D. D., pastor West Park church, St. Louis, was married in Louisville to Miss Blanche J. Dorland.

Charles Manly, D. D., has resigned from Lexington, Mo., to accept a call to Lexington, Virginia.

The State Board of Missions met in St. Louis January 27th. Bro. West, corresponding secretary, says: "We are far away from having money enough to pay our men."

JOS. N. BARBER.

DIVINE RESERVE IN REVEALING.

J. R. MILLER, D. D.

It is our duty to say good words to others, words of comfort or encouragement, words of counsel and instruction; but not always are such words timely. Sometimes love is shown more wisely by holding back the word we could speak. After Jesus had spoken many things to his disciples, many revelations of God's heart and will. He told them that He still had many other things to say to them which they could not then bear to hear. He could easily have told them these other things that night, but it would not have been a kindness to them for Him to do so. There would come a time when they could bear the further revelations, and then he would make them.

Nothing is more wonderful in the Divine dealing with us than this reserve of revealing. A large part of the Bible is practically a sealed book to us until we come to the experiences for which the words are suited. There are promises for weakness which we can not get while we are strong. There are words for times of danger into which we can not run to hide while we are not conscious of needing any shelter from danger. There are comforts for sickness whose blessing we can not get while we are in robust health. There are promises for times of loneliness, when men walk in solitary ways, which never can come with real meaning to them while loving companions are by their side. There are words for old age which we never can appropriate to ourselves along the years of youth, when the arm is strong, the blood warm and the heart brave. God can not show us the stars while the sun is shining, nor can He make known to us the precious things of love that He has prepared for our nights, while it is yet day about us. His word to us then is, "I have yet many things to say unto you, but ye can not bear them now." But by and by, when we come to the places of need, the experiences of life for which these words were spoken, they will open out to us with all their hidden secrets of joy and blessing.

Older Christians understand this. There are many things in the Bible which had little meaning for them in life's earlier days, but

which have grown very dear to them through the advancing years. Often in childhood they heard or combed the words, perhaps memorizing them and oft times repeating them, but they said them thoughtlessly because there had been no experience in their lives to enable them to interpret the words. Their meaning was kept in reserve—they could not bear it now. Then one day a shadow crept over them and in the shadow the familiar words began to shine as stars that come out in the evening sky when the sun has set. Other years brought other experiences and the words shone out more and more brightly until the child's thoughtless recitation of them has become the utterance of the faith and trust of the strong man's very soul. We can not bear the full revealing of the Divine words until we reach the experiences which they were meant to illumine.

God also holds in reserve for us the knowledge of our own future. He knows it all. When a child is born God knows all the path its feet must tread across the earth to the sunset gates. When a young Christian comes to Christ's feet and says, "I will follow thee whithersoever thou leadest," the Master knows all that the consecration involves. But He does not reveal all this knowledge to the happy disciple. His word is, "I have many things to say unto you, which you can not bear now to know."

The same law of reserve is followed by Christ in calling disciples. If He had told His first followers when they responded to His invitation, the whole story of their life as His friends, all it would cost them to be faithful, what would have been the effect upon them? Or if the veil were lifted and a vision of the future were given to the young missionary, his heart aflame with love for Christ, showing him the path of sacrifice and suffering along which his feet must walk to an early grave in the jungles or in the hot sands, with seemingly nothing accomplished, would he go out as bravely as he now does, not knowing what the Lord's plan for his life may be? It is better he should not know. The Divine reserve is not only wise but also kind.

In life this reserve is maintained. God leads us step by step and leads the way only as we go on. Things we could not have endured if they had been told us in advance, when they come bring their own strength with them. Then experiences which we would have shrunk from if we had known of them before, when we come up to them grow full of blessing.

We ought to be glad that we do not have to know our own future. We should rejoice that our life is in God's keeping, not in ours. We need not ask to know what is in any unveiled to-morrow. God knows, and that is enough. Some day we shall know.—Selected.

DEAR RECORDER:

I have moved from Sango, Tenn., to Princeton, Ky. please change the address of my Recorder from Sango, Tenn., to Princeton, Ky. I have been a Baptist 52 years. Read the Recorder all my life, and intend to read it as long as I live; consider it the best paper I know. JAR. WHITE. Princeton, Ky., Jan. 15, 1903.

A FINE KIDNEY REMEDY.

Mr. A. S. Hitchcock, East Hampton, Conn. (The Clothier), says if any suffer from Kidney and Bladder Disease will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

MODERN SINGING.

BY REV. J. J. STRINGFIELD.

The age in which we live is said to be a fast age. A time when everything and everybody seems to be moving at a rapid speed, even in so sacred a thing as singing praises to God. Our people have run singing into the ground, so to speak, by singing too fast; yes, trying to keep up with the times. Singing is a chief part of Christian worship, yet the manner in which some of our modern Christians engage in it is rather to entertain than to praise God. Singing is especially adapted to elevate the religious affections—to lighten any load of care or disappointment that may oppress the heart. Yes, some of our good old brethren and sisters don't seem to enjoy their religion unless they engage in the singing. In my opinion our fast singing does not make our burdens lighter, nor our sorrows less.

The character of singing should evidently be the united expression of the congregation. It is not to be a performance to entertain the congregation, but an act of worship by the congregation. Therefore singing should be congregational; that is, the people should praise God in song.

How pleasing it is to hear the preacher say, "I want everybody to sing," do not confine the singing to a few over in the corner. Praise to the man that has the backbone to ask the entire congregation to help in the singing. Since the idea of the Gospel is that the people shall worship, and not listen to others worship, the style of the music should be such as the people can perform. The music of the sanctuary should be of the simplest kind and limited to a small number of tunes.

Our fast singing and more complicated in structure, and more artistic in execution may be enjoyed by a few in every congregation, but it does not express the devotion of the great mass of worshippers, because they could not unite in it.

I believe we should have some one to lead the singing or raise the tune. It makes little difference whether the leader be an organ or a single voice. How selfish to hear the preacher say, "We will have a song by the choir;" then the choir leader rise and say, "Those who can sing will please come up to the organ or the choir."

There is in almost every assembly those Christian people who want to sing, and in so doing they worship God, but these humble followers of our Savior have not had the opportunities that their fortunate brother has had, therefore they feel embarrassed to go up to the front or to the choir to expose their ignorance or to be criticized by those who have taken a few lessons in vocal music or voice training.

Before I close this article I want to be thoroughly understood. I believe we should try to sing correct, and if possible we should be instructed in the elements of vocal music. Instructions in vocal music should enter largely into the education of all children, both at home and in private and public schools, but I do not think we should be so selfish as to deprive any one from worshipping God by singing though he may not notice every rest, nor keep time with the leader. Therefore, my dear preacher friends, let us not so forget ourselves as to neglect the unfortunate of our congregations.

Subscribe for the Recorder.

Marvelous Growth of Hair.

A Famous Doctor-Chemist Has Discovered a Compound That Grows Hair on a Bald Head in a Single Night.

Startling Announcement Causes Doctors to Marvel and Stand Dumbfounded at the Wonderful Cures.

The Discoverer Sends Free Trial Packages to All Who Write.

After half a century spent in the laboratory, crowned with high honors for his many world-famous discoveries the cele-



MISS CLARISSA KERBY and Her Marvelous Growth of Hair.

brated physician chemist at the head of the great Altetheim Medical Dispensary has just made the startling announcement that he has produced a compound that grows hair on any bald head. The doctor makes the claim that after experiments, taking years to complete, he has at last reached the goal of his ambition. To the doctor all heads are alike. There are none which can not be cured by this remarkable remedy. The result of the cures made is truly marvelous and were it not for the high standing of the great physician and the convincing testimony of thousands of citizens all over the country it would seem too miraculous to be true.

There can be no doubt of the doctor's earnestness in making his claims, nor can his cures be disputed. He does not ask any man, woman or child to take his or anyone else's word for it, but he stands ready and willing to send free trial packages of his great hair restorative to anyone who writes to him for it, enclosing a 2-cent stamp to prepay postage. In a single night it has started hair to growing on heads bald for years. It has stopped falling hair in one hour. It never falls, no matter what the condition, age or sex. Old men and young men, women and children all have benefited by the free use of this great new discovery. If you are bald, if your hair is falling out, or if your hair, eyebrows or eyelashes are thin or short, write the Altetheim Medical Dispensary, 8029 Ponce Building, Cincinnati, Ohio, enclosing a 2-cent stamp to prepay postage for a free package and in a short time you will be entirely restored.

NOTICE.

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FAITH builds a bridge from this world to the next.—Young.



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Every ailment to which the human system is liable...
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The Farm

and Household

In Western Kentucky horses and mules are dying in considerable numbers of blind staggers.

A crop of 24,000 pounds of tobacco was sold in Jessamine county recently for 12 1/2 cents, the highest price paid this year in Central Kentucky.

The Sharpsburg World says: "Mrs. E. P. Clarke last year cleared over \$200 on poultry and eggs from 125 hens, and she is now getting from 35 to 40 eggs per day."

Ryley & Collins, of Pinckard, bought 2,500 bu. of wheat from Thos. Parks and 700 bu. from E. S. Mosley, Keene, at 73c, and 1,500 bu. from D. B. Blackford at 71c, all to be delivered at Pinckard... Woodford Sun.

Jailer Chatham, of Harrodsburg, Ky., sold to Richard Gentry last week a fine pair of broke mules for \$285.

Charlie Howard butchered a fat sow on Tuesday of last week that netted 400 pounds of meat and rendered 15 1/2 gallons of lard. She was only 17 months old. She had one litter 7 pigs, six of which he sold for \$25.—Mt. Olivet Tribune-Democrat.

O. P. Huffman bought 14 head of extra fine heifers, weighing from 900 to 1,200 pounds, at \$3.75. He also bought a bunch of hogs from M. J. Farris, weighing about 200 pounds, at \$5.75, and several other lots of hogs from various Lincoln county parties at \$5.75.

The Statistician of the Department of Agriculture estimates the newly seeded area of winter wheat at about 34,000,000 acres, an increase of 5.1 per cent. upon the area estimated to have been sown in the fall of 1901. The condition of winter wheat on December 1 was 99.7, as compared with 88.7 in 1901, 97.1 in 1900, and a nine-year average of 91.4.

Harry Lazarus, of Glasgow, Ky., bought of C. C. Davenport, of Bowling Green, Ky., recently four mules 16 hands high, 5 to 6 years old, weighing 1,200 pounds each, for \$620.

Chas. S. Brent & Bro. are paying \$5.35 per 112 pounds for hemp, while Lexington, Winchester and other hemp markets in the State are paying only \$5.—Paris Kentuckian.

Holladay & Garnett, of Adair county, bought of O'Donald & Sanders, of Marien county, 32 mules at \$120 per head. The mules were shipped to Georgia.—Glasgow Times.

J. R. Kimble, of Hardin county, last week sold to Hudson Bros., of Louisville, a pair of mules, one of which weighed 1,450 pounds, the other 1,500, for \$375. They were said to be the best pair of mules in Hardin county.

At Hubble, C. C. Withers sold his hemp seed to H. A. B. Marksbury at \$3. J. C. Embanks sold some 100-lb. shoats to Will Cook at 5c.—W. H. Lillard bought of W. K. Cardwell, of Mercer, twenty head of slop cattle at \$3.50 per hundred, and a bunch of shoats at \$5.50 per hundred.—James Clark sold Theodore Solomon, of Lexington, 70 export cattle weighing 1,400 pounds, the price paid being about \$4.75 per hundred, aggregating \$4,665. The cattle were among the finest seen on the local market in many a day.—Danville Advertiser.

R. B. Park, of Elizabethtown, Ky., last week made one of the largest mule trades that has been consummated in Kentucky in twelve months, when he sold to C. B. Teams, of St. Louis, Mo., 140 head for \$19,000.

THE IDEAL SHOW COW.

A show cow is thus described by M. A. Scovell of the Kentucky experiment station: A cow possessing an attractive head, with eyes wide apart, face covered with fine silky hair and veins prominent, eyes full and lively, with horns characteristic of the breed, a neck long and sinewy, thin, free from loose skin underneath, thin at the junction of the head and tapering somewhat to form the shoulders; wedge shaped shoulders, showing no surplus flesh, but wide enough at the chest to show a good heart action; a short, strong, straight back, spine well defined, ribs well sprung, the body deep, especially at the flank, giving strength to hold a symmetrical udder; broad across the hips and level, long from hip to rump, thighs thin and wide apart to admit of carrying the udder, tail smoothly set on and long, a large, capacious udder when filled with milk, firmly attached to the body, showing well behind and carried well forward and deep through from side to side, with teats symmetrically placed and wide apart, and of good size, the udder smooth throughout, with the appearance that the milk fills every portion of it; milk veins prominent and apparently fitted to their capacity; legs short, showing strength, and set well apart; skin soft and elastic, rich in color and covered with soft, close, woolly or silky hair. Such a cow shows health and strength and dairy capacity, and withal, is beautiful, and when she walks around without any apparent effort, with head a little up, and notices things without being wild or timid, and with graceful movements, then she becomes attractive and is hard to beat in the show ring.

THE CANOPY GRAPE TRELLIS.

Among the many styles of trellises for grape vines, the one which seems to me the best is a new one called the Canopy Trellis. It is made very simply and at but little more cost than the ordinary kinds. Posts are set at the usual distance apart and should be five feet high. At the top a cross piece of 2x4 inch stuff three feet long, of any kind of wood that will last reasonably well above ground, should be fastened. A notch should be made by sawing in and splitting out a block just large enough to receive the 2x4 piece. This should be spiked on or bolted fast, making a T that has arms equally long, that is, 18 inches each.

There are three wires needed. One is to be stretched just below the cross-pieces and stapled fast to the posts. The other two are to be stapled fast close to the ends and on the upper sides of the crosspieces. This leaves a clear space from the central wire to the ground.

The vines are trained to have one, or not more than two, stems reaching to the lower wire. A main arm is trained each way along this wire, and half way to the next vine. From these arms the bearing wood extends to the wires on either side, and are but 18 or 20 inches long. It can be easily seen that the fruit will hang under a canopy of branches and leaves. It is well protected from the direct sun and is easily seen and gathered.

This is quite a natural and rational way to train grape vines and it surely works very well. I have seen large vineyards growing well and bearing abundantly after this plan. It works so well, that when I put up another grape trellis it will be of this kind.—Ex.

FREE TO EVERYBODY.

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

HOUSEHOLD HINTS.

BY MRS. C. H. WOOLSTON.

Chili sauce is one of the popular condiments which go into almost every winter store closet. A reliable recipe calls for fifty ripe tomatoes. Scald, skin and cut them up. Chop and add twelve green peppers and nine large white onions, half a pound of brown sugar, four table-spoonfuls of salt, nine level teaspoonfuls each of ground cloves, allspice and ginger, and half a gallon of vinegar. Boil gently, stirring and crushing all to a paste, for at least an hour, and longer, if he be thin at that time. Then bottle tightly, covering the tops of the bottles with sealing wax.

BROKEN WALL-PAPER.—Wall-paper that has become bruised or torn off in small patches and can not be matched may be repaired with ordinary children's paints. Mix the colors till you get as nearly as possible the desired shade, and lightly touch up the broken places, and at the distance of a foot or two the disfigurement will be quite unnoticed.

TO CLEAN TINWARE.—To clean tinware, use powdered whiting moistened with a little paraffin instead of water.

MACHINE OIL STAINS.—If these won't come off without brushing, try rubbing them with a freshly-cut potato. This is nearly always effective. A sponging with water in which young ivy-leaves have been steeped freshens shabby dresses immensely. To make the decoction, pick about twenty or thirty young ivy-leaves, pour on one pint of boiling water, and when cold it is ready for use.

MOths IN THE CARPET.—These can be killed by spreading a cloth wrung out of water on the infested places and then ironing lightly with a hot iron. Don't press hard enough to injure the pile. It is the steam that kills the moth, not the pressure. It is well to repeat the treatment once or twice at intervals of about a fortnight. Fresh eggs may have been hatched meanwhile.

If you are so unfortunate as to spill ink upon your polished furniture, just soak the heads of some parlor matches in a small quantity of water, say two tablespoonfuls. Wash the stain with the solution, and see if results will not be satisfactory. A match-head moistened, rubbed on an inkstained finger will remove all traces in a short time.—Baptist Commonwealth.

The washing of flannels, like the making of mayonnaise or puff paste, seems a matter of extraordinary skill, and a good deal of uncertainty under any conditions. But, as a matter of fact, it is extremely simple. Flannels may be washed in very hot water or in water barely warm with equal success. The main thing to be observed is that they be not subjected to more than one temperature during the process. Shave plenty of fine white soap into warm water, which it is well to soften with a little ammonia. The ammonia serves the purpose of helping the cleansing and, therefore, doing away with some of the rubbing. Soak the garments ten minutes, and begin to squeeze and press them in the water. A great deal of the dirt will come out at once. Put them through at least two soapy waters and rinse in clear water, all of the same degree of heat. Never let soap touch them, and do not rub on a washboard. Pull into shape and dry in a warm room. Iron on the wrong side while quite damp. It is a good idea to have forms for stockings, and no ironing is necessary when these are used. Woolens washed in this way will remain soft and loose as long as a thread of them is left.

The dairyman who has no love for his business, no love for his cows, no enthusiasm; will fall behind the procession and be lost in the crowd.

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Items of Interest

News the World Over.

The cold in England has been intense. For the first time in years the Thames has been frozen over. This has not only brought great suffering on the poor, but has added to the number of the unemployed, as many who were busy on outdoor work were thrown out by the necessity of stopping the work. Fortunately there is no coal famine in England.

The President has nominated William R. Day, of Canton, Ohio, to the Supreme Court in the place of Justice Shiras, retired. Mr. Day was a personal friend of President McKinley, and was appointed by him one of the peace commissioners who made the treaty with Spain. Judge Day was very much opposed to taking the Philippines from Spain and still more opposed to "paying \$20,000,000 for a revolution," but he was overruled.

Real-Admiral Higginson cabled from San Juan, P. R., under recent date, that by an explosion of powder in the eight-inch gun turret of the battleship Massachusetts five men were killed and four injured. None were commissioned officers.

The American liner, St. Louis, was six days overdue when she steamed into New York harbor. The sad passengers held an indignation meeting and passed unanimous resolutions denouncing J. P. Morgan's ship Trust. They say the ship was in a crippled condition from leaking boilers when it reached Southampton, and was sent out without allowing time for repairs. The coal supply ran short as did the provisions and the crew kept on a diet of oatmeal and potatoes. The complaints of the passengers were met with jeers.

At a Republican meeting in New York City, Senator Dooliver, of Iowa, was the guest of honor. In his speech he spoke of the Philippines, and said: "The best thing that we have gotten out of the Philippines is the fact that we have nearly got ourselves out of them." Coming from a leading politician this indicates the latitudinarianism of letting the Philippines have the independence for which they have fought so hard.

Of interest to our American queens. An American scientist has reached the conclusion that too much education or intellectual development in women tends to make them lose their beauty and instances the Zoro women of India. They are supreme. They own, control the affairs of the home, and the nation, transmit property and leave the men nothing to do. As a result, says the scientist, they are the ugliest women on earth.

Since 1370 a boundary dispute has been going on between Hungary and Galicia. To Dr. Winkler, a lawyer of Lucerne, Switz., belongs the honor of having settled this dispute of 500 years duration. The area in dispute is a tract of land about 40 miles south of Cracow and both Hungarians and Poles have hotly contested the question and loudly asserted their claims. Dr. Winkler has decided in favor of the Galician claim and allows Hungary only 20 acres to straighten her boundary.

An army doctor noticed that when a wounded soldier was taken to within easy hearing of music, hemorrhage was either greatly reduced or actually stopped, and could not understand how this phenomenon was brought about. It is now believed that the vibrations of the air produced by the music causes the patient to become faint, in which case the action of the heart is so considerably lessened that the overflow of blood is reduced.

The ameer of Afghanistan has presented to the Shah a copy of the Koran, bound in solid gold and set with pearls, rubies and diamonds. It cost \$400,000, and is said to be the most expensive book in the world. The word of God far more valuable than gold or precious stones may be had almost for the asking.

If navigation through the chain of great lakes could be kept up for the entire winter season, it would be a boon to many shippers. As it is, they must often choose between paying the high rate for transportation by land or hold back their goods for the break up of the ice in spring. Plans are now being made for the construction of three ice-crushing boats of a new type, which, it is hoped, will be able to pass through the Straits of Mackinac and the Detroit River even when these are frozen their hardest.

The province of Godavery, in India has had a phenomenal rainfall. In five days the average for the whole District was 11 inches. At Coringa and Nilaple the fall was 22 inches. The normal for a year is 60 inches. For miles the rice crops which were almost ready to be reaped are under water. Large numbers of houses have fallen. The damage would have been much greater but for the subsidence of the ocean and of great rivers which carried off the water rapidly.

Consumption

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Marvelous Discovery By the Famous Dr. Vonkerman of Kalamazoo, Mich.—State Officials and Great Medical Men Pronounce It the Only Cure for Consumption—and All Throat and Lung Troubles.

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the deadly consumption has at last been discovered by Dr. D. P. Vonkerman, a great Michigan doctor who has made a life study of this fatal disease. His wonderful remedy has been fully tested and rigidly proven a sure cure by state officials, and noted medical men all over the world testify to its power to kill the dread germ that causes consumption. The doctor makes no secret of the ingredients of his wonderful cure, believing that the people are entitled to such a production of science, and he is sending free treatment all over the world, bringing joy of knowledge of certain rescue from this awful, fatal disease. Such eminent scientists as Koch, Lutzon, Pasteur and all the great medical and germ specialists and chemists have already repeat testify to its power to kill the dread germ cannot live a minute in the presence of the ingredients of this wonderful remedy that has already revolutionized the treatment of consumption and has taken it from the catalogue of deadly, fatal diseases and placed it in the "curable" list. Free trial packages and letters from grateful people—former consumptives rescued from the very jaws of death are sent free to all who write to Dr. D. P. Vonkerman, 1084 Shakespeare Building, Kalamazoo, Mich. Dr. Vonkerman wants every consumptive sufferer on the face of the earth to get this marvelous and only genuine cure for consumption. Write today. It is a sure cure and the free trial package sent you will do you more good than all the medicines, cod-liver oil, stimulants or changes of climate and it will convince you that at last there has been discovered the true cure for consumption. Don't delay—There is not an hour to lose when you have consumption, throat or lung trouble. Send today for free package.

We stand face to face with a great religious crisis in India to-day. Shall we meet that crisis? Shall we seize the opportunity? Shall we take the tide at its flood? Shall we redouble our efforts, increase our forces, multiply our gifts, "lengthen our cords and strengthen our stakes," until the priceless diadem of India shall be laid at the feet of our King? These are the momentous questions that confront you, the Christian people of America, to-day. God has called you to the kingdom for such a time as this. He has laid upon you this mighty responsibility. He has given you this unparalleled opportunity. He is calling you to this great task through the open doors of that great land, through the divine shaping of her history, through the unprecedented triumphs of the gospel among her peoples in the past, through famine and pestilence and religious upheaval, through the stricken cry of her 300,000,000 who sit in darkness to-day, and by the Love that loved us all.—Stanton.

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Items of Interest

News from the World Over.

In the blockade of Venezuela the German blockade the western half, but the allies act in complete accord and England is as responsible for the action of the German ships as is Germany, despite the effort of some of the English papers to evade the responsibility.

One of the blockading fleet attacked the Venezuelan port at San Carlos, which replied so vigorously that the ship was driven away. She returned with two others and renewed the attack for two days. The result is in doubt, some reports saying the fort was destroyed, others that the plucky Venezuelans are standing by their guns.

Col. Arthur Lynch, Irish member of Parliament has been sentenced to death by a court in London for fighting in the Boer army. He was a naturalized citizen of the Transvaal, but the court did not regard this.

Alman S. Hewitt's death removes a figure of note. He was a poor boy who made his own way through college, earning his own expenses and receiving no charity nor free tuition. He was a teacher at first and afterwards a manufacturer. He served in Congress ten years as a Democrat and was once elected Mayor of New York City.

The liberals of England will be more indignant at the Tory government than ever, if that is possible. For the Jew billionaires who own the mines in the Transvaal and who brought on the war have shown plainly they are the owners of the Tory ministry as well.

The British steamer Manchester Merchant, on its way from New Orleans to Manchester, took fire at sea. The crew succeeded in reaching Dingie Bay after the fire had been burning for three days. The crew were all saved but the steamer was entirely destroyed.

It was announced in the Hungarian and Austrian Parliaments that the state notes formerly issued on a silver basis will be withdrawn towards the end of February, and will be replaced by notes issued on the gold basis. The low price of silver is forcing action in abolishing the gold standard on all countries, is their opinion.

Capt. Barrows, an English officer who was six years in the Congo Free State, has published an account of the atrocities committed there by the Belgian officials which fully confirms the worse charges made by the American missionaries. He says, "The natives are required to bring in a certain amount of rubber, perhaps more than the market contains, on penalty of being that will as likely as not exact a tribute of mutilated hands."

Rev. J. E. McManaway writes to the Baptist Courier of a visit he made to Lexington, S. C. There he saw the monument erected by the women of Lexington county to the Southern soldiers from that county who died on the field, and he counted more than six hundred names. These figures show something of the bravery of the State Carolinians and the heavy loss the South sustained among the flower of its manhood.

Mr. Snoot, a Mormon apostle, has been elected to the Senate from Utah. Congress was warned of the consequences of making Utah a State, and is not to be pitied. Snoot has never practiced nor advocated polygamy. Congress can not refuse to seat a Senator because of his religion nor because he holds office in a religious organization. The reason why a seat should be refused him is reduced to the charge that he recognizes in his church a higher power than the Federal government. To this the Independent answers, "So does every good man who has any religion." It is a shame to have a Mormon in the Senate, but it serves the Senate right.

LOOK ON THE SUNNY SIDE.

Should some down-hearted friend suggest that to try to see the good in his lot is like trying to extract sunshine from cucumbers, remind him that sunshine is just what makes cucumbers, and accordingly it can be extracted from them. Few may know how to do it, but the lack is not in the vegetable. There is sun force in all things. Connection is direct between the light that pours in at the window and that which shines in the eyes and smiles in tones and manners and in thoughts. In all its transformations it is the heaven-force. "Glorify the room!" was Sidney Smith's way of ordering the curtains up, and the obedient glory brimmed his page with laughter punctuations. Dickens was another who wrote his stories with curtains up and sunshine streaming through the study. "Rejoice," was the old Greek's sunshine way of greeting a friend. "Laugh until I come back!" was Father Taylor's good-by to Dr. Bartol. "Partners both. 'How is the child?" called up another minister father, forlornly, from the foot of the stairs, as he entered his home. "Teak as 'oo do when 'oo're laughing!" came back the voice of the sick child in reply. It was the baby who preached the gospel that time. Carlyle, in his dyspepsia, looking up his windows, could still say, "It's a sad sight!" But the little girl looked up at the same sight and said, "Mamma, if the wrong side of heaven is so fine, how very beautiful the right side must be!"

This habit of looking on the laughter side can be learned. Ask any person who has been cheer the secret of his victory, and he will quite likely tell you the story of some dark day when he vowed that he would see sunshine. Lydia Maria Child, a woman well acquainted with trial, has left it on record: "I seek cheerfulness in every possible way; I read only cheerful books; I hang pictures in my windows to fill the room with rainbows." Remember Emerson's midpuddle:

"But in the mud and scum of things, There always, always something sings!" Remember Luther on his sick-bed. Between his groans he managed to preach in his windows: "These pains and troubles here are like the type which the printer sets; as they look now, we have to read them backwards, and we seem to have no sense or meaning in them; but up yonder, when the Lord God prints us off in the life to come, we shall find that they make brave reading." Only we need not wait until then.—Rev. W. C. Gannett.

THE SIN OF WORRY.

There are thousands of Christians who trust God absolutely and quietly for the eternal life, who hardly trust him at all for to-morrow. They have given over worrying about the great decision and expect to be accepted in the company of heaven, but they are wasting strength God gave for service in worrying about bread and clothes and shelter for themselves or those they love. Of all the promises of Christ the one which is most frequently forgotten is that which Christ most frequently insisted on: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

"Your Heavenly Father knoweth that ye have need of these things." Is he helpless, then, or can't he only begin to provide when we have passed the confines of this present life? Are his hands tied for to-morrow, that they may be loosed in some far distant hour of heavenly care? It is blind and stupid unbelief or childish perversion of our faith which thus falsely estimates the love and care of God. Worry is unbelief, or, at the best, a warped and unaccomplishing belief. It takes for granted either God's carelessness or powerlessness for earthly days, and a careless or a powerless God is not the Heavenly Father whom our Saviour taught us to obey.

Life is for work; and work depends upon efficiency; and efficiency is destroyed by worry. There is nothing more distracting, nothing more disintegrating. It writes its tale of inward weakness on the face. It trembles in the quaver of the voice. It transforms a brave disciple, armed by faith

and love against the trials of the world, into a servant of the times, a trembler at the threats of fortune.

Kill-joy worry robs the world of its needed witness of good cheer. To win men to our hope, we must make that hope attractive. And we must make it attractive in spite of real trouble, which no man can escape. It is easier to endure real than imaginary and borrowed troubles. It is the foreboding that bows down our hearts in weak despair. Suffering weakens less than worry.

There is contrast even in our Lord's experience. He lived the perfect life of faith and was never guilty of the sin of worry. Yet he who bowed in anguish with the foretaste of death in Gethsemane, and lunged in vain for human sympathy, stood upright before priests and rulers, and bore in silence the anguish of the cross. Sorrow and cheer, trial and peace, are combinations which the church has often shown the world, and they have proved its best attraction. But when did the companionship of worry ever win a soul to Christ?

Life is not easy for the most of us. We have battles to fight and troubles to endure—and the hardest of all we must carry in our little Gethsemans, as our Master did, alone. God will not give us more than we can bear. He will sustain us in every trouble and provide for every need. But where is it promised that there shall be help in borrowed trouble? The canker of worry can only be cured by the simplicity of faith. Let God be real—a very present help in trouble—and the sunshine will break through. We shall be strong to meet our trial when it comes. We shall work to-day, trusting quietly for to-morrow, casting all our anxious care on God—for he careth for us—Congregationalist.

THE DAY IS FAR SPENT.

Barley loaves and only two small fishes!—but it was enough for the Lord of all; and with that scant, poor food, blessed and multiplied, He fed the hungry, and refreshed the weary, and spread a table in the wilderness, and made them sit on the green grass in the sunset, and gave them that which, to their hunger, was sweet as manna, and sent them rejoicing on their way.

We are in the wilderness, the day is far spent, the night is at hand, on every side of us are the hungry, and the thirsty, and the weary; we feel ourselves utterly helpless to help these helpless; we have not two hundred pennyworth of bread for them, and even that, if we had it, would be insufficient that every one of them might take a little.

Yes! but have we tried to use the poor and scanty store which we have? Have we like that lad, offered our barley loaves for Christ to bless? If not, can we expect that they should be used? Still less can we expect that they should be multiplied.—Dean Farrar.

God knows! What a comfort in that thought—a comfort past all measuring! For if God knows, he cares, he sympathizes; and if he sympathizes, he loves; and if he loves, he will not leave us helpless in trouble. How much follows from God's knowing!—Zion's Herald.

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THE MARKETS.

LIVE STOCK.

Report for the week ending Jan. 24. CATTLE. Choice to prime shipping steers \$4 50a 4 75 Med. to good shipping steers 4 25a 4 50 Choice butcher steers 4 00a 4 35 Medium to good butchers 3 50a 3 75 Common to medium butchers 3 00a 3 25 Canners 1 25a 2 00 Good to choice feeders 3 75a 4 10 Common to medium feeders 3 25a 3 75 Good to extra stock steers 2 25a 2 55 Com. to medium stock steers 2 25a 3 00 Good to choice stock heifers 3 25a 3 50 Plain to med. stock heifers 3 00a 3 25 Plain light mixed stockers 2 25a 2 85 Good to choice bulls 3 00a 3 50 Medium to good bulls 2 25a 3 00 Choice veal calves 6 00a 6 50 Common to medium calves 4 75a 5 50 Canner to fancy milk cows 40 00a 45 00 Medium to good milk cows 25 00a 35 00 Plain common milk cows 18 00a 25 00

HOGS—Choice packing and butchers, 200 to 300 lbs. 6 50a 6 75 Med. packs, 150 to 200 lbs. 6 25a 6 50 Choice light ship, 120 to 160 lbs. 6 00a 6 25

Wool. Choice light shew, 120 to 160 lbs. 5 50a 6 00 Good clips, 50 to 100 lbs. 5 00a 5 50 Roughs, 150 to 500 lbs. 5 00a 6 00

LEAF TOBACCO. Report for the week ending Jan. 24. Following were the sales for the week and year to Jan. 24, 1903:

January 1 to date 3,302 11,277 Year 1902 4,018 14,914 Year 1901 5,981 15,427

RECEIPTS. Receipts this week: 1903, 2,701; 1902, 2,621; 1901, 3,531.

REJECTIONS. Rejections this week: 1903, 757; 1902, 1,119; 1901, 786.

PERCENTAGE OF REJECTIONS TO AUCTION SALES: 1903, 18; 1902, 20; 1901, 15.

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