

WESTERN RECORDER

Faith, Hope and Love, these three.

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A young negro man who graduated in Lincoln University felt called of God to go as a missionary to Africa, and called of God to support himself there, after the example of the tent-maker in Corinth. May the Lord send large numbers of such missionaries to Africa.

Among a lot of pennies sent to the U. S. Treasury Department to be redeemed, was a coin which was rejected. A gentleman gave a penny for it from curiosity, and carried it to be investigated. It was found to be a coin of the year 284 A. D., which is worth many times its own weight in gold.

FATHER PHELAN, who edits a Catholic paper in St. Louis, says: "It is not possible for an agnostic, an infidel, a Protestant, or a pagan to speak of God without uttering words of blasphemy." It is not possible to characterize that utterance of his without using words of great force and plainness.

GEN. MORGAN is right in saying: "There are evils incident to denominational rivalry, but I submit that a generous rivalry, born of religious convictions, is greatly to be preferred to religious indifference, apathy or dead formalism." Sometimes the peace of which boast is made is the peace of a graveyard.

We are glad to know that the present Archbishop of Canterbury, primate of the English Episcopal church, has banished wine from the dinners at Lambeth Palace. It is the first time in all the Episcopal regimes since the Reformation that this has been done, and it shows gratifying progress in temperance sentiment.

DR. S. SHERER, of Cambridge University, has been given the contents of an old Jewish genizah at Cairo. He has found a portion of Aquila's translation of the Old Testament into Greek, of the sixth century, and pages from a previous unknown Hebrew original of Ecclesiasticus. He hopes to find other manuscripts of value to scholars.

The *Commonwealth* has been told by Dr. A. C. Kendrick's daughter that they have found in his manuscripts a complete translation of the New Testament. Dr. Kendrick's knowledge of Greek, and of English as well, make it certain this will be among the best translations. We hope he has followed the immortal accepted version as closely as possible.

We knew that English travellers had been severe upon the propensity of the people of the United States to board rather than to have homes of their own. But we did not know till the *Congregationalist* said so that the English children in the schools had been regaled with this criticism. It says that an English geography in use a few years ago described America as a place "where the people have no homes and live in hotels."

DR. LUDWIG KELLER ON THE REFORMATION OF THE ANABAPTISTS TO EARLIER EVANGELICAL PARTIES.

BY ALBERT HENRY NEWMAN, D. D., LL. D.

Up to the end of the year 1524 the brotherhoods and secret congregations, in spite of the lively activity that had characterized them since the outbreak of the great religious movement, had kept themselves quiet, and had in no way changed their mode of existence.

But now, when the Lutherans and Zwinglians, under the protection of some princes and cities, began to wage open warfare against the "heretical schools," a number of prominent brethren in Switzerland—George Blaurock, Wolfgang Sulzmann and Conrad Grebel at their head—held that the time had come to take up the conflict and publicly to consummate their separation from the old (Catholic) as well as the new (Protestant) church with the introduction of the administration of the sacraments in such a way as, in agreement with the congregations of brethren of the earlier centuries, they held to be Scriptural. This took place through the introduction of believers' baptism about the beginning of 1525 at Zurich and shortly afterward at St. Gall also, where Denck after his banishment from Nurnberg had taken refuge with the brethren. [On the date of the introduction of believers' baptism at Zurich and on the leaders mentioned above, see my "Anti-Pedobaptism."—A. H. N.] In this matter the Swiss brethren followed the example that the brethren in Bohemia had given in the year 1467, when they resolved publicly to separate from the dominant church; here also the first act of separation had been the reception of baptism on a profession of faith on the part of the assembled brethren. [See "Anti-Pedobaptism," p. 53.]

Here, as there, the procedures inside and outside of the new religious community were repeated, which since the days of the great heretical wars had always been observed when the old Christian congregations stepped forth out of the forms of the brotherhoods and organized themselves in ecclesiastical forms.

As formerly in Bohemia bloody persecutions began with the co-operation of the Utraquists [the moderate Hussites], who had been drawn by the Roman Curia into its interests, so now there began in Germany, with the help of the Lutherans and Zwinglians, bloody persecutions, which, by reason of the superior power of their opponents and the atrocity that usually accompanies the unfettering of religious fanaticism, led either to the complete extirpation or to the effectual hindrance of their internal and external connections, and to the starving out of the weaker part. Pressed into out-of-the-way corners, despised, slandered and driven to despair, the vanquished were compelled to see many sorts of errors ripening even in their own ranks, and isolated, violently hindered from the public exercise of their faith, robbed of their spiritual leaders, they led for the most part a troubled existence, full of divisions and pettinesses that robbed them of any possibility of exerting influence on the general life [of the communities in which they dwelt].

Just as, about the middle of the fifteenth century, differences of opinion broke out between the brethren in Bohemia and the brethren in Austria who persisted in remaining inside of the Romish church, respecting this relation, so also there arose about the year 1525 in Germany among the brethren themselves internal contentions (see Monthly of the Comenius Society, 1894, p. 173) on the question, whether the time had come for the introduction of the administration of the sacraments in the brother-

hoods, or whether it would not be better to carry forward the conflict for the old faith in the prevailing manner until better times should come. Since at that time there was no one among them who regarded the sacraments as essential means of grace, and so no one was of the opinion that they were necessary to the attainment of salvation, the baptismal question in no way formed the central feature of their doctrinal system. (Even Ludwig Hetzer is said to have declared that he "has never celebrated rebaptism."—See "Staupitz," p. 304.) [This, however, was in 1526, but it is highly probable that he accepted believers' baptism about 1527.—A. H. N.]

No less important a personage than Zwingli, who had stood in very close relations with that circle whose members were the first to introduce believers' baptism, bears witness, in his writing "On Baptism, Rebaptism and Infant Baptism," that the excessive importance attached [by the brethren at Zurich] to believers' baptism, as Grebel, Blaurock, Manz, and others were all at once making it manifest was a repudiation of the original standpoint of the brethren, who earlier had most loudly proclaimed that ceremonies are of no avail for the attainment of salvation; and it can be proved that even in the bosom of the old "heretical schools" themselves this excessive emphasizing of believers' baptism was regarded by many as an innovation and as a sort of apostasy from the old traditions in which many of the brethren were not disposed to join. [It would seem that Keller's sympathy is rather with the party of the old evangelicals that did not consider that the time had come for the complete rehabilitation of the church of Christ, but preferred to labor on quietly without the enjoyment of the ordinances, and to await a more favorable opportunity, than with those who made up their minds that come what might, they must put the entire Christian system into practice, so far as they understood it. This attitude of Keller toward the evangelical parties of the Reformation time is a partial explanation of his own failure to take his stand in the ranks of the Baptists, where, so far as his convictions are concerned, he seems rightly to belong. No one could be more pronounced than he in repudiating infant baptism as a part of the original Christian system, or in insisting that its rejection is logically involved in the old evangelical system which he so much admires; but, like many of the old evangelicals of the medieval time, he is content to hold in abeyance the matter of the right administration of the ordinances, and from inside of one of the new evangelical parties of the state church type to seek to bring about the acceptance of old evangelical teaching and a proper appreciation of the character and importance of the old evangelical movement. While we rejoice in what he is doing on behalf of old evangelical Christianity, we cannot help regretting that he should continue in the following of a body with whose principles he has so little in common.—It may be interesting to note that a recent German writer, Prof. Dr. M. von Nathusius ("The Christian Social Ideas of the Reformation Time and their Derivation," 1897), has seriously and in good faith spoken of Keller as the "representative of the modern Baptists," and as the "Baptist Keller." Keller attributed this fact to Nathusius' inability to conceive of a writer of church history as seeking in a purely unpartisan way to set forth fully and sympathetically the facts of history, and especially to exhibit in a favorable light the history of a weak and despised party. "Only it is a pity," he says, referring to Nathusius' mistake, "that I am not a Baptist, but belong to the evangelical church in which I was born and brought up." Having accepted a large part of the reproach that attaches to the

Baptist name, it seems like a thousand pities that he does not identify himself with the religious body whose views he so largely shares.—A. H. N.]

It resulted that the public introduction of the administration of the sacraments—in the earlier time the religious ceremonies had been celebrated in symbolical garb or veiled under secular forms—furnished a pretext to their opponents to bring into fresh application the old laws against heretics. But a conflict that ranged itself around adult baptism as its central point, must thrust precisely this sacrament into the place of chief prominence and importance; it could not fail to result that a doctrine, for the sake of whose maintenance so much blood was shed, soon appeared to defenders and opponents alike to be the principal article of Christianity, and that therewith an unwholesome derangement and a false valuation entered.

By reason of the fact that the great and fruitful thought that formed the original germ of this old evangelical and old Christian movement were in truth obscured in some points, the system lost a part of the recruiting power that had for centuries belonged to it, and the men who formerly were filled with a burning zeal for the reformation of the whole world through the faith that animated them, frittered away their powers in conflicts and divisions of all kinds, and were joyful if it continued to be vouchsafed to them in a narrow circle to work out their own salvation. [It was no doubt unfortunate that the Anti-pedobaptists of the sixteenth century were compelled by circumstances to give somewhat undue prominence to combating infant baptism and insisting on believers' baptism; but this, I take it, was due far more to their opponents than to themselves. They saw clearly that infant baptism was a chief bulwark of state-churchism, and they believed that both were of the devil. They certainly cannot be blamed for repudiating that which seemed to them to involve the worst errors of the papacy; and, believing as they did, that believers' baptism is an ordinance of Christ, they could scarcely have been expected to hold its administration in abeyance in deference to the wishes of those in whose Christianity they had no faith. It was the state church authorities that made the rejection of infant baptism and the administration of believers' baptism criminal, and thus brought this aspect of the teachings of the brethren into unwholesome prominence. On this whole matter see my "Anti-Pedobaptism."—A. H. N.]

Thus, at the outset, came into the horizon on the course taken by the Zurich "heretical school" the danger, which at a later date was to be the vulnerable spot of the so-called "Anabaptism" in the narrow sense namely, the inclination to over-estimate the importance of certain specialties of an external or internal kind, and thus to prepare the way for a conventicle-faith, which was very far removed from the world-embracing aims of the old brotherhoods. The time for putting into practice the forms and views represented by Blaurock and Grebel in Zurich was not yet ripe when it actually occurred, even if they had been brought into operation in a moderate manner. It indicates the sentiments of well-wishing contemporaries, when in the year 1530 Pastor Matthias Bodmer declares, "The affair of the Baptists pleases me well, except that they began it too early" (Egli, "The Zurich Anabaptists," p. 30).

FAITH and trust and the pledging of ourselves to the infinite will and love are qualities that cannot be created in us by the Almighty as natural forms of our inward constitution; they are results of the spiritual power set in opposition to hardship, perplexity, sorrow and the sight of seeing things seem to drift wrong.—Starr King.

A REVIVAL MEETING MISTAKE.

BY REV. M. D. JEFFRIES.

A church purposes to hold a meeting with the idea of reviving the church and saving souls. They are very anxious to be well prepared for the expected refreshing. With many regrets it is recalled that the Jones and the Smiths, useful families in the church, had a misunderstanding a few months since and have not become reconciled. Some members of the church are sure there can be no refreshing from the Lord as long as these members are not reconciled. The meeting begins, but does not do as well as hoped; it is insisted by some that the differences must be reconciled before there can be a blessing. The pastor and many members labor with the disaffected ones, the helping brother preaches at them, but they cannot be reconciled, they cannot see their own wrong, but only that of the other side. The meeting is chilled, is a failure, dies.

Who is to blame? Do you say these folks who disagreed and would not be reconciled? Yes, they are. But have not the brethren made a mistake in thinking that everything depends on reconciling the disaffected ones? That they cannot have a meeting and a blessing, notwithstanding the difficulty? Ought not the meeting to be a means of healing rather than the healing a means of having a meeting? If the disaffected are ready for reconciliation, well and good; if not, to force a reconciliation is like requiring two quarrelling boys to kiss.

On the other hand, I knew of a church preparing for a revival meeting. Sad to state, there had been a misunderstanding in the choir and one of the best singers had come down with "a sore throat." The meeting began and went on with little effort to conciliate the sister; the Gospel was preached, and the singer was reached. After the meeting, she went back to her place and work; the pastor jokingly said to her: "My sister, your throat has been converted; that is the secret."

It is a mistake to let the devil persuade a church that there can be no blessing without the co-operation of all—of course, the greater the number heartily co-operating, the greater the blessing. It is a mistake to think that there can be no blessing because some are in enmity with one another; glorious meetings have been held under such circumstances and they frequently cure the enmity. It is a mistake to stop the work to try to reconcile people who are unwilling to be reconciled. Go on with the work, they may be ready by and by; then your good offices will be of avail and appreciated.

In fact Zion, certainly our Baptist Zion, is very much at variance as to the best way to get rid of difficulties, whether in the church, the association or the denomination in general. One part says, "Out with error now and at once; no compromise!" The other says, "Hold on, brethren, we love truth and righteousness as well as you, but let's get this error out without tearing down the walls and stopping the upbuilding."

If the first succeeds, the error is out, but the kingdom is rent; if the last succeeds, the error is out and the kingdom united. Which is best? A homely illustration: A stern, systematic, uncompromising man comes home one day and finds one of his pigs in the garden. He is upset at once and calls his dogs; a bull dog and a shepherd quickly respond. He drives the shepherd to the house and sets the bull dog to drive the pig; the said pig is contrary and excited and runs round and round a dozen times passes the hole by which he came in. The farmer is contrary and uncompromising and will not open the gate, but insists that the pig must go out through the hole by which he came in. Round and round the pig and dog go until finally the pig is out; but, oh my, the pig is bleeding, the dog is weary, the farmer is mad, the cabbage and tomatoes are torn, the corn broken, the earth upturned. But the farmer thinks he has gained a great victory. Has he?

His neighbor, under a similar trial, drives the bull dog to the house, opens the gate, sends the gentle shepherd into the garden, calls the pig, throws a few grains of corn and the pig is soon out; the garden, the pig, the dog and himself are all saved. He may have compromised with the pig, but he got good results.

There are two widely different ideas prevalent among God's people as to the best way of getting rid of error. Which is right? For one my experience has led me to take with full confidence the advice of Paul to Timothy in his second letter, latter half of the second chapter.

THE SERPENT IN THE GLASS.

BY REV. THEODORE L. CUYLER.

Many of the famous advocates of temperance are dying off, but there is one trumpet-tongued orator who continues to sound his tocsin in every house that contains a Bible. It is the divinely-inspired preacher who utters this tremendous warning—"Look not on the wine when it is ruddy, when it giveth its color in the cup, when it goeth down smoothly; for at the last it biteth like a serpent and stingeth like an adder!" Young man, listen to that loud and loving voice before you touch that glass of champagne; good woman, stop and think what you are about before you mix that big bowl of punch for your party; father, be careful how you put that sly serpent on your table, for some of your boys may get stung to death!

The serpent quality of all intoxicants lies in their deceptiveness. "Wine is a mocker; whosoever is deceived thereby is not wise." The drinker fancies that his glass is doing him good and promoting his health. In stead of adding to his strength, it excites him for a time and the reaction leaves him the weaker. Thousands of people call for liquors at the restaurants, or set them on their tables to promote digestion; and I have known persons to cling to this fallacy after alcohol had poisoned their stomachs. The heroic Dr. Livingstone of Africa—a physician himself—asserted that he "could stand any and every hardship best by using water and water only." I had a conversation this week with Nansen, and thanked him for his published testimony that during his exploration of Greenland, he found alcohol of no benefit to himself or his men.

Another deceptive quality in intoxicants is that they steal a march on those who use them, and an appetite for them is formed before one suspects it. The reason is that every glass of liquor increases the desire for another glass. A tumbler of water or milk satisfies thirst; a draught of liquor increases thirst. This fact makes it so difficult to tamper with wine or brandy without becoming addicted to it—and in too many cases enslaved by it. An eminent minister of my acquaintance began to use port wine as a tonic; it woke up a terrible appetite and not long ago he had to resign his charge under a cloud of disgrace! Women in poor health often resort to alcoholic "medicines," or sly "stiffeners," and become victims of the serpent before they are aware. I could startle my readers if I dared to mention some of the deplorable cases.

To break the terrible habit, and to shake off the serpent requires such effort that few are permanently reformed. Some surrender to the inevitable and go over the cataract with eyes open to their doom. A young man said to a friend of mine, "This awful drink has used up my money, ruined my health, and almost killed my parents. It will soon kill me, and send me to hell! I know it, and yet the habit is so strong that I cannot stop." And he did not stop; yet when he began to sip his wine he never dreamed that he would die a wretched sot. Of all the deceivers that betray body and soul to damnation, none is so alluring and ensnaring as the glass.

It is strange that parents—many Christian parents—will allow it to come into their homes, and will provide it for guests. It is strange that, in spite of all the miseries suffered by drunkard's wives, so many young women are willing to marry young men who are in the habit of taking a social glass; they are playing with a viper; if their hearts are stung with agony it is their own fault. No young woman should ever accept the hand of any man if that hand ever touches an intoxicant. This stand resolutely taken by our women would increase the number of teetotalers immensely. If the above mentioned things are strange, it is stranger still that the pulpit does not ring out oftener this heaven sent tocsin—"Look not on the wine! look not on the wine! it stingeth like a serpent and biteth like an adder!"—Evangelist.

THEOLOGY AND THE PULPIT.

For a generation past there has been a disposition to disparage and largely to discard what is called "doctrinal preaching." The very word theology in many quarters has been stigmatized and put under the ban, and men and women have grown up educated to regard it as entirely distinct from religion, if not injurious to it.

The unfortunate effect of this is manifest to-day in more ways than one. Even among the church-going public, and among those classed as intelligent in other lines, can be often seen a crudity and inexperience in religious thinking which is amazing. Old errors, revamped and freshly labeled, are taken as improved modern views. New errors, the veriest puerilities, often mere crochets and distortions in religious speculation, are advocated, and impressionable people, "unskillful in the word of righteousness," if not deluded and led away by them, are at least unable to show wherein they are wrong. Neglect of training in the things which "man is to believe concerning God" has left many who bear the name of Christ in the "condition of children, tossed to and fro, and carried about with every wind of doctrine by the sleight of men and cunning craftiness." One of the great English quarterlies once remarked that "to disregard doctrine is either the work of childishness or senility of faculties too immature or too decaying to think." And so unconversant are many to-day in regard to this that they have no other conception of doctrinal sermons than that they are either the mere dry bones of theology and cold didactics, or else controversial and pugnaic treatises. But the question of method and manner in such preaching is altogether apart. Sermons on the great themes of theology may be as much a thing of life and glow and tenderness as those on subjects of a different class.

The turning away from higher and more befitting themes is in part accountable for the shocking license of trifling and "catch-ponny" subjects in the pulpit. Dr. Harris, of the Yale Divinity School, has lately referred to sensational preachers and their subjects as illustrating that the neglect of theology comes to. He cites as subjects he had himself seen advertised for Sunday sermons such as these: "Beelzebub Driving His Hogs to be Drowned"; "An Apostle's Lost Baggage"; "Up a Tree"; "The Oyster Preacher and the Crab Watchman"; "Deformed Feet." To which may be added another of the same class, of which I have heard: "Paul's Bad Breath" ("Saul yet breathing out threatenings and slaughter"). Then, as an opposite extreme, the same exclusion of theology is also responsible for the introduction in certain pulpits of a cold intellectualism and philosophy. But we look in vain for the more "flesh and blood," and the greater "warmth," and the closer practical bearing on "life and work" in such preaching over that seen and felt in the doctrinal sermons of Whitfield, Wesley and Spurgeon, and hosts of others. And, furthermore, time will demonstrate that Christian life and Christian work and "practical religion" are effectively promoted only on the basis of clear religious convictions, that truth is essential to holiness, and that one's character in the last analysis is conditioned by his beliefs.

Let it be remembered, further, that if the orthodox pulpit is neglecting theology, the so-called liberal preachers are by no means following our example. Their preaching largely pertains to the great questions of religious beliefs. While not always making affirmative statements of their own creeds, they are zealously and pugnaciously, aiming to discredit the views of the evangelical churches, and they seem animated by a spirit of bitter and uncompromising hostility. The divine authority of the Bible; the Godhood of Jesus Christ; the fallen state of man; the guilt of sin, and its penalty; the atoning sacrifices on the cross, and the way of salvation by faith—these are the subjects on which, or rather against which, they are constantly preaching. Is it an illustration of the "wisdom" in their generation that the children of light?

It is a great mistake to suppose that what are generally called doctrinal subjects, especially those of the class referred to in the preceding paragraph, are out of date. Students in philology, novelists, magazine writers, the daily newspapers,

and the liberal preachers, are all, to one degree or another, entering this field. The people are hearing theology, too often a very bad theology, on every hand. Their interest is awakened and "thoughts arise in their hearts." They are ready to hear their own pastors concerning these things.—M. C. W., in Herald and Presbyterian.

UNBELIEF.

Christ came into Nazareth, the humble place of his childhood, though he had once been rejected by his countrymen. He, like us, loved his native place, not because it was most beautiful of all, but because it was his own. As he taught in their synagogue they repulsed him because of his obscure ancestry and his lack of rabbinical education. He replied in no abusive epithets. He knew that bitter retorts never win a soul. His simple remark was, "A prophet is not without honor, save in his own country, and in his own house." Here the record of this visit ends, except that the evangelist says, "He did not many mighty works there, because of their unbelief."

What might he not have done in Nazareth if that great mountain had not stood in his way? What might he not do in our hearts if the same obstacle did not hinder? We fancy what he would love to have done for the people he had known since boyhood. There must have been sick, old, sorrowful ones whom he well knew, toward whom his heart went out in tender sympathy. How he would love to heal them, to comfort them, to bind up the broken hearts, and open the prisons of care and sin and suffering! But he could not because they had no faith in him; of course they would not listen to one they did not believe in.

There must have been young men and women in Nazareth whom he could have helped so much in their starting out in life—those who had grown up with him when he was a carpenter in business with his father—and how interested he was in their welfare! How glad he would have been to show them what it meant to seek the kingdom of God, and how true success would come to them only through the righteous principles of that kingdom! He must have been grieved in heart indeed when he closed the book and sat down in the synagogue that Sabbath morning, knowing that the blessed message he had read to them would be rejected by the very people he was so well acquainted with, and whom he longed so much to help.

And nothing hindered but their unbelief. He had all power to do everything for them. Mighty works in their behalf might have brought gladness, strength, and prosperity to many a heart and home, if they had only believed him. Alas for Nazareth and its lost opportunity! But what of ourselves? Is Jesus doing mighty works for us, or are we losing our opportunity through unbelief? Nothing else hinders. He repeats to us the message of that Sabbath day. He is here to give deliverance to the captive, to open the eyes of the blind, to set at liberty them that are bound, to heal the broken-hearted, to comfort all that mourn. He is fully able to perform all the mighty works of his glorious mission if we will believe and trust him. It is said that Jesus marveled because of the unbelief of these people. Is it not still more surprising that we who have known so much of his saving power should make it impossible for him to do even mightier works for us because of our slowness of heart to believe!—Ex.

The Lord has given me the greatest inalienable riches—his image and likeness. He has given me himself. What earthly riches do I want after this? What honor! There is no higher honor than to be a Christian and a member of the body of Christ. There is no one richer than the man who always bears Christ and his grace in his heart. "Whom have I in heaven but thee? And there is none upon earth that I desire in comparison of thee. My flesh and my heart faileth; but God is the strength of my heart and faith forever." And yet we are greedy, covetous, avaricious, proud, envious. Man! be rich through God; everything comes to you from God.—Sergieff.

It is not the people who are helping the world who are pessimistic over the condition of things; it is the idle on-lookers.—M. J. Savage.

QUESTIONS ANSWERED.

BY SENEX.

"We are having trouble with the holiness or second blessing people. The ones who are making a stir now say they advocate the 'Keswick doctrine. What is that doctrine, and where does it differ from the others? And what is there in this doctrine which makes it so fascinating to some people?"

I have heard much of this second blessing heresy, and have yet to hear of two of its advocates who take the same ground. Each man—so far as my experience goes—says that he has the genuine true doctrine, and all others are wrong. Hence answering these men is very much like trying to hold a slippery eel.

The latest which I have heard in regard to the Keswick teaching is that the disciples of that school do not talk of a higher life nor of a second blessing, but of a "delivered life." What they get is a "deliverance." And the condition for receiving this delivered life is the absolute surrender of the will to God. They do not talk to sinners at Keswick; this teaching, this urging to seek the new "delivered life" is to Christians only.

Now, no man is a Christian at all whose life is not merely "delivered" from the power of sin, but created new in Christ Jesus. No sinner was ever regenerated so long as he held out and refused to submit absolutely to the will of God. It has been a part of many a Christian's experience that he tried for awhile to hold back a part and make conditions with God. He was willing to be a Christian if only God would let him continue to do this, or would not require him to do that. But until he gave up his will absolutely, and was willing to do or to give up as God would, he did not find pardons for his sins.

These heretics call their peculiar views by all sorts of names, but the idea is the same. And that is there is a "second" something in a Christian's life to be secured by prayer and believing. There is no second blessing in distinction from a third or a fourth or a five hundredth. There are not two kinds of Christians on earth. There are but two classes, saints and sinners, regenerated and unregenerated. The saints are all alike. Some are babes in Christ—some well-grown in Christian manhood. And there are all ages and statures, as there are between babies and full-grown men, according to their growth in grace.

Another error of theirs is the idea that one can pray or believe himself suddenly into being a much better saint than he was a few moments before. All these meetings, like the Keswick ones for the "deepening of the spiritual life," are based upon that idea. It is the modern craving for "short-cuts." Now I do not believe in short-cuts in anything. Certain it is, however, that the straight and narrow way that leadeth unto life. Your spiritual life is deepened by fearing God and keeping his commandments. There is no way to grow in grace but by doing justly, loving mercy and walking humbly with God.

But this is a humdrum way. There is no excitement about it. It is a humble way; there is nothing conspicuous about it. Moreover, it requires ceaseless effort every day and all day long. It requires thought; it is difficult to tell some times just what justice requires. It requires constant prayer and constant trust in God's power and his veracity. You cannot see yourself grow, but growth comes if it does not stop. Hence there is no complacency about it. But there is a deepening knowledge of God, of his holiness, his justice, his power, his wisdom, his mercy; and a deepening delight in Him, in His being what He is. To find new beauty and glory in God day after day is the greatest joy of the saint who is indeed growing in grace.

But one will answer, "I went to a meeting for deepening the spiritual life, and I felt a great uplifting." You felt exalted and happy. That was partly emotion and partly nerves. If you prayed to God to give you strength, to resist temptation and to do your duty, He granted your prayer, and you received the strength when the time came that you were to stand up. As your day is shall your strength be. But that you stand up at once a much better Christian I do not believe. The test of that would be not your feeling, nor your talking, especially not your talking, but your daily walk and conversation in your everyday life.

This is one reason that this heresy in some of its many forms is so fascinating to many people. It offers a short-cut to the holiness for which all Christians, with more or less earnestness, are striving. And what is more, it offers an easy one. It is so much easier to go to a meeting and believe yourself into being better, than it is to do justly, to love mercy, and to walk in God. The excitement of going to many meetings is exhilarating to a certain class of minds. You feel more "uplifted" than when you try to put your best efforts into doing the duty at hand. God is better served and you grow in grace more from sweeping a floor honestly and thoroughly, to the best of your ability, than an effort to make a sudden great leap in growth in grace by believing that you have reached a higher life, or a delivered life, or whatever may be the last name adopted for the second blessing craze.

What causes this heresy to make trouble in our churches is the great earnestness of those who adopt it, their zeal in propagating their views, and their eagerness to bring in a new thing. One-sided people are always dangerous. There was wisdom in the warning to beware of the man of one book. One seldom sees people as determined to make everybody else believe what they believe as these holiness folk are. They can talk a little sense. They never preach sermons without bringing their views in. It is a matter what the text. This resolute insistence, this resolute keeping forever at it, has great effect with those who are not well-grounded in the faith. The same thing is often seen in the case of the spiritualists who have at various times

made trouble among the weaker ones of the flock.

I have often wished that we were as eager to save souls as these people are to persuade others to adopt their views. I wish they could be turned from the church members, whom they seek to lead astray, to sinners. If they worked one-tenth as hard to get sinners to seek the "first blessing" of the forgiveness of their sins, as they do to get Christians to seek the second blessing, they might do great good in the world.

There always have been heretics in the world. These vary greatly. Some of them have a fascination for one class of minds, and others for other classes. The best way to guard against them is to have the Christian character robust, well-fitted on the strong meat of the great doctrines. Just as physicians say that while we should take all precautions against being exposed to contagious diseases, yet the best guard against them is to have our bodies vigorous and healthy.

LITERARY.

New Books.

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

FABIUS THE ROMAN. By Rev. E. F. Burr, D. D., LL. D., author of "Eusebii Coelima." 12mo, cloth decorated, gilt top. Price \$1.50.

The scene is laid in the reign of the monster Maximian, Constantine, ruling the province of Britania, heard of the awful persecutions the Christians of Rome were suffering, and sent Fabius, a military Tribune, to learn the truth in regard to this, and also the number of troops, and the state of the fortifications at Rome, to know what would be the probability of success in an effort to overthrow Maximian.

Owing to his high military rank, and his being the head of that famous Fabian family, Fabius had the opportunity to see all which he went to see. What he did in Rome, and the course which Constantine took, ending in the battle which overthrew Maximian and freed the Christians from persecution, is told in a thrilling story.

There are no anachronisms in the story. Dr. Burr has treated the historical setting in an accurate, scholarly way. This makes the book most valuable as parallel reading for those studying history.

LEE'S PRIMARY HISTORY OF THE UNITED STATES.

This new and attractive book has just reached our desk, and we find it not only a good history for the young, but a good reader as well. The book contains 246 pages, is beautifully illustrated and substantially bound. The price is 50 cents, the exchange, 30 cents. This completes the series of school histories written by Mrs. Susan P. Lee, of Lexington, Va., and published by B. F. Johnson Publishing Company, Richmond, Va. The first two books of this series, the *Advanced* and the *Brief*, which appeared a year or two ago, have become very popular, and have stirred up a greatly increased interest in the study of history throughout the South. Now that the series is complete, it is considered the best-arranged and most teachable series of school histories before the public. The publishers will be glad to furnish full particulars to any one interested.

IN THE DAYS OF MASSACHUSETT. By Hezekiah Butterworth. 12mo, 301 pp. Philadelphia: American Baptist Publication Society. Price \$1.25.

If we were a czar of this country, every boy from ten years old to seventy should be required to read this book, and every Baptist should be required to read it the second time. We wish every father would put it in the list of Christmas presents he intends getting for his children.

There is no danger that any healthy-minded boy would not enjoy it. One cannot imagine Mr. Butterworth writing anything such men would not enjoy. And to read of such a man as Massachusetts cannot fail to have an ennobling effect upon character. The story is of Roger William's banishment, his long trip in the depth of a New England winter, away from the persecuting Puritans to the kindly Indians, and his establishment of a colony where indeed men were free to worship God.

IN JOURNEYS OPT. By Georgiana Baucus. 12mo, 335 pp. Cincinnati: Curtis & Jennings. New York: Eston & Mains.

This book is a sketch of the life and travels of Mary C. Nied. She went on a trip to visit the many states of the Methodist Episcopal church, North. This took her through Japan, China and India, and the greater part of the book is taken up with what she saw, and especially what she said, in these journeys. Mrs. Nied belongs to the strong-minded sisterhood. She was a little prig as a child, and after her "second experience" a second prig. A second soon after she left her own church for the greater freedom of the Methodists, she seems to us more priggish than ever.

However, those who like this style of woman will find Mrs. Nied just the style of woman they like. The book is a handsome one, we like the bright binding. Those who do enjoy it, will enjoy it very much.

BETWEEN EARTH AND SKY. By Edward W. Thomson. 12mo, 296 pp. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street.

Mr. Thomson has no superior as a writer of

short stories for boys. All the many thousands of readers of the *Youth's Companion* will unanimously endorse that opinion. These stories are among his best, wholesome stories, full of adventure and humor. His boys are real, many boys. We fell in love with well-sleigh all, but Senator Jim remains our prime favorite.

THE FARM'S LITTLE PEOPLE. Sequel to "On Grandfather's Farm." By Annie Howells Frechette. 12mo, 107 pp. Philadelphia: American Baptist Publication Society.

Those who enjoyed "On Grandfather's Farm" will be glad to meet the children again. In this book there are four stories of their adventures, well-told and interesting, the children being real and not manlike.

In April, 1896, the American Sunday-school Union offered one thousand dollars in two prizes, as provided under the John C. Green Income Fund. One prize was \$600 for the best book, and the other \$400 for the best book written for the Society, on "Forming and Maintaining Character on the Principles of the Bible." The MSS. were to be submitted to the Society on or before October 1, 1897. At the November meeting of the Board the committee reported the results of its examination of the MSS. The premium of \$600 was awarded to MS. "No. 37 marked Pilgrim"; the second premium of \$400 was awarded to MS. No. 3, entitled "Toward the Glory Gate." Upon opening the sealed envelopes after the awards were declared, it was found that the first work was written by Samuel Zane Hatten, of Morrisville, N. J., and the second by Julia MacNair Wright, of Fulton, Mo.

Magazines.

We are always proud of the publications of our Sunday School Board. But twice a year we thank God and take courage for the prospects of our Southern Zion more than at others. And that is when the April and December numbers come without any Easter or Christmas in them. We believe in Christmas as a home-festival with our hearts, just as we believe in St. Valentine's Day for young sweethearts. But we wish neither in our worship in God's house.

We have not yet read Dr. Burrows' expositions in the December number, but judging them by previous ones we are sure they are unsurpassed and unsurpassable. We have read Dr. Hatcher's article, and wish every Baptist in the land would read it. It is most timely as well as most spiritedly.

The *Journal of Hygiene* for November has the following contents: Hygiene of the Brain, Dr. M. L. Holbrook; Canadian Health Resorts, Dr. T. G. Roddick; Davos Platz as a Health Resort for Consumptives, Alfred H. C. Oiley; Longevity (and previous papers), Dr. D. L. Lewis; Notes Concerning Health, No. 71, Written and Edited by the Editor; Hygiene for Women, by Jennie Chandler; Topics of the Month, by the Editor; New Books \$1.00 a year; single copies, 10c each. Dr. M. L. Holbrook, Editor, New York.

The *Christmas Ladies Home Journal* tells how the German Emperor, Kaiser of the Empire and the Royal family, spend Christmas Day with their children. The article is written by Mr. Nagin von Brawe, an attaché of the Court, who was permitted to be present at the celebration last Christmas in order to write this article. The pictures were made "on the spot," and approved by the Emperor.

"The Adventures of Francis," the new novel by Dr. S. Weir Mitchell, author of "Hugh Wynne, Free Quaker," will begin in the January *Century*. It is a story of the French Revolution, its hero a founding and adventurer. The tale is one of adventure throughout, but all of it portrayed with Dr. Mitchell's keen characterization and wit.

RUDYARD KIPLING'S first "Just-So" story, which will appear in the Christmas number of *St. Nicholas*, is illustrated by Oliver Herford. It is the first of a series of fantastic stories about animals.

One of the very few old churches still standing practically unchanged is Saint Luke's, at Smithville, Isle of Wight county, Virginia. It was built in 1632, as attested by the date on some of the bricks, under the superintendence of Joseph Bridger, whose descendants still live in the county and worship in the church. The records of the family, which are unbroken for a period of 150 years, establish the date of the building of the church, and are full of interesting details of early colonial history. It appears that Saint Luke's was originally so well built and of such excellent material that no repairs were made to it until 1737, 105 years after its completion. At that time it was ordered "that Peter Woodward do the abating of the church with good cypress shingles, of good substance, and well nailed, for 700 pounds of tobacco, 300 pounds being now levied." It was again re-shingled in 1821, eighty-four years later.—From "The Country Church in America," by William B. Bigelow, in the November *Scribner*.

LAST year we supplied a good many Sunday-school teachers with small, unmounted photographs, which were used to great advantage in the class, for illustrating the Sunday-school Lessons. A picture of this kind adds greatly to the interest of the lesson, and, as is well-known, the attention of the boys and girls is most easily arrested and held by means which appeal to the eye and through the eye to the understanding of the child.

We have prepared for 1898 a series of sixteen pictures for each quarter, from paintings by famous artists and views from nature, there being

one picture for each of the regular lessons of the quarter, and in addition four views of places referred to in the lessons. They will be of value after the quarter is passed, as furnishing reproduction of some of the most beautiful places in the world. Each illustration is printed in beautiful monochrome colors, on a card 7 by 5 inches in size, with full text, giving name of artist and description of pictures, and the whole set of sixteen enclosed in a neat, substantial portfolio. Price, postpaid, with cloth portfolio, 50 cts.; heavy mantle portfolio, 35 cts. Sold only by the Rev. W. A. Wilde & Co.

"WATCHMAN, WHAT OF THE NIGHT?"

We cannot afford to be going on as we have been doing during the last year. The losses through the absence of reviving power are too apparent and appalling. The average temperature of our churches seems to have fallen almost to the freezing point. The world, with its encumbrances, has chilled the church at its very heart; its hands are numb and its feet asleep. The worst feature about it is that it does not feel the low condition. Many offer apologies for it, which are most tempting to ordinary credulity, such as the "hard times" and the distractions incident to getting bread. We see the burdens of saving the world rolled upon corporate agencies, instead of being made a matter of personal responsibility. Neglect of family prayer is so common as to be threatened with extinction. The care for the souls of our children—the most solemn trust God ever imposed—is deputed by parents to Sunday-school teachers, which, in many cases, is merely the blind leading the blind. The degradation of the Lord's day is growing so fearfully that the Sabbath is being ridden out of the thoughts on secular whims. God's time is stolen and without compensation, is given to pleasure. If it were only the men who were doing this, we might have hope for the better in the consecrated women of the church; but on almost every Sabbath morning beginning before 7 o'clock and ending in the shades of evening, or through the entire night, we often find women leading the gay, godless procession of Sunday riders. Our Sabbath-schools are being broken-up in a way. Some of the teachers are seen astride of bicycles, thus, by act and example, breaking the laws of God and poisoning the channels of purity and religion. Other forms of evil, with their consequent degradation, are lifting their soul-destroying heads against family and social purity, so that the ways to the sanctuary are being destroyed.

If the foundations are removed, what can the righteous do? We know of no way that many are disposed to throw over all this a sensational charity, and say that such writing savors of positivism. They tell us the world was never so good as now, that moral and religious societies are all prospering; and that those who raise a cry of alarm against a movement of croakers come down from the hide-and-go-away, only sit and crouch over dogmas. Meanwhile bold liberalism, or rather personal license, is gaining victories by devices such as men used to suffer for, and now judicious indirection is deemed better than stout and bloody resistance. We do not wish to provoke a storm of opinion, but it is needed to convince the honest-minded, is to look at the Minutes, and ask if the falling-off in conversions there manifest is something to be complacent over. Or if we look around us at the destructive causes at work, dare we lie down to sleep? Christians must wake up and seek God's help for vain is the help of man. We have tried all modern innovations with indifferent success. There must be greater appreciation of the value of time, and the necessity of saving souls. There must be more individuality in convictions of duty and of sin in both its ugly and fascinating forms. There must be more prayer, as necessary to spiritual existence and health. More faith in the promises of God, and in his way of saving the world by preaching the Gospel in its power and fullness, and not merely in that too popular phrase which limits it to God's pity. God's justice and holiness and the sure penalties of sin, as well as his redemptive display of mercy to the penitent for Christ's sake must be emphasized.—Exchange.

In accomplishing your day's work you have simply to take one step at a time. To take that step wisely is all that you need to think about. If an oncoming mountain, to look down may make me dizzy to look too far up, may make me tired and discouraged. Take no anxious thought for the morrow. Sufficient for the day—yes, and for each hour in the day—is the toll that there of. There is not a child of God in this world who is strong enough to stand the strain of today's duties and all the load of tomorrow's anxieties piled upon the top of them. Paul himself would have broken down if he had attempted the experiment. We have a perfect right to ask our Heavenly Father for strength equal to the day; but we have no right to ask Him for one extra ounce of strength for anything beyond it. Well, the morrow's grace will be ample sufficient for its tasks or for its troubles.

"Let me be strong in word and deed
Just for to-day,
Lord, for to-morrow and its need
I must not pray."
—Theodore L. Cuyler.

PRAYER that God will confer benefits upon others must always carry with it willingness on our part to contribute what we can to giving them said benefits. Otherwise it is insincere and powerless. God will not confer in answer to our prayer what we ourselves are unwilling to do. When we invoke, therefore, either spiritual or temporal good for others, let us see to it that we have given, or are willing to give, towards that end what God has placed within our power, whether it be time, strength, thought or means.

SUNDAY-SCHOOL.

INTERNATIONAL
Bible Lessons, 1897.
FOURTH QUARTER.

SUNDAY, DEC. 12.

PAUL'S LAST WORDS.

2 Timothy 4:1-8, 16-18.

MOTTO TEXT.—"I have fought a good fight, I have finished my course, I have kept the faith."—2 Tim. 4:7.

Paul wrote this letter to the young man he loved so dearly, from his dungeon in Rome, not long before his martyrdom. The second time he was imprisoned he was not treated with the kindness which was shown him during his first imprisonment.

Timothy was pious, talented, faithful and lovable, but from the apostle's exhortations to him it is evident he was by nature timid and inclined to shrink from hardships. Paul's last words to him ring like the blast of a bugle. In the previous chapter he had told of the perilous times which should come in the last day, when deceivers should wax worse and worse. But Timothy was well grounded in the Scriptures from his youth, and was therefore fully armed to meet the evil. The danger was in his timidity. Paul begins with the most adjuration. "I charge thee therefore before God and the Lord Jesus Christ."—This will be impressed upon Timothy, the greatness of the responsibility which rests on him as a preacher. "Who shall judge the quick and the dead at his appearing and his kingdom."—The quick are those who shall be living at the Judgment day. All the saints would be more faithful if they kept more in their minds that great day. On that last day our Lord's kingdom will be complete, the last subject will have entered it.

"Preach the Word."—It is by the foolishness of preaching that God will save sinners. One of the worst signs of the times of which Paul speaks is the belittling of the sermon. And the thing to be preached in the Word of God. "Be instant in season and out of season."—Be earnest and pressing. Feel that indeed hell is an awful fact and sinners are going down to eternal death. God is a witness of the faithfulness of his preachers, and they are to be judged at the last day for all unfaithfulness.

"Reprove, rebuke, exhort with all long suffering and doctrine."—Reprove has the meaning of convicting, convincing. The minister must convince them of their errors in doctrine. He must rebuke those who are unruly or immoral in life. Exhort had the meaning also of comfort; after reproving and rebuking he must encourage those who see the error of their way and are penitent. "With all long suffering and doctrine."—The preacher will need great patience. This convincing and converting will often be slow work, and he will be in danger of discouragement. He must be careful not to alter or conceal his doctrine in the least through any hope in that way to influence men.

"For the time will come when they will not endure sound doctrine."—It is of the church members Paul is speaking—alas! that this should ever be true! That is a reason for the preachers to be instant in season and out of season in preaching the Word instead of yielding to the clamor and keeping silent. God is watching, and they shall be judged hereafter for their faithfulness.

"But after their own lusts."

Their evil desires. They do not wish to hear the Word of God which condemns them and tells them of the day of judgment before them. "They will heap to themselves teachers, having itching ears."—It is the hearers who have itching ears. They are desirous of hearing new things, hence they "heep" to themselves teachers with itching ears. The word expresses contempt, all sorts of teachers, in great numbers. Which makes one think of the innumerable conventions of the present day.

"And they shall turn away their ears from the truth, and shall be turned unto fables."—Men who cannot endure sound doctrine are the victims of all sorts of silly crazes, such as spiritualism, &c. "It is a solemn fact in Divine providence that when men do not like to return to the knowledge of the truth, God gives them up to a rebellious mind, so that they lose all relish for sound doctrine. It is an equally solemn fact that, if the truth is repudiated, the heart will not therefore cease to exercise itself about religious concerns. Fables rush in to occupy the place which denies a footing to truth." The love of novelty, the eagerness to hear all sorts of doctrines from a great variety of teachers, is a sign of the perilous times which were to come in the churches.

Are these times upon us now? If they are the remedy is what Paul enjoins upon Timothy. "But watch thou in all things."—The attack comes in so many directions, upon the Scriptures, the doctrines, the ordinances, the virtues, the lives. The word translated "watch," however, means rather, "Be sober in all things." That is calm and steady. He will need these qualities in contending with the false teachers.

"Endure afflictions."—Timothy's weakness needed the exhortation to "suffer hard-ship," which these words mean. He would be attacked in all ways by those with itching ears who were eager for "novelty." They would call him old-fogy, behind the times, opposed to progress. Ridicule and denunciation for narrowness would be hurled at him from church members, and such things would be hard to endure for one of Timothy's timidity. How ardently Paul longed to endow this son in the Gospel with strength such as he had himself.

"Do the work of an evangelist, make full proof of thy ministry."—The work of the evangelist was to preach the Gospel with special reference to the conversion of sinners. Timothy was to put saving souls by preaching as the first thing. But he was also to "fulfill" his ministry. He must not be so absorbed in his preaching to sinners as to forget his duties as pastor. There is too great a neglect in these days of preaching to sinners by pastors. Time was when every sermon concluded with an exhortation to sinners. Pastors must not forget to make the saving the last the first thing.

"For I am now ready to be offered, and the time of my departure is at hand."—Poured out as a libation, which pouring marked the conclusion of the sacrifices. Death was but victory for Paul. His anxiety is all for Timothy and the churches. "I fought a good fight."—The Greek says "the good fight." Paul is not praising his own fighting, though he might have done so. The fight against sin and evil which he had fought, and which Timothy must fight, is the only good fight, ay, and the only winning fight. "I have finished my course."—The race he was running. The figure is taken from the Olympic games. He had run steadily the race set before him, and was now nearing the

goal where he would receive his crown.

"I have kept the faith."—In spite of all difficulties and temptations, Paul had kept the faith unadulterated and complete. He had yielded not one jot or tittle to meet the views of Jews or Gentiles. He had not regarded God's truth as an uncertain thing about which his views were to change. He had kept the faith as a precious charge from his Lord.

And now he was going a victor to his Lord. He claims nothing which any faithful Christian cannot do. To run the course set before him, to fight the good fight, to keep the faith, is within the reach of the humblest of the saints. The crown of righteousness is the crown which shows that the wearer is accounted righteous in God's sight. This crown is before all who love his appearing. Do we love it? Would we be glad if the Lord were coming to judge the world to-day?

Verse 16—Paul had suffered as his Lord did when all his disciples forsook him and fled. It is evident from his words that the brethren had behaved in a cowardly, disgraceful way, and he prays for them. But his Lord had stood by him, and there in the presence of Nero and his corrupt court Paul had preached the Gospel. For that time he was saved from Nero's cruelty. But very soon now Nero would do his deadly work. That was no evil to the soldier going home to be crowned. The Lord would deliver Paul from all the evil in the world—there were no fears in his death, only triumph. The ascension of glory forever and ever to the Lord is proof of his divinity. Paul would not have spoken thus of a fellow creature.

RESOLUTIONS.

I send you a copy of resolutions, which were adopted unanimously at the Laurel River Association, for publication.

We your committee have decided to submit the following.

1. Whereas Dr. W. H. Whitsett has taught and continues to teach that the Baptists of England practiced sprinkling or pouring until 1641 and immersion was not known until that time:

2. Whereas, the Pedobaptists are making free and liberal use of his name and discovery in antagonizing Bible truth; and,

3. Whereas, Dr. W. H. Whitsett has not found it in his heart or mind to resign or suggest his own resignation; Therefore be it,

Resolved, 1. That we believe his continuing president of the Southern Baptist Theological Seminary and teacher of Church History will divide our Southern Baptist Convention.

2. That we ask the Trustees of the Seminary to remove him entirely from the Institution.

3. That as we individuals and as an association will not encourage our preachers to attend, neither will we in any way encourage or support the Seminary while Dr. W. H. Whitsett is connected therewith.

Signed by
D. R. BROCK,
T. P. MCCracken,
R. A. MAHAN,
Committee.
ANDREW JACKSON,
Clerk.

MARRIED.

A. The residence of the bride's parents, in Middleburg, Ky., Nov. 15th, 1897, Mr. Henry C. Allen to Miss Sadie Gann, Evv. W. E. Foster officiating. Both are members of the Middleburg Baptist church and are held in highest esteem.

ARKANSAS BAPTIST STATE CONVENTION.

This body of Baptists met November 15 with Pine Bluff Baptist church.

The convention was largely attended. Ex-Gov. Eagle was relocated moderator.

The reports showed progress in the various departments of their work.

The convention will meet next year with the Second Baptist church of Little Rock.

The Baptists of Arkansas are Baptists. I found a great many taking the Recorder, and left more of them taking it. The verdict was almost unanimous that "the Recorder is the strongest and best paper we have."

The following resolutions were offered by Bro. J. H. Peay and passed with but two dissenting votes:

Whereas, Dr. W. H. Whitsett, President of the Southern Baptist Theological Seminary, Louisville, Ky., and Professor of Church History in said institution, did, in his statement to the Board of Seminary Trustees, when in session in Wilmington, N. C., in May last, reaffirm his historical vagaries, thus re-antagonizing the facts of history and the position and teachings of the Baptist denomination; therefore be it,

Resolved 1. That it is the sense of this convention, now in session, that no more moral or financial support be given by the Baptists in Arkansas until Dr. W. H. Whitsett either resign or be removed from the Presidency of the Seminary.

Resolved 2. That a copy of this resolution be sent to Hon. Joshua Levering, of Baltimore, Md., requesting and urging the complete severance of the connection of said Dr. W. H. Whitsett with the said Seminary.

The convention then unanimously instructed the messengers to the Southern Baptist Convention to vote for and use all proper means to have Dr. Whitsett removed from all connection with the Southern Baptist Theological Seminary.

Wm. D. Nowlin.

THE OHIO ASSOCIATION OF GERMAN BAPTISTS.

This body met with the German church at Dayton, O., Rev. Geo. Klippel pastor, from Sunday, November 14 to Wednesday, November 17.

The following churches were represented by their pastors: Evansville, Ind., A. Pistor, who also preached the introductory sermon; Indianapolis, Ind., G. Freitag; Louisville, Ky., Wm. Ritzmann; Cincinnati, O., F. R. Licht; Newport, Ky., Deacon J. Schweikert.

The sessions were marked by deep spirituality, and testified to the holy enthusiasm for the cause of Christ and deep concern for the salvation of our German people. All felt the presence of God in their midst. The reports showed distinct progress along all lines of church work, and papers were read as follows: "True Sanctification," by A. Pistor; "Does Paul describe in Romans 7 his experience before or after his conversion?" by F. R. Licht; "The resurrection of the dead," A. Argow, of Dayton, O.; "Is marriage between believers and unbelievers Scriptural?" by G. Freitag; "The condition of the wicked after death," by G. Klippel; "The Anabaptists of Germany," by Wm. Ritzmann. Lively and interesting discussions followed each of the topics.

The undersigned was presented with \$50 50 cash by the Dayton brethren for his church debt, of

A PREACHER'S REPORT

Interesting Statement by Elder Joel H. Austin of Goshen, Ind.

"I was a victim of catarrh and had almost constant pain in my head. The trouble was gradually working down on my lungs. I was weak and irritable. My wife had the grip and Hood's Sarsaparilla cured her. After this I had the same disease and resorted to Hood's. In a short time the aches and pains were relieved and I also saw the medicine was helping my catarrh. In six weeks I ceased to have any further trouble with it and I am now a well man. The pains and bloating I had in my limbs are gone and I am relieved of a heart trouble. I am thankful for a medicine so intelligently compounded and so admirably adapted to the needs of the system." ELDER JOEL H. AUSTIN, Goshen, Indiana.

Hood's Pills cure liver ills, easy to take, easy to operate. 25 cents.

which over \$40 had been collected by the different classes in Sunday-school, as the church had already given largely before. This new evidence of interest made the little pastor with his big debt as happy as a lark, of course.

The brethren adjourned to meet next spring in Newport, Ky.

Returning to Cincinnati and representing the debt before the German brethren at prayer-meeting, the church subscribed readily and cheerfully, a though comparatively poor, \$107 75. Beautiful! Before this goes to press \$5,000 will be completed. Hallelujah! Now for the other \$5,000. Who will help? With deep gratitude to God and all the brethren.

Wm. Ritzmann.

WHY LADIES LIKE COFFEE.

Many ladies have so great a liking for coffee for breakfast that the meal seems flat and un savory without it; but the muddy complexion which is almost a sure accompaniment is a great trial, and the question is seriously discussed many and many times over in one's mind, whether it is possible to give over the coffee and gradually get back the lost complexion, or keep on with the coffee and get on with the bad skin and make the best of it.

The disordered stomach and liver sometimes bring on more serious troubles. To quit the use of coffee is the only true relief; it contains the same poisonous alkaloids as tobacco, strychnine and morphine, although less in volt me. One can use the delicious hot Food Coffee, Postum Cereal, oat meals, and never miss the coffee. It brews the deep seal-brown of Mocha, and takes on the rich golden-brown of old Java when cream is added. When boiled full fifteen minutes after the boiling point is reached, it tastes like the better grades of Java.

It is made by the Postum Cereal Co., Lim., of Battle Creek Michigan, purely and wholly of the nourishing grains intended by the Creator for man's subsistence. The pungent taste so well liked in strong coffee is retained in Postum.

Nature quickly recovers when coffee is left off and the natural health coffee is used in its place. Healthful sleep is again enjoyed, and nerves, stomach, liver, bowels and heart cease their complaining when the disturbing cause is withdrawn.

These are great big live facts, worthy the attention of anyone who cares for the exquisite fun of being perfectly well.

Beware of the fraudulent imitations of the original Postum Cereal Food coffee. Insist on Postum. Concoctions sold as "Cereal Coffee" contain injurious ingredients. Genuine packages of Postum have red seals and the words, "It makes red blood," thereon.

DISMAY IN THE SUNNY SOUTH.

In the Gulf States you might constantly hear two verbs used as nouns, "immune" and "suspect." An "immune" is one who has had the yellow fever and cannot convey it to others. A "suspect" is one who, it is supposed, has been exposed to yellow fever and may convey it to others. For some time I have been considered a "suspect." I do not speak of it with any pride or pleasure, but as a painful fact. On the 18th of August I officiated at the funeral of Mrs. Tom Lamb at Pelahatchie, in this State, who died at Ocean Springs. Two weeks after I returned to Pelahatchie to aid the pastor of the Baptist church in a meeting. Just at that time the epidemic at Ocean Springs was declared by expert physicians to be yellow fever. Toward the last of the week towns began to quarantine against Pelahatchie. I got away just as the quarantine was being established against Ocean Springs and New Orleans. My aim was to get into Madison county, where I had been preaching to two churches, while teaching the Bible study in Mississippi College. With a health certificate in my pocket, I reached Flora Saturday afternoon. To my intense satisfaction I found no excitement there. For a week I had been in a storm center, and I was in a condition to enjoy immunity from excitement. I preached Sunday in quiet and without molestation. But on Monday the storm reached Flora. A council of the citizens was called and I walked up and down among them. I did not conceal the fact that I had been to Pelahatchie. The citizens seemed not to have heard of the excitement over that way, but had their attention turned to Ocean Springs. On Tuesday I went ten miles into the country where I had arranged to spend some time, resting from my work of two months in protracted meetings. As soon as I was out of Flora my relation to Pelahatchie was discussed by the people, and I became a "suspect," an unfortunate "suspect." That evening a young physician came out from Flora and asked me many pertinent questions in the presence of the family and a number of guests who were refugees from Jackson seeking a safe place from the yellow fever. All the horrors of a "suspect" came over me at once. What an awful thing to suspect that you have sure death in your system, and may convey it to hundreds of others. I made my plea that I had not been exposed to yellow fever, and allayed some fear and apprehensions. But to be a "suspect" makes one feel mean and like he had lost his respectability. It is to feel like everybody is afraid of you, and nobody wants you. Before retiring that night I told Bro. Stokes that I wished him to send me away next morning, that I was sure that I brought no evil to his home, but I feared that his family and his guests did not feel safe in my presence. Bro. E. A. Stokes is one of nature's noblemen, and at once assured me that I also was his guest, that he had no fear of any harm coming to his home from my presence, and declared that I should not thus go away from him.

That night I retired with a heavy heart, with my imagination wild with fancies. May be I would have the fever after all, or perhaps I might get sick, as I often do in the fall, and would hurt or frighten a great many people. But soon sleep "knit up the raveled sleeve of care."

The next day my equanimity got its most serious shock. An

order came over the telephone from the county authorities that if I had been exposed to yellow fever, as they had learned, I must be put out of the county at once. I told them that I was ready to go when ever they would send me. I felt as if I was breathing out microbes, bacteria and animalcules that had blood in their eye, and hooks and horns, and forked tongues and tails, yelling like demons, and hunting people to destroy them. Bro. Stokes said I should not be sent away, that we would go to the telephone and explain matters to the authorities. This we did, and they kindly consented that I should stay in the county. That afternoon I took a walk alone and thought of these things. As I sadly walked along I raised my eyes and saw a yellow dog coming down the path meeting me. It looked like afflictions were meeting. I felt that I could get down on my knees and hug the yellow, honest fellow. I snapped my finger at him and called him a pet name, but he curled his tail between his legs, arched his back and showed his teeth and disappeared in the weeds; and, shoving my hands to the bottom of my empty pockets, I looked up at the blue sky and saw nothing, and listened but heard nothing, and stood in the middle of the path a "suspect" all alone.

I stayed with Bro. Stokes for ten days, having gone through my probation as a "suspect" without a pain or an ache. I felt that I could lift my head to look the people in the face again, and, like little Nell's grandfather, I felt like moving on. My wife was in Georgia visiting her mother. My older daughter was in Rome, Ga., as Mistress of Science in Shorter College, and my younger daughter in Cincinnati in the School of Music for voice culture, and I had no home to which to return. But Bro. Nathan Boddie, brother-in-law of Senator Money, had invited me to spend some time with him while my wife was in Georgia. He lives fifteen miles away, but I started out with a glad heart that I was no longer a "suspect." I stopped at a store about half way. While I was there a young lady drove to the front of the store, and, seeing me within, said, "Oa, there is Dr. Leavell," and looked like she had met death face to face. At once I felt like one falling through gloom deeper and deeper, and I was a "suspect" again. But when I got to Bro. Boddie's home he and his good wife received me as if they did not know the meaning of the noun "suspect," and as if they were poorly informed of the presence of yellow fever in the country. I was shown to my room with the remark that I looked weary, and that beds were made to rest on. I rested. The mosquito bars kept at a distance the pious mosquito that was attempting his fractional religious service of singing and taking up a collection. How sweet to be an "immune" from being a "suspect." I felt that I had regained my respectability.

Then came a letter from Bro. R. A. Cooper, of Pontotoc, saying that he and his people wished me to aid in a meeting as soon as the scourge had passed away. That somebody wanted me was a new feeling, and I had to write him that I would come.

We think that the yellow fever will soon cease to distress us, and we shall not much longer have "Dismay in the Sunny South."
Z. T. LEAVELL.

WHEN the hour of death comes—that comes to high and low alike—then it's na what we hae done for ourselves, but what he hae done for others that we think on maist pleasantly.—Sir Water Scott.

FROM OWENSBORO.

Our first quarter of the second year, in the service of the Davies County Association as missionary is about coming to a close. I am at present engaged in a meeting of remarkable interest two miles east of town at Ash Valley. It has only been in progress four days. We have had four additional two for baptism, and two restored. Others will join to night. Fifteen for prayer last night. My labors in this association have been very pleasant, and reasonably successful. As a result about two hundred have been added to the churches; by experience and baptism, and perhaps a hundred otherwise, and more than a hundred conversions that were not added to the church—at least under my ministry. As a further result, there have been three good churches organized, viz: Midway, Olaton and Small House. All are in good communities with a splendid outlook. Olaton has Elder E. H. Maddox as pastor, and a good house of worship in process of building. Will be ready for dedication by the first of May. Small House church with a membership of sixty five, called Rev. E. D. Maddox as pastor. They will complete their house at a cost of twelve hundred dollars by Christmas. It will be dedicated free of debt.

Kain's chapel, near Whitesville, is a beautiful edifice completed and paid for. Pastor Coakley of Whitesville is supplying them with preaching. They are not organized into a church, but are doing a grand work in Sunday-school and missions. My meeting at Rander of which no mention has been made heretofore, resulted in seventeen for baptism, four by letter, two restored, about thirty conversions. Bro. E. D. Maddox did valuable service both in my meetings at Rander and Small House. He did a good deal of preaching at both places, much to the satisfaction of his hearers, and as an evidence of the fact, he was also called to the care of Rander church. This church is in a mining town on the Illinois Central, surrounded by good country material. It also has a house in process of building. With what we raised at the close of the meeting, they have something over seven hundred dollars for building purposes.

About twenty-two hundred dollars in cash and subscription have been raised for church building purposes, during my labors as missionary in the last fourteen months. I have some engagements to aid pastors in meetings, and I hope to spend most of the time during the winter months in that way. Fraternally,

A. N. WHITTINGHILL,
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When the cares of the day surround me,
And the joys of life seem few;
When the thorns are thick around me,
And all things seem untrue.

Then I take up the book of the ages,
And I read the blessed Word,
As it tells in the sacred pages,
Of the music, as yet, unheard.

I read how all sorrow will vanish,
How darkness will give away,
How night He forever will banish
In the land of eternal day.

I read how the light of its glory
Is like to a Jasper stone,
And how, in the sacred story,
He will come to claim his own.

Then peace from God cometh o'er me;
All else, in the world, is slight,
Seems dross, and the home before me
Alone seems lasting and bright.

I read how they that believe Him,
Shall a crown of life obtain,
That blessed are they who receive Him,
For they with Him shall reign.

Oh, home of immortal glory!
May we in thy walls abide,
And repeat the wonderful story,
How the Lamb for sinners died!

Oh, land, where no darkness cometh,
The light of His presence is there!
Oh, Lamb, that forever o'ercometh,
May we in Thy glory share!

THE BAPTIST CONGRESS.

WEDNESDAY, 2 P. M.

The subject, "Should Denominational Beliefs Impose Limitations Upon Religious Teachers?" is inviting more discussion and thought, North and South, than perhaps any other question now before Baptist people. The first writer upon this subject was Prof. A. K. DuBois, President of Shurtleff College, Upper Alton, Ill. He took the position that religious teaching is not simply the teaching of religion. All teaching is religious which conforms to religious aims and ideals. These are as high as heaven and as deep as the human heart, for religion asserts the kinship between the finite and the infinite. Christianity alone is a true world-religion. It urges the development of the life of the spirit, and presents a realized ideal in the person of Jesus Christ. The Christian teacher follows Him who mingled with the human that he might recover the human for God. His teaching is Christocentric because Christian. It finds completion in the emphasis of the supreme reality of spiritual experience, and the necessity for Christ's inspired character and conduct. Denominations are attempts to objectify truth. They seek to embody in definite creeds the principles of the Christian religion. They share with religious faith the ideals of Truth and Unity and Freedom. They share also many fundamental principles, a vast territory of common ownership. The habit of religious faith, however, is to exalt the spiritual being while the denomination regards sound doctrine. The one is set against class-distinctions, the other by its very name must recognize them. The one demands a spiritual life, the other urges criterion of conformity to an objective standard. The one is born in the bosom of the Almighty God; the other is the offspring of human wisdom. Judaizers and Jesuits are in the ranks of every denomination and they would bind with the green withs of compulsion the free limbs of the Christian teacher. They talk of prudence. Is it ever right to veil the truth for policy sake? They demand loyalty. If the specific belief conflicts with religious truth the loyal teacher ceases to hold that belief. Thus he is loyal to the highest standard. They plead love of the church and the cause of Christ. Restricted teaching means selfishness and slavery, not love. Shall religious

teaching be free or fettered? Shall the part govern the whole or the whole the part? Shall the lips direct the heart, or the heart speak with the lips? Did Christ come to establish religious truth or denominational beliefs? There should be no limitation. This proposition is supported by the intrinsic character of religious truth, the purpose of religious teaching, the history of restricted teaching, the needs of the student, the peculiar environment of the age, and above all, by the example and teaching of Christ. He sketched massive outlines, established broad general principles. In his presence we pronounce our convictions. Religious teaching restricted is religious liberty denied, freedom of speech interdicted, the right of private judgment abrogated. It is a return to tradition and the rule of authority. To Christ alone the Christian teacher is responsible, and to Christ the world is turning. The children of men with open hearts and willing minds are listening to the exquisite music of the Savior's voice. They are looking into the face of the living Christ. They are following the Great Teacher, and he will lead them wisely!

The Rev. A. K. Parker, D. D., pastor Centennial Baptist church, Chicago, held:

Should Denominational Beliefs impose Limitations upon Religious Teachers? From the point of view of the pulpit.

Denominational Beliefs are the beliefs which Baptist churches hold in common. There is no authoritative Baptist Creed or Confession of Faith, but a body of beliefs held in common makes the denomination. These beliefs cannot be repudiated if one is to continue to teach in a Baptist pulpit. There are limitations upon teaching, but never in the smallest degree upon thinking. In admitting limitations upon pulpit teaching, three distinctions must be held in mind.

1. The distinction must be maintained between the beliefs which Baptist churches hold in common and beliefs commonly held in Baptist churches. Beliefs held in common impose limitations. Beliefs commonly held have no other authority than that which belongs to the convictions of the majority.

2. The acceptance of a particular belief is not the same thing as the acceptance of this or the other formulation of that belief. The teacher cannot be compelled to make his choice between the acceptance of a commonly received interpretation of a doctrine and the abandonment of the doctrine itself.

3. Distinction must be made between the acceptance of a belief and adherence to the practices commonly thought to be necessary inferences from that belief.

The teacher in the pulpit, while accepting these reasonable limitations, must not think of them as danger-signals warning him off forbidden territory. He may, through the indulgence of extreme solicitude regarding denominational boundaries, come to think that they include the kingdom of heaven.

But if he is compelled by loyalty to truth to teach what appears to conflict with beliefs held in common by Baptist churches, let him deliver his message careless whether he become thereby a disturber of the peace. Nor need he then take himself at once out of the denomination. Delay may show that he is the spokesman of a minority which has lacked utterance, but which has a right to be heard.

Rev. R. T. Jones, of Ithaca, N. Y., was introduced as the first appointed speaker upon the topic.

He said that replying generally to the question, the religious teacher was to be simply and solely a searcher for the truth, regardless of denominational beliefs, finding them to be true, if he does so, by way of corroboration rather than by previous assumption. The speaker then raised the question as to what was the duty of a religious teacher who found himself in disagreement with the body with which he was connected. He said that in communions having a stated body of belief there was no escaping an affirmative answer to the question under discussion. The religious teacher would be limited by his denominational beliefs, and if he parted from them, he ought in honor to submit his opinion to those he serves, and leave himself in their hands. This, however, was not without natural limitations, which were then discussed.

But in a denomination like our own, he said, where there was no body of established belief, but founded upon a life experience of God in the soul, the teacher should not be limited. Being a truth-seeker simply and solely, he should be limited only by that prudence which every wise man should employ. That is the way it should be. As a matter of fact, however, that was not the way we found it. The Baptist teacher and preacher to-day, though subscribing to no creed, was held by what amounted practically to the same. Our ordination councils, churches and theological schools defined a body of beliefs sufficiently to amount to this.

We were not permitting people to enter our churches or pulpits upon the basis of personal experience of God in the soul, but upon what they held of opinion in accord with us. But is that the Baptist position? Did we not come into being because we refused to permit the state to interpret the Bible for us? We declared that it was each individual's right to do this, and his alone; that we had not a creed, only a covenant; that we were not a denomination, only a sisterhood of churches, and yet we had a body of belief differentiating among men in the pulpit and chairs of teaching almost as rigid as in the creedal communions, though not by heresy trial. It were better to have that, and know if we were to insist on certain things and what they meant.

But where would this lead? To where we ostensibly stand for in history, the speaker said. The free right of interpretation to every one unhindered by any, and the declaration of his findings unhindered by any. Qualify this and the freedom of the individual's conscience. Liberty for investigation and hope of progress is allowed. But would not this imperil many of our present positions? Only in the respect as they are the logical outcomes of our premises. The church would find its office only in judging of the reality or unreality of the candidate's experience of God in the soul. It would be itself the free association of those who had passed from death into life. United for independent study of God's Word and help of mankind. The denomination would be the sisterhood of such churches non-creedally and non-episcopally, united for the same ends. This would be the real reclaiming of our heritage, and give us the distinctive places in the world to which our history entitles us. This is not said combatively, nor yet timidly, but as a reverent contribution to the consideration of this body.

The Rev. G. A. Lofton, D. D., Nashville, Tenn., made some very significant statements of wide application. He said:

"1. By denominational beliefs

we mean denominational creeds. Denominational existence and authority imply a creed, and a creedless denomination is an absurdity. Whether written or unwritten every denomination has a creed or a theology which is its authentic interpretation of the Bible.

"2. A creed is essential to all orderly and authentic denominational existence. Whether there ought to be different denominations basing their existence upon the Bible, is another question; but since Christians divide along denominational lines, it is but right that they should be differentiated by distinctive beliefs and maintain them.

"3. If the above position is true then a denomination should limit its teachers, especially its ministry, to the interpretation of its creed, according to its peculiar view of the Bible. The minister is not the official mouthpiece of the church, or denomination, to which he belongs, and when he makes dissent from his denominational beliefs he should retire or be retired. Otherwise no denominational belief, or denomination, could maintain its integrity or confidence among men. This does not violate the principle of religious liberty, though the teacher may be right and the denomination wrong in any given variation from this creed; but, whether right or wrong, if the body cannot agree with him both are in honor bound to separate in order to have denominational unity and peace within its ranks according to the terms of relationship. If the teacher is right, it is better for the denomination to come to him on the outside than for him to remain on the inside with division and strife, and with no prospect of successful controversy. But the teacher may be wrong and the denomination right. In any case denominational existence and authority had better be maintained even if the teacher is the sufferer; and any teacher can afford even martyrdom, if need be, to rectify his denomination in error. The surrender of some personal rights for public good is essential to every form of organization and government; and in all matters of difference the teacher had better bow to the denomination than for the denomination to bow to him—or else retire."

Prof. George B. Foster, professor of Theology in the Chicago University, defended the well-known views of Dr. Harper. Dr. Foster was clear-cut in his remarks, and spoke in no uncertain tone upon the subject in controversy. "I am surprised," said he, "with the levity with which this very serious subject has been received by this Congress. This discussion involves the confessional character of theology. How, in the first place, did this subject come up for discussion? In the days of old all learning was under the domination of the church. By degrees such sciences as astronomy, physics, chemistry and, to some extent, psychology have been enfranchised and separated from ecclesiastical influence. Now, if the church has been better served by astronomy and chemistry disenfranchised from ecclesiastical influence, would not theology become

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a better servant of the church in its freedom than in its slavery? I trust chemistry to-day because the chemist is free to prosecute its work according to the laws of that science.

"I could not trust it if the Roman Catholic church dictated its conclusions. You can with safety trust theology if it is a science and is left to work out its own conclusions independently of the dictation of any authority whatever. You can afford to trust a science that has the right to be scientific. That is where we stand to-day. If theology is to progress it must be absolutely unfettered in its investigations and interpretations. On the other hand, a church cannot do its best work unless it is stable. The church must adhere to some doctrine. It is necessary that the church should be stable as an institution, but it is equally necessary that science should have movement and should be absolutely free and unfettered."

Dr. John T. Christian, of Louisville, said there were two things to be taken into consideration. The widest liberty should be granted to the preacher in his investigations. He should go directly to the Word of God for his religious beliefs and doctrines under the guidance of the Spirit and then declare his message without fear or favor. No man should be permitted to dictate his message. But in this he must also be honest—honest to himself and honest to the congregation which employs him. In case of dissent he has an undoubted right to maintain his principles, but he has no right to expect the congregation to furnish a platform for him to declare heretical opinions. The same principle holds good in educational institutions. The money to found such institutions was given to maintain certain set principles, and a man cannot honestly use that institution to maintain his own personal opinions.

The remaining topics of the Congress, while they were intensely interesting, were of a general nature, not at all vital to the denomination, and need, in this report, no extended notice. Nevertheless some statements will be of interest.

At 8 p. m. Wednesday the general theme was: "Our government and the oppressed of other nations."

Prof. H. P. Judson, LL. D., of Chicago University, spoke upon the foreign policy of the United States. He said:

"Intervention by physical force is the last thing which our nation may do to another in trying to put an end to oppression. Intervention, in fact, is an act of war. It then should occur only when the emergency is imperative when all other resources have failed, when there is reasonable ground of expecting success and when there is a reasonable near relation between parties.

Meanwhile the advance of civilization is continually lessening the liability of weaker classes to oppression. The common ethical consciousness of the world is growing in unity and strength. Through this advancing force, rather than through the hasty violence of any one nation, may we hopefully look for the elimination of oppression."

Hon. P. S. Grosscup, of the Superior Court of Illinois, read a very interesting paper upon Cuba, in which he took the ground that Cuba should be granted autonomy on the same principle that Canada is governed. He said of the attitude of the United States to Spain:

"This century would go out in shame if, under the guise of self-government, those people, who have been fighting against wrong for thirty years, should be bewil-

dered into a surrender of the vantage ground obtained. The cause of human liberty could brook no such hypocrisy. If real autonomy is purposed, there can be no objection to its examination by any friend of liberty anywhere. If real authority is not purposed, if its semblance only is offered, that Cuba's friends may be lulled into inactivity, while she is enticed upon the rocks where her present power and victories will be broken, there should be no moment lost in uncovering the deception. The government of the United States, I am sure, will know, as it has the right to know, precisely what is going on. If you ask me how, I answer, in this case, by right of pilferage."

Prof. Otis T. Mason, of the Smithsonian Institute, Washington, D. C. made a most beautiful speech. When he plucked a christianthemum and illustrated his point the effect was highly poetic. His address was on the earliest efforts of mankind to secure larger personal liberty and justice between men. He went back to the time when the human family began its career on earth.

"Then the human species was almost devoid of language in any proper sense," said Mr. Mason, "of industrial skill, of esthetic art, of social organization and conduct, of knowledge concerning self or the universe, and of the proper conception of religion. There was no idea of personal liberty through training or of justice as the loftiest attribute of man. All that we call culture, whether in speech or industry, fine arts, social order, science or religion, is artificial. It has been acquired. The species has gone to school with God and nature and self and one another for teachers.

"While every good man and all good people have added a little to the sum total of progress the bulk of momentum has ever come through propagation and propagandism. The law of propagating truth has itself passed through a series of elaborations. The liberty accessible to the individual through the artificializing of life has been incalculably increased and the sense of justice and sympathy has kept pace with it."

(Continued next week.)

NO SOUL is in a hopeless condition spiritually so long as intercession of prayer may be uttered in its behalf. When intercession is forbidden hope expires. Samuel was forbidden to seek Saul's restoration to the divine favor. Jeremiah was commanded concerning wicked and intractable Judah: "Pray not for this people for their good." As long, therefore, as prayer for the salvation of others is divinely permitted, it is possible that it may be divinely answered.

Thin in flesh? Perhaps it's natural.

If perfectly well, this is probably the case.

But many are suffering from frequent colds, nervous debility, pallor, and a hundred aches and pains, simply because they are not fleshy enough.

Scott's Emulsion of Cod-liver Oil with Hypophosphites strengthens the digestion, gives new force to the nerves, and makes rich, red blood. It is a food in itself.

See and get on all druggists. SCOTT & BOWNE, Chemists, New York.

Our Cloak Department.

When it comes to medium-priced garments, we are way in the lead. Ladies', Misses' and Children's garments in abundance. The values we offer in stylish Blouse Coats are unprecedented.

Men's Underwear.

Every One Pleased with Our Line.

25c For Men's White Merino Undershirts or Drawers, well finished. We have all sizes.

45c For Men's Heavy Fleece-lined Undershirts, well stayed and made, in natural and unbleached.

50c For Men's Heavy Wool-mixed Undershirts and Drawers, well finished and stayed, in all-sizes, in camel-hair colors.

75c For Men's All-wool Camel-hair-colored Undershirts and Drawers, well made and stayed; all sizes up to 48.

Ladies' Underwear.

25c For Ladies' Jersey Ribbed, Long-sleeve Vests, heavy fleece-lined, taped neck and full front, in white or Egyptian cotton.

35c For Ladies' extra quality Jersey Ribbed Vests or Pants, heavy fleece-lined, silk-trimmed, pearl buttons and finished seams.

50c For Ladies' Celebrated Bal-briggan Elastic-ribbed On-ota-Union Suits, in all sizes; silk, fleece-lined.

OUR FINE GOODS.

\$1.25 Ladies' very fine Black Cashmere Ribbed Union Suits, silk-trimmed neck and front—worth \$1.50.

Ladies' Winter Gloves.

Black Cashmere Gloves, all wool per pair 15c

Kayser Tipped Black Cashmere Gloves, pair 25c

Silk Fleece-lined Gloves, in black only, per pair 75c

Ladies' Capes.

Ladies' Black Cloth Circular Capes, with large storm collar, trimmed with Thibet fur \$1.75—a great leader for

Ladies' Black Cloth Circular Capes, trimmed with braid, and deep collar edged with Thibet fur \$4.00

Ladies' Black Cloth Capes, with double box plaited back, trimmed with jet, for \$6.00

Children's Jackets.

Children's Mixed Cloth Jackets, in blue or black or brown and tan, made box front, new style sleeves, for \$1.75

Children's Mixed Cloth Jackets, with large cape collar, trimmed in braid, for \$2.50

Children's Check Cloth Jackets, made the jaunty box front, with deep cape collar, trimmed in solid color cloth, for \$3.50

Children's Empire Cloth Jackets, with a deep collar of solid color cloth, trimmed with braid, for \$6.00

Gloves For Children.

Yarn Mitts, in black only, per pair 10c

Silk Fleece-lined Gloves, in browns or blues, per pair 30c

Lined Astrakhan Gloves, in brown only, per pair 25c

Lined Brown or Black Astrakhan Gloves, with kid palm, per pair 45c

Misses' Coats.

Misses' Navy Blue Cheviot Cloth Coats, fly front, coat back, neatly finished \$3.00

Misses' Blue or Green Cheviot Cloth Coats, made fly front, velvet collar, and faced with silk, for \$5.00

Misses' Navy Blue, Brown or Green Boucle Cloth Coats, fly front, new style sleeve, coat back, for \$6.00

Misses' Seal Brown or Navy Blue Beaver Cloth Jackets, fly front, trimmed with braid ornaments \$6.50

Misses' Stylish Green or Yale Blue Cloth Coats, the front cut in the newest way, very becoming to any one, for \$8.00

Ladies' Coats.

Ladies' Black Rough Cloth Coats, fly front, new style sleeve, new back, for \$3.50

Ladies' good quality Black Beaver Cloth Coats, made fly front, half silk-lined, storm collar, for \$5.00

Ladies' new style, extra quality Boucle Cloth Coats, the seams bound with straps of black broadcloth, made fly front, storm collar, for \$7.00

Ladies' Navy Blue or Black Melton Cloth Coats, fly front, trimmed with braid, in new patterns, the collar of velvet, lined through with satin, only \$13.00

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WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, DECEMBER 2, 1897.

The Welsh have a proverb, "The sins of teachers are the teachers of sin," and it conveys an important truth. People think too little of the effects of example, and hence they are careless of their own. If only a man knows he has good motives, and that he means no harm, he is apt to think it is all right with him, without stopping to consider the effect of his example on others. An example is more powerful than a theory; models are better than rules. Voltaire claimed he could answer all the arguments for Christianity except the life of a poor shoemaker in Paris. Christ furnishes us an example of the duties He requires of us. He is the embodiment of His doctrines, so that the command, "Follow thou me," from His lips, is the summing up of all duty.

History has been defined as "Philosophy teaching by example," and it is the best way to teach. Demosthenes was stirred by Callistratus, Correggio by Raphael, Haydn by Handel, Luther by Huss and so on to the end of the chapter. Little worth doing has been done in the world without example. Herein lies the value of history. The young thus learn what men have done and how they did it, and are moved to high endeavor. The story of heroes cultivates heroism, as nothing else can do. The records of noble deeds stimulate to noble achievements.

The Bible is full of the same thing. Herein lies the purpose of the sacred biographies and sketches of character given in the Scriptures. We there learn how righteousness is wrought, amid difficulties and obstacles. Peter followed Andrew to Christ; Stephen's example, Augustine tells us, led Paul to repentance. It is written of Barnabas: "He was a good man and full of the Holy Ghost and of faith, and much people was added unto the Lord." There was a vital connection between the goodness of Barnabas and the adding of much people.

Our Lord declared that it were better for a man to have a millstone tied to his neck, and to be drowned in the sea, than for him to "offend," or cause to stumble, one of the little ones, that is to say, one of the weak ones. It is thus a most serious matter to lead even weak ones into sin—to cause them to stumble by our example. It is no answer to say they ought not to have stumbled; that they should have had more sense and more strength. If our example does lead them to stumble, we incur a fearful responsibility. It is grave responsibility to live surrounded by immortal souls sensitive to influences from us.

Christians are to let their light so shine before men that they may be led to glorify God. It is not enough to have the light, nor enough to let it shine; we must let it shine so as to secure a given result. The motto of the Eddystone lighthouse is appropriate for every Christian—"to give light and to save life." We must make our example always and everywhere count for truth and righteousness. The world never needed the light of shining examples of godliness more than now.

For several years past our time has been so fully occupied that we could not accept invitations to aid in protracted meetings. We think all pastors should do some work in this line outside their own fields, and we expect to do more than we

have lately done. When, however, a call came from Murfreesboro, Tenn., our native town, we could not decline. So we began helping Pastor Hailey on Monday, Nov. 15, and closed with him Friday, Nov. 26. The whole town seemed interested, and the meetings were largely attended despite the inclement weather. There were 21 professions of faith up to Friday night, while many others asked for prayer.

Pastor I. A. Hailey is doing a good work in Murfreesboro, and Mrs. Hailey is a true helpmeet for him. They are generally and highly esteemed. She is one of the many Walnut-street girls who have been carried off by the preachers, to the great joy of the preachers, and to the great loss of the church.

It was pleasant to greet old friends whom we had not seen for many years. It was surprising how little some of them had changed. It was delightful to be looked upon again as a boy by those we knew in our boyhood, and it was sad to note the havoc death had wrought in many happy homes.

Our church in Murfreesboro has for its size an unusual amount of extra material—the Jordans, Maneyes, Williams, Kimbroughs, Chestnuts, Coxes, Thomases, Nuckolls, Hales, Alsops, Deadricks, Smiths, Byrns, Hendersons, Ryans, Selphs, Hicks and others like them.

Prof. Crittenden, a graduate of Richmond College and of Johns Hopkins University, has a school in the University building, and he has proved himself a skilled workman. That property ought to be utilized for a high-class Baptist Academy, and we hope this will ere long be done. The patriarch and veteran, E. H. Jordan, Esq., we were glad to find in his usual good health. He was always frail, but full of life and energy. Last spring he had a very critical spell of sickness, and for three weeks his life hung in the balance, but God had mercy on the family, the church and the community, and spared his valuable life. May he long be spared.

We regret being unable to pay parting calls to the many whose cordial hospitality we enjoyed; but really, preaching twice a day and accepting daily invitations to take dinner and to take supper, left us no time for such calls. We mark with a red letter our visit to Murfreesboro.

We sometimes find church-members who are not active in church work, and they excuse themselves by saying they never like to push themselves forward or to make themselves prominent in any way. And yet these same people do not shrink from being prominent in society. They are pleased when their names are in the papers as present at this reception or at that entertainment, or that they gave a brilliant party. They do not seek to avoid prominence in business. It is gratifying to them for their business to be well advertised, and they are ready to pay to have it so. To be in the lead in their lines of business is quite agreeable to their feelings. Nor do they shrink from popularity. They are willing to take seats on the platform on great occasions, to have their pictures displayed, to have their abilities and qualities praised in the newspapers, &c., &c.

It is curious that the only sort of prominence these people shrink from is prominence in doing good. There are, of course, some exceptions. We know a few people who shrink from prominence of any sort, but these are more active in doing good than in anything else. They do a great deal, but

they seek to do it quietly. But these are the exceptions. By far the large majority of people who do not wish to be prominent in church have no sort of reluctance to being prominent in society, in business or in politics.

In his address to the Ephesian elders, Paul told of his ministry among the nations, and said that he had been "testifying both to Jews and Greeks, repentance toward God and faith toward our Lord Jesus Christ." It was not simply that he had told them about repentance and faith, and explained clearly the true doctrine on these great subjects; he had testified these things to Jews and Greeks. It is not enough to understand the truth so as to be able to explain it, we must experience it in our own hearts. Paul had himself repented and believed, and when he preached repentance and faith he bore testimony. He was a witness who spoke from his own experience. Herein is the trouble with much of the preaching of the day. It is theoretical rather than practical. The preacher studies the commentaries, gets his explanations of the meaning of his text, and gets it right, perhaps, and clearly tells it to the people, but there is no testimony in it. It is something he has heard and read about rather than something he has himself experienced, and so it fails to convince and persuade the hearers. An ounce of testimony is worth a pound of theory. Let preachers and all Christians testify "repentance toward God and faith toward our Lord Jesus Christ," and we may expect to see multitudes turned unto the Lord.

The following clipping appeared in the Louisville Dispatch of Nov. 24. We have heard of the incident from other sources as well. It made quite a stir in Pleasureville and the surrounding country:

Pleasureville, Ky., Nov. 23.—The Rev. Jacob Ditzler has closed a series of fifteen sermons at the M. E. church here. Much interest has been manifested throughout the entire discourse. In the Sunday sermon, before an immense congregation, he strongly upheld and defended the position of Dr. Whitsett, and said there was no material difference between Dr. Whitsett and the Methodists. He said he also hoped that the Baptists of the country would soon lay aside a relic of the dark ages, and teach that pouring is the proper mode of baptism. Many of the Baptists of this section take issue with Dr. Whitsett, and Dr. Ditzler stirred up a hornet's nest of disapproval. The Methodist series is followed by a revival of the Presbyterian church by "Uncle" Joe Hopper, beginning tonight.

Dr. Ditzler is the well known Methodist polemic, who has had several debates with Baptists. He is not apt to get anything about the Baptists straight, and he is ready to seize on anything within reach with which to smite us. It is a thousand pities that the President of our Seminary should have given Dr. Ditzler and other Pedobaptists a club with which to strike Baptists. We respectfully refer the utterance of Dr. D. to the Religious Herald the Baptist Courier, Dr. C. S. Gardner, Dr. A. J. Dickinson and others along the same line. We hope they will administer to Dr. Ditzler a fitting rebuke.

The Evangel of Baltimore is to be merged into the Commonwealth of Philadelphia. Dr. Wharton will be corresponding editor. The Commonwealth now proposes to be the Baptist paper for Pennsylvania, New Jersey, Delaware and Maryland—one paper for four states. In some quarters they think it is needful to have four papers for one state.

The Baptist Courier gives Dr. W. E. Hatcher as its authority for denying the statement that the Norfolk and Portsmouth Pastors' Conference voted that Dr. Whitsett should retire. We gave the Atlantic Baptist (published at Norfolk) and the Rev. C. J. F. Anderson (who was present) as our authorities. The Courier, after naming its authority says: "We will now wait serenely and see what the WESTERN RECORDER and other patrons of the report will do about it." We are interested in vindicating the truth of Baptist history, and so we wrote to Dr. J. A. Speight, who was present at the meeting of the Conference, and who is editor of the Atlantic Baptist. Dr. Speight writes as follows:

I will tell you how that vote about Whitsett was taken. The pastors met after their vacation at Park-avenue, Dr. J. J. Hall's church. The pastor's home joins the church. Mrs. Hall had provided some refreshments, and we hurried through at her request. While at the table being served with cream and cake, I brought the matter up and called on each one for an expression of sentiment. Young Anderson was not present, but present. All expressed the conviction that he should go. Duke said that I misunderstood him. He says that he said that if Whitsett's going would restore harmony, then he should go. I understood him to say that in order to get peace in our ranks it would be best for him to go. The matter was understood to be our decision.

We published this matter in the first instance simply as a piece of news. Then the Rev. C. J. F. Anderson told us he voted nay at that meeting, and in justice to him we published the fact. Then the Baptist Courier and the Religious Herald denied that any such vote was taken, but gave no authority for their denial. Now the Courier gives its authority, while the Herald says nothing. The difference between our two authorities and that of the Courier, is that both of ours were present, while the Courier's was not present.

We think, in view of what has been said, fairness requires that both the Courier and the Herald give the facts in the case.

The Northern Methodist church does not have two or more Mission Boards, but a General Missionary Committee which has charge of all the funds, and divides them as seems best. They also decide what foreign fields shall be occupied, how many missionaries shall be sent to each field, and in fact all questions in regard to the mission work. The Committee consists of something over fifty men, and includes all the bishops.

They had their annual meeting a few days ago in New York City. They alternate between eastern and western cities, and this year the East had the meeting.

The report of the treasurer, Dr. Homer Eaton, showed a decrease in receipts for the year of \$89,318, the falling off being mainly in the collections of the churches. The falling off was chiefly in the Eastern conferences, there being gains in many of the Western. Dakota had increased her contributions by \$3,800. Owing to retrenchments in expenditures the debt was not increased, but was decreased by \$1,772, being now \$186,143. The Committee divided the receipts between Home and Foreign Missions, giving the former 45 per cent, and the latter 55 per cent., as they did last year. A strong effort was made to have this proportion changed in favor of Foreign Missions, but it failed. The total amount of the contributions was a little over a million.

We are happy to announce that the Supreme Court of the United States has decided that lotteries are unlawful in Kentucky, and hence hereafter we will be free from them.

Editorial Varieties.

Miss Helen Gould, daughter of the late Jay Gould, has entered upon the study of law. We think she wishes to learn how to take care of her \$20,000,000 of property.

Bro. J. T. Oakley, of Tennessee, recently had a stroke of facial paralysis. We are glad he is improving, and hope he will soon be as good as new. He is an able and a useful minister.

It seems that one of the chief features of the "Baptist Congress" is that it furnishes an arena and an opportunity for attacking Baptist belief. We do not regret dropping the Congress several years ago.

A Methodist pastor in Illinois started his congregation recently by the announcement: "Remember our quarterly meeting next Sunday. The Lord will be with us in the morning and the presiding elder in the evening."

The new building of Mount Holyoke College have been completed and dedicated. John D. Rockefeller adds \$100,000 to the \$3,000 already given by him. Mr. Parsons has promised \$50,000 if \$200,000 is raised for an endowment, and all but \$30,000 has been secured.

When a young woman in Zealand is engaged to marry a young man, she is called his yf-ju-ki-ah-ki, which means "his-to-be." And in that land young women have the least year privilege of making the first advance toward matrimony.

Dr. J. M. Frost was delighted with the recent meeting of the Texas Baptist Convention. He says: "My conviction is that in ten years Texas will be the greatest single factor in the Southern Baptist Convention." Texas is certainly a great state.

The Baptists of the city united in a Thanksgiving meeting on Thursday last week in the Twenty-second and Walnut-street church. Dr. Kerfoot preached a powerful sermon on the security of believers. The occasion was of special interest.

The Rev. J. L. Sproule, of Huntsville, Ala., was recently married to Miss Laura Harris, of Corning, Tenn. She is a daughter of Col. C. R. Harris and a cousin of the late United States Senator Isham G. Harris. We extend congratulations.

The Rev. A. W. Graves is now a resident of Louisville. He will remain here until he settles as pastor. We are in no haste to get rid of him, and yet we would be glad to see him fully at work. We heard a remarkably fine sermon preached by V. J. Moore, the Shelby County Association in Shelbyville several years ago.

Pastor Ritzmann, of the German church in this city is making encouraging progress in raising money to pay the big debt of \$100,000 on the church. He has been well received wherever he has gone. He has to date received in cash and substance \$10,000. He represents a good cause, and we hope the brethren generally will help him.

The Sentinel is published in Memphis and the Blade in Toledo. These war-like papers are secular journals. The most military of Baptist papers so far as the name goes, are the American Baptist Flag, the National Baptist Flag and the Baptist Banner. There was a Baptist Ensign, but it went down.

A man whose home had been broken up by death said sadly: "My smiles I wasted on those who started out for them; my frowns I carried home to those who were reprieved by them—but ah! it is all over now!" Alas! that other men are storing up such memories for themselves.

Bro. Entzinger, of Brazil, has been asked a variety of questions since he returned to this country to take some studies in the Seminary. He has been asked, for example, whether Brazil is an island, and whether it can go there by rail all the way. Missionary geography is a branch that should be more studied.

We have waited two weeks in vain for the Religious Herald to inform its readers that those headless anti-Whitsett resolutions, concerning which it had so much to say, were passed by the Ohio Valley Association, and passed unanimously. We have little idea the Herald will give its readers this information. The Herald gives its readers only such news as it thinks will be best for them.

We think the oldest Baptist in the United States has been found. Zion's Advocate tells us that Mrs. Hannah Mailey, a member of the First Baptist church of Marblehead, Mass., was baptized June 10, 1818. She has thus been a Baptist over 79 years. Mrs. Anna Mott, of Philadelphia, was baptized in September, 1818, and Mrs. Elizabeth Ferris, of Mexico, N. Y., was baptized in October, 1819.

Every word of praise which has been spoken of the noble Purser who fell at his post was deserved, and more than deserved, by him. And as much is rightly the due of Bro. John F. Purser, his brother, who has stood at his post so bravely, but whom God has left for longer service on earth. He has been tireless in his devotion to the sick and the sorrowing, and has won a lasting place in the reverence and affection of the people of New Orleans.

The Examiner is not at all disturbed by the open communion talk at the Baptist Congress. It says: "The denomination has long been as peace with regard to that question, and it was both needless and reprehensible to attempt to disturb it by trying to divide the corpse of so dead an issue into a semblance of life. However, no one need be disquieted by the discussion. The conviction of the denomination as large is settled and immovable that baptism is a prerequisite to communion, just as personal faith is prerequisite to baptism."

FAMILY CIRCLE.

KEEP TO THE RIGHT.

Keep to the right, as the law directs. For such is the rule of the road. Keep to the right, whoever expects Security to carry life's load.

NETTLETON'S FIRST PARISH.

The Wrestle with the Organizations. BY ALLEN CHESTERFIELD.

Before Nettleton's coming to East field, when the church was looking around for a pastor, Deacon Blaes dropped down to Boston to interview the Board of Pastoral Supply. He had read in the religious papers occasional appeals in behalf of that institution, and he thought it would pay to test its possibilities. It being Saturday, he had to wait quite a long time for his turn while a lengthy procession of men arrayed in Prince Alberts and carrying grip-sacks, filed out of the room.

So it came about that Nettleton began his work with the Impression strong in the community that he was going to make his church members work, and he himself was banking considerably on his talent in this direction. He had spent one of his college vacations clerking in a White Mountain hotel, and during his senior year in the seminary he was president of a tennis club, and successfully conducted a tournament, the management of which required some nice planning.

Among the notices handed to him on the first Sunday after his installation was one relating to the Woman's Foreign Missionary Society, another about the Junior Endeavor and a third announcing a sale by the Seek-No-Further Circle of the King's Daughters. His eyes widened at the little red things, and he knew already about the Senior Endeavor Society and the Happy Workers and the Brotherhood of Andrew and Philip, but he was not till then aware of the existence of other organizations in the church.

So the late afternoon of that very Sunday found him observing a dozen boys and girls in their early teens whom Miss Susie Dresser was trying to imbue with proper ideas. They were not any more frolicsome than the average youth of their years, and they said their verses readily enough. A part of the hour was devoted to business, and from the proceedings Nettleton gathered that the Junior Endeavor had full quota of officers, and was tolerably well supplied with outlook, social, flower and other committees. Something was said about sending delegates to the State Convention, and Nettleton inferred that there was no dearth of candidates for the honor. On Wednesday afternoon of that same week occurred the fortnightly meeting

of the Woman's Foreign Missionary Society, whose complete title Nettleton subsequently discovered included the additional words, "Auxiliary to the Middleshire Branch of the Woman's Board of Foreign Missions." About twenty were present, and he recognized at once Susie Dresser, Mrs. Deacon Blaes and the Spinnet sisters. It was a good meeting—Susie Dresser led it and Julia Greenleaf read extracts from Life and Light, and naturally the new pastor was called upon for a few remarks. Nettleton expressed his gratification at seeing so many present, hoped that the numbers would increase, and then said that, deeply interested as he was in foreign missions, he believed that in order to save the world we must first save America, and that he felt that now and then this woman's society ought to look out upon the field of home missions. After the meeting he was at once informed that there was already in the church a Woman's Foreign Missionary Society, equipped with a president, vice-president, secretary and treasurer, and meeting once a fortnight through the winter.

"Do you ever meet together, or do you ever exchange greetings?" he inquired.

"No," replied Susie Dresser. "Who belongs to it?" "Mostly the same women you see here, though of course they have a different set of officers."

Nettleton ran rapidly over in his mind his wife's qualifications for such service, and among other things, by a singular freak of memory, recalled the fact that she had carried most successfully a leading part in the Midsummer Night's Dream, which her college class had given at Eastfield year after year.

Nettleton's diagnosis of the value to the church of the Seek-No-Further Circle of King's Daughters cost him \$1.40, and he thought the information came quite cheaply, considering what expensive luxuries church sales usually bring. The girls looked very pretty in their light evening gowns. The young men of the town were there in considerable numbers, and the affair had quite a society tone, while the presence of the Blaeses and the Spinnet sisters, who on principle went to everything that took place under the roof of the church building, no matter what hour of the day or evening it occurred, kept the occasion from becoming too recherché. The practical outcome of the evening was twofold. Next day he laid aside for the William Lloyd Garrison Institution for Desolate Negroes in Southern Alabama and the other King's Daughters circle in the church, the Look Up and Look Out Circle, was stirred out of the state of inaction into which it had fallen, and its members resolved that they would have a broom drill in the course of a month, and so totally eclipse the splendor of the current performance.

As the weeks went by Nettleton was continually discovering new organizations in his church, or the paleontological remains of some old and yet unburied one, or the rudiments of some new one that would surely do the work that the others had failed to accomplish. It was therefore, hardly to be wondered at that on Sunday evening, when he and Mrs. Nettleton and Organist Durham were having one of their late suppers, that husband broke forth with this remark: "I declare I don't see what Deacon Blaes means when he says that this church wants an organizer. I guess he meant it wants a reorganizer or a deorganizer."

"O, he meant all right," said Durham. "I've lived here longer than you two, and I've got to know the deacon pretty well, and he undoubtedly felt that with all the machinery set in motion by your energetic predecessor the church didn't amount to very much as a concrete force in this town. He was probably mistaken in his idea that we needed more and stronger organization, but he's after the same thing as you are, and his theology is no less true than yours as the apple of his eye."

"Wall," rejoined the youthful pastor, "something's got to be done, for I can't count on my fingers the organizations that I've come across already. It was bad enough when I confided my observations to the women, but the men are present well wiled up, too. There's the Epworth League and the Sunday Evening League and the Boys' Brigade, and now some of them want a branch of the Knights of King Arthur."

"And the worst of it is," put in Mrs. Nettleton, "is that more and more the want to organize. Instead of working the organization to its utmost capacity they think when it begins to pull hard that some new combination will do the business. Only this last week Susie Dresser was here to see whether we could get a Cradle Roll. We have a Mothers' Meeting already, but she thinks we ought to work the baby carriage idea, too."

"No, that isn't the worst of it," rejoined Nettleton. "The worst of it is that nine-tenths of my members are still drones, despite all these numerous organizations offering them a chance to work, while on the other hand the other tenth is worked up to death. Look at Susie Dresser herself. Look at Frank Appleton. To begin with he is president of the Endeavor Society. Then he is vice president of the Brotherhood. He is also assistant superintendent of the Sunday-school and chairman of the executive committee. Then he is president of the many offices he holds outside of the church I don't know, except that he is president of the County Endeavor Union and treasurer of the Y. M. C. A., and yet Frank, too, seems possessed with the idea that we aren't sufficiently organized."

By this time supper was over and the young pastor stretched himself on the couch. Durham hummed a strain from his evening postlude. Mrs. Nettleton looked the fire, and then sily asked, "What are you going to do about it, Steve. My old professor in philosophy used to say, 'If you are going anywhere you must start from where you are.'"

"I'd like to start out to-morrow morning with a decapitating axe. There'd be twenty-five less committees in my church before night. Nine-tenths of the members of those committees are mere figure-heads any way. What I want to know," he continued, "is what's become of the First church in Eastfield, now that it is overlaid with organizations and committees? Wouldn't I like to start in some out-of-the-way place where they'd never heard of modern methods and international conventions?"

"Comrade Nettleton," remonstrated Durham, "don't be an extremist. You can't fight against the spirit of the age."

"I know that as well as you do, Durham, but I can and I will exalt the spirit of the Gospel of the primitive church. I'll tell you what I'm going to do. Beginning next week, I'm going to have three consecutive prayer-meetings with this general subject. Bring a church member in Eastfield in 1897. The first evening we will take up the subject, 'What are we doing? What is it for?' the second evening, 'The Christian's Culture of His Inner Life, and on the last evening the Christian's Individual Work for Christ.'"

"Good enough programme," said Durham, "but do you think the people will come out?" "I shall plead with them," said Nettleton, with intensity. "I shall ask them to come as a personal favor to me, for my soul is wrought up on this matter and I have something to say to my people."

"Wall," said Durham and Mrs. Nettleton, simultaneously, "we'll come anyway."

HOW THE STORY GREW.

As Kitty Coleman and Maggie Weir were going to school one morning, Kitty said: "I was over at Uncle Fred's last Saturday, and came near staying too late. We had such fun that I did not notice how the sun was setting, and I was very much afraid I might meet a tramp."

"Did you meet one?" inquired Maggie. "No one but Johnnie Gates. He was coming down the hill whistling, and with a big watermelon under his arm. I was scared at first, but when I saw who it was, I got over it."

At recess Maggie said to Mary Ford: "Kitty told me that she saw Johnnie Gates carrying a great big watermelon on Saturday evening. Wonder where he got it, and what he is going to do with it?"

Before school Mary whispered to Sallie Bates: "Johnnie Gates was seen carrying a great big watermelon on Saturday evening. I wonder if he got it honestly?"

Mr. Hart's melon patch was robbed about that time; maybe that where it came from," answered Sallie.

At noon Sallie told Susan and Jennie: "I know something, and I'll tell you if you won't breathe it to a soul."

"Oh, no, we won't," cried both girls in one breath; "what is it?"

"Why, Johnnie Gates robbed Mr. Hart's melon patch one night last week."

"Oh, dear, isn't that awful!" exclaimed Susie. "I always thought that Johnnie was not so much better than the rest of us, for as far as I believe he was honest, so was Jennie."

"He couldn't have done it alone," Sallie said. Whereupon Jennie hastened to a group of schoolgirls who were in the house, and told them:

"Johnnie Gates and a lot of other boys robbed Mr. Hart's melon patch, and destroyed all they could not carry away."

Just at that moment Johnnie himself came in whistling, and looked like anything but a thief.

"Oh, girls, get together quick; I've got something for you, and it's most school-time."

The girls looked at each other, and with little movements of disgust, turned away.

"Why, what's the matter with you all? Hurry up, as the bell will ring," cried Johnnie.

"We know what you've got, Johnnie Gates," spoke up Sallie; "and we don't want any of your stolen melon, and I think you should be ashamed of yourself."

"Who says I stole the melon?" cried Johnnie, in an excited tone; "I guess he'd be better not to tell me so. I was over at Uncle Henry's Saturday night, and he gave me a splendid one, and I saved it on purpose to give you all some; but, if that is the way you are talking about me, you may do without."

"Well," said one of the girls, "that is what I heard, anyway."

"Who told you to talk to know?" Then all began to talk at once, and became so excited that they did not notice that their teacher was in the room until she spoke to Johnnie asking him to explain the cause of the confusion. Then she carefully examined into the matter until she found that it all grew up to Kitty Coleman saying that she had met Johnnie with the melon.

The children that had taken part in the story felt somewhat ashamed of themselves when they saw how much the story had grown in their hands.

The teacher said: "I hope every one of you will learn a lesson from this incident, and just now, before the habit becomes fixed, resolve that you will tell nothing but what you know to be true, and what you do tell, you will tell exactly as you heard it; and not tell anything that is given to you, even if it is true. I hope Johnnie will forgive you, and that you will never forget the lesson you have learned to-day."



When love knocks at a woman's heart he usually comes to displease. Doesn't want it known what he's up to, and he'll never all about the little rascal, would she let him in? That's a question Women are to look upon love and marriage as purely a matter of sentiment and affection. That is pretty nearly right, yet there is a practical side to it, too; and the best way to preserve the ideal aspect of marriage and maternity is not to forget the practical part of it. A woman cannot be a thoroughly happy wife and mother unless she has a physical organism of her sex is in a healthy and vigorous condition. The best friend that woman ever had is the Favorite Prescription, of Dr. R. V. Pierce, Chief Consulting Physician of the Knickerbocker Hospital, New York. The "Favorite Prescription," a perfect and infallible remedy for every form of "female weakness," restoring health and strength to the internal organism, which cannot be reached by "local applications"; thus the cure is radical, complete and permanent.

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Dr. R. V. Pierce, Dear Sir—suffered fourteen years with female weakness, nervousness, and general debility, trying everything I could find to help me—all to no avail. I was then heartily discouraged, I thought I would try one more kind of relief, I took your "Favorite Prescription" and to my great surprise it gave me the relief I had so long been seeking. I am now very sincerely yours, (Mrs.) Mary J. Stewart, Box 44 Saratoga, Santa Clara Co., Cal.

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US. 14. *They overtake the children of Israel.*

may serve the E-gyp-tians? For it had been better for us to serve the E-gyp-tians, than that we should die in the wilderness.

13 * And Mo-see said unto the people, * Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day: * for the E-gyp-tians whom ye have seen to day, ye shall see them again no more for ever.

14 * The Lord shall fight for you, and ye

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Since the matter has been so easily arranged between these schools, why cannot the scheme be extended so as to include all our schools in Kentucky?

At its late meeting in San Antonio the Texas Baptists federated their half dozen or more schools and created an enthusiasm along educational lines such as was never witnessed before in the State.

In June the General Association of Kentucky, on motion of Professor Arthur Yager, appointed a committee looking towards a better understanding between our schools. If brethren would exchange views in the papers on this subject, it would be of great service to the committee when it meets.

W. B. CRUMPTON.

Georgetown College, Ky.

BAPTIST ANECDOTES.

For nearly a quarter of a century I have been collecting facts relating to Baptist history, and doctrine, but the matter of Baptist anecdotes has just dawned upon me. I do not know of any one, yet there may be many, who have given this line any special attention. I have only a few at ready command and would be glad to hear from any one who has made this a specialty, or who have any collection of Baptist anecdotes.

It sometimes seems to me that some who know least of any matter of debate are the first to "rush into print," and explain the matter. It also seems that sometimes those who are the most fond of argument and debate are the least qualified for such a task. This is true of others besides Baptists, as the following anecdote from the Southern Baptist Record will show.

During the intense heat and excitement of a spiritual debate between a Methodist of small caliber, and a Baptist probably only a little better, the Methodist made this broad and sweeping declaration: "With all the fust Baptists make about immerse and immersion, nary one of these words ain't to be found in leads of the Bible from Genesis to Revelation."

When the Baptist came to reply to this sweeping declaration, and not knowing whether his assertions were true or false, he said, in a very slow, but emphatic manner: "My hearers, I wish to call your attention to the very remarkable statement which my opponent has made. He has actually told this congregation that the word immerse and immersion ain't to be found in the Bible!"

Pausing for a moment, as if wondering at the temerity of his antagonist, but in reality because he did not know what to say next, he drew himself up to his full height, and in tones of utmost astonish-

ment repeated this assertion of his opponent. The Methodist frightened at his own rashness, and supposing that the Baptist was about to turn to half a dozen passages refuting his assertion, arose and in a very apologetic tone, with "bated breath and whispering humbleness," thus explained: "I said not as I knowed on."

T. L. LEWIS.

Victor, Mont.

MORGANTOWN.

This is the capital city of Butler county, which is situated on Green river below the mouth of Barren river. Here we have a small Baptist church struggling heroically for an existence. They have never had a house of their own in which to worship. They have however projected an elegant building of brick 40 by 60 feet and are now working hard to get it inclosed before winter. If they succeed in finishing up their edifice according to their present plans it will be an ornament to the town and an honor to the Baptist cause in this county. I am here for a limited time, preaching a series of sermons, intended to promote and facilitate the completion of this house.

These people gratefully recognize the help already received from the Board of the General Association and are working hard, that they may deserve and receive still further aid from the same source. My visit here is being highly appreciated, and I am enjoying the pleasure of preaching to large and profoundly attentive congregations, with hopeful prospects of accomplishing some good. Rev. J. P. Taylor is the honored pastor who is also present, actively co-operating in the work. Let us all pray for the success of our cause here.

J. S. COLEMAN.

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God alone is a thousand companions; he alone is a world of friends. That man never knew what it was to be familiar with God who complains of the want of friends while God is with him.—Thomas Kempis.

A GOOD MEETING.

On the last Monday evening of Sept. the Cane Run Baptist church began a meeting which continued about twelve days. We were greatly blessed in having with us Bro. B. B. Bailey, of Winchester, Ky., who did the preaching. Our people say he did it well and they know. The Lord was very gracious to give to us such a season of uninterrupted refreshing. Bro. Bailey is in very truth a powerful and capable man of God.

We baptized into our church fellowship nine souls. The people of Cane Run church are a noble people. They are trying to serve God and remember gratefully all who have helped them in any way.

Having been with them some months as pastor, I have come to know them and love them tenderly.

J. M. S.

PLENTY TO DO FOR A YEAR TO COME.

Many boys and men who want to do something to earn a watch or work steady for cash find the door open to them in the advertisements of the Pure Food Company on another page of this paper. The concern is reliable, and do as they promise. One day's work gets the watch. Six days' work makes good cash profits if you are prepared to take the work in hand as a business. There is plenty to do for a year to come. Read their advertisement carefully and see what liberal offers they make to you.

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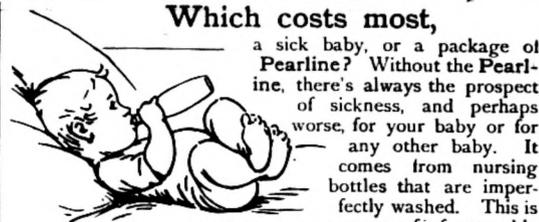
FRANK REICHT, of Chas. Kaestner & Co., Chicago; R. W. GRIFFITH, Pres. First Nat'l Bank, Vicksburg, Miss.; J. M. PHILLIPS, Cashier First Nat'l Bank, Vicksburg, Miss.; HON. T. R. POSTER, Mayor of Postoria, Miss.; SIDNEY B. JONES, City Park, Agt., Chicago, Ind.; JOHN L. LEWIS, of L. B. Chicago; JOHN LEAHY, Gen'l. Sou. Agent, Cincinnati, Hamilton & Dayton R. R., Cincinnati, O.

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50c 42-inch Lupin's Cheviot, three different weaves, worth 75c.
60c 48 inch Worsted Diagonal, two different weaves, worth 75c.
58c 44-inch Jacquard Poplin, twelve designs, worth \$1.15.

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One lot of Children's and Misses' Slippers.....95c
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We have made a large purchase of FUR NECKWEAR and Fur Wraps and Capes.

In this lot will be seen all the Novelties of the season in Fur Goods—Persian Lamb, Astrakhan, Chinchilla, Black Marten, Stone Marten, Mouflon, Mink—all the popular furs in all the newest shapes, and they must be sold. The prices we have marked them will, in a short time, move them all.

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TEACHERS WANTED!

Over 4,000 vacancies—several times as many vacancies as teachers. Must have more than one year's experience. Several plans: two plans give free registration; one plan GUARANTEES positions. 10 cents pays for book, containing plans and a \$50.00 love story of College days. No charge to employers for recommending teachers.

SOUTHWESTERN BUREAU, 100 N. W. COR. MAIN & LOUISVILLE, KY. SOUTHERN BUREAU, 671 DEARBORN ST., CHICAGO, ILL. NEW YORK BUREAU, 100 N. W. COR. MAIN & LOUISVILLE, KY. SOUTHWESTERN BUREAU, 100 N. W. COR. MAIN & LOUISVILLE, KY. SOUTHERN BUREAU, 671 DEARBORN ST., CHICAGO, ILL. NORTHERN BUREAU, 100 N. W. COR. MAIN & LOUISVILLE, KY. SOUTHWESTERN BUREAU, 100 N. W. COR. MAIN & LOUISVILLE, KY. SOUTHERN BUREAU, 671 DEARBORN ST., CHICAGO, ILL. NORTHERN BUREAU, 100 N. W. COR. MAIN & LOUISVILLE, KY.

Read carefully our offer on the eleventh page.

THE MARKETS

Report for the Week Ending Saturday, November 27, 1897.

Cattle—The receipts of cattle were only fair... Cows—Receipts throughout the week were light and of fair quality... Hogs—The market opened Monday at an advance of six over Saturday's closing prices... Sheep and Lambs—Receipts were light Monday and quality fair... Extra shipping cattle, 1,000 to 1,500... Good to extra light, 1,000 to 1,500 lbs... Best butchers... Fair to good butchers... Common to medium butchers... This, rough steers, poor cows and heifers... Good to extra light, 1,000 to 1,500 lbs... Common to medium steers... Feeders, 900 to 1,200 lbs... Stockers... Bulls... Veal calves... Choice milk cows... Fair to good milk cows... HOGS... Choice packing and butchers, 225 to 250 lbs... Fair to good packing, 180 to 200 lbs... Good to extra light, 180 to 200 lbs... Fat sows, 100 to 150 lbs... Fat sows, 100 to 150 lbs... Pigs, 100 to 150 lbs... Roughs, 150 to 400 lbs... SHEEP AND LAMBS... Good to extra shipping sheep... Fair to good sheep... Common to medium sheep... Stock areas and wethers... Extra spring lambs... Best butcher lambs... Fair to good butcher lambs... Tail-ends... LEAF TOBACCO MARKET... Report for the week ending Saturday, November 27, 1897... Following were the sales for the week ending November 27 with comparisons: Year 1897... Year 1896... Year 1895... Total new crop sold to date... Sold to date in 1896... Sold to date in 1895... New crop sold to date, orig. inspec's... Sold to date in 1896, orig. inspec's... Sold to date in 1895, orig. inspec's... REJECTIONS... Rejections this week... Rejections same time in 1896... Rejections same time in 1895... Percentage of rejections to new crop sales... Percentage of rejections to new crop sales... Rejections since Jan. 1 to date... Rejections same date in 1896... Rejections same date in 1895... RECEIPTS... Receipts for this week... Receipts same week in 1896... Receipts same time in 1895... Receipts since Jan. 1 to date... Receipts same time in 1896... Receipts same time in 1895... SURELY—1896 CROP... Fresh, green mixed... Fresh, sound... Common lugs... Medium lugs... Good lugs... Common leaf, short... Common leaf... Medium leaf... Good leaf... Fine and selections... DARK—1896 CROP... Fresh, green mixed... Fresh, sound... Common lugs... Medium lugs... Good lugs... Common leaf, short... Common leaf... Medium leaf... Good leaf...

RESOLUTIONS ON THE DEATH OF DR PURSER.

By resolution of the Home Mission Board of the Southern Baptist Convention passed at their monthly meeting, Nov. 2nd, 1897, the following members, W. W. Landrum, T. P. Bell and S. Y. Jameson were instructed to draw up for record and publication a suitable tribute to the memory of our deceased brother and missionary, Rev. Dr. D. I. Purser, late pastor of the Valence-street church, New Orleans.

The great head of the church having removed from earth to Heaven our brother Rev. D. I. Purser, D. D. late pastor of the Valence-street church, New Orleans, La., the Home Mission Board of the Southern Baptist Convention, of which he was a highly honored and well beloved missionary, deeply bereaved and sadly deploring the loss of Dr. Purser's valuable services as a minister of Christ, put on record their high estimate of him as a man "without fear and without reproach," a Christian intelligent, sincere and consecrated, a patriot devoted to the interests of his countrymen in both war and pestilence, a minister wholly given up to his calling and a missionary unflinching in zeal and steadfast in toil amid innumerable difficulties and discouragements, a disciple of Christ, in a word, who exemplified his spirit in sacrifice even unto death.

The Home Mission Board forwards this brief tribute of admiration and affection to the family of Dr. Purser with most fraternal assurances of sympathy and with humble and earnest prayers that the God of all consolation will soothe and strengthen them in their sore bereavement. A copy of the same is sent to the Baptist press that it may be read by all the brotherhood throughout the length and breadth of the South and inspire all our missionaries to continued culture of such fidelity and heroism as Bro. Purser exhibited.

W. W. LANDRUM, T. P. BELL, S. Y. JAMESON, Committee.

HAVE YOU READ IT!

I have just re-read Dr. T. T. Eaton's tract, "The Faith of Baptists," and wish to say that, in my judgment, it deserves a very wide circulation. The subjects considered are, "The Church, Baptism and Communion." These subjects are discussed in Dr. Eaton's own bright, interesting and scholarly way. If you have not read this tract get it at once and you will find it a strong, orthodox and unanswerable presentation of the faith of Baptists on the subjects treated.

As Baptists many of us are trusting too much in the impregnable doctrines of our church, and have lost sight of the importance of getting these doctrines into the minds and hearts of the people.

Pastors would do well to read this tract and put it into the hands of their people. J. H. Dew.

DEDICATION.

On Sunday afternoon the Second Baptist church of Bowling Green was dedicated. This church, which was started as a mission work some years ago under the auspices of the First Baptist church and later organized into an independent church, is located in that portion of our city known as Delafield. The dedication service, which, for suitable reasons, had not taken place sooner, was held on last Sunday afternoon, Rev. E. H. Brookshire, the pastor, preaching the sermon. Bro. Brookshire preached a very practical sermon from Exodus 25:8. "And there let them make me a sanctuary, that I may dwell among them."

Bro. J. Whit. Potter and E. V. Baldy, of the First church, also took part in the service.

Following the dedication service the pastor is conducting a series of meetings in which he is being assisted by his son-in-law, Rev. W. M. Kuykendall, E. V. B.

How near must a person live to me to be my neighbor? Every person is near to you whom you can bless. He is nearest whom you can bless most.—William E. Channing.

5 PER CENT.

Discount on all Goods Purchased in Our House This Week

THERE'S ALWAYS A LULL in trade right after Thanksgiving, because the people are planning and saving for the Christmas buying. We give this 5 per cent. discount to induce you to buy holiday gifts now. You can avoid the crush of the last few days, make a better selection, and we will do more business and so make up the 5 per cent., and our salespeople will be kept bustling. To make a long story short, if you will come this week it will do us all good.

IF YOU HAVEN'T ALL THE READY MONEY, you may make a DEPOSIT on the goods you want, and we will allow the 5 per cent. discount, if you select them before Saturday night, December 4.

MAIL ORDERS received up to Saturday night filled and 5 per cent. discount allowed.

LEVY'S Third and Market, LOUISVILLE, KY.

A Fearful Experience. A POSTMASTER LOSES THE USE OF HIS LEGS AND ARMS.

Edwin R. Tripp, of Middlefield Center, Meets with a Hazardous Encounter Which Renders Him Helpless.

From Chicago Republican, Cooperstown, N. Y.

Mr. Edwin R. Tripp, U. S. postmaster at Middlefield Center, N. Y., recently had a dangerous experience which left him in a helpless state. His system was so much shattered that it was feared he might never recover.

In an interview with a reporter of the Republican, regarding this experience which had attracted considerable attention, Mr. Tripp stated:

"In March, 1902, I was taken with what I afterward learned was typhoid fever, and was unable to walk and I kept getting worse until the use of my arms. I had started with two aches in my feet, but they kept getting worse and the doctors said they could do no more. To save my life, I was taken to the hospital and did not expect to see my home again. I was unable to dress or undress myself and could not get into and out of the house unless I was moved in a chair.

"The next day in June that I read of the case of a man in Saratoga, N. Y., who was taken very much as myself. He had taken Dr. Williams' Pink Pills for Pale People, and was told in a condensed form that the pills would save his life. He was so weak and his mind and rest of his shattered nerves had been cured by their use.

"I learned that he is well and prepared by the Dr. Williams' Medical Remedy, N. Y.

and N. Y. and only costs 60 cents a box or six boxes for \$2.50 at any drug store and sent for two boxes. I used the pills faithfully and they gave me an appetite. I then went for four more boxes and before I had taken all of them my feet and legs which had been cold began to get warm.

"I was a member of the Town Board that summer and had to be carried and put into a wagon to go to the meetings and in fact was as helpless as my neighbors know. In August I could walk around the house by pushing a chair I kept getting better and managed to move around more until at election time that year I walked with a cane to the polls a short distance from my home. I continued to take Dr. Williams' Pink Pills for Pale People until I had taken eighteen boxes. I could then get around and in fact walk to the post office and back a distance of one quarter of a mile three times a day and attend to my duties as postmaster."

"In the spring of 1903 I was elected town clerk and in office I held for three years. I had never in my life been a postmaster of the place for thirty-two years. I am now 70 years of age and have lived in this town for about forty-six years. For nearly fifty years I worked at the blacksmith's trade. I am able to work in my garden now and attend to my duties as town clerk. My restoration to health is due to the use of Dr. Williams' Pink Pills for Pale People. I have not taken any other medicine since I began to use them.

"Subscribed and sworn to before me this 22nd day of June, 1907. HENRY HANNAH, Notary Public.

THE BEST ELECTRIC BELT ON EARTH. Your First and LAST OPPORTUNITY to get the famous DR. HORNE'S \$20 Electric Belt for only \$6.66. THIS OFFER IS GOOD FOR 30 DAYS ONLY. MORE DR. HORNE ELECTRIC BELTS SOLD THAN ALL OTHERS COMBINED. THOUSANDS OF PERSONS CURED ANNUALLY BY OUR BELTS. AGENTS WANTED EVERYWHERE.

E. L. HUGHES. LUMBER Sash, Doors, Blinds, BUILDING PAPER. 123 1/2 E. Main St., next to Call House, Louisville, Ky.

If we cannot find God in your house and mine, upon the roadside or the margin of the sea, in the bursting seed or opening flower, in the day duty and the night musing, I do not think we should discern him any more in the grass of Eden or beneath the moonlight of Gethsemane.—James Martineau.

A New Cure for Kidney and Bladder Diseases, Rheumatism, etc.—Free to our Readers.



DISORDERS OF THE Kidneys and Bladder cause Rheumatism, Gout, Gravel, Pain in the Back, Headache, Complaints, urinary disorders, dropsy, etc. For these diseases a positive cure has been found in a new botanical discovery the wonder of KAVA-KAVA SHRUB called by the natives of the Kava-Kava river, New Guinea. It has an extraordinary record of 1000 hospital cures in 30 days. It acts directly on the Kidneys and cures by draining out of the blood the poisonous Uric Acid, Urates, Lithates, etc., which cause the diseased condition.

Rev. A. C. Darling, of North Carolina, New York testifies in the Christian World that he cured him of Kidney disease after sixteen years suffering. Hon. R. C. Wood, of Lowell, Mass., writes that in four weeks the Kava-Kava Shrub cured him of Kidney and Bladder disease of ten years standing. And Rev. Thomas M. Owen, of West Point, Va., gives a similar testimony. Many ladies also testify to its curative power in disorders peculiar to womanhood.

Thank you may judge of the value of this Great Specific for yourself, we will send you one Large Case by Mail FREE, only asking that when cured yourself you recommend it to others. It is a Sure Specific and cannot fail. Address, The Church Kidney Cure Co., No. 40 Fourth Avenue, New York City. Mention this paper.

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Managers Southern Dept.
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560 Fourth Ave., LOUISVILLE, KY.
This firm is responsible.—Western Recorder

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Best Alloy Church & School Bells. Best Foundry in the World. The C. H. Bell Co., Hillsboro, Ohio.

ILLINOIS CENTRAL—Union Depot, foot of Seventh at Double daily service to Memphis and New Orleans. City Ticket Office, 230 Fourth street.

No. 32 MEMPHIS A. N. O. L. T. D. No. 504. Leave 7:50 pm Daily. Arrive 8:30 am Daily. The fastest and best train leaving Louisville for the South. Pullman Vested Gas-lighted Sleepers, elegant coaches and Pullman Buffet Reclining Chair Cars.

No. 31 PART MAIL. No. 302. Leave 3:30 am Daily. Arrive 11:15 pm Daily. Solid train of five coaches and Pullman Buffet Sleepers to Memphis and New Orleans. Local sleeper to Paducah open to passengers at 8 p. m.

No. 31 MAIL AND EXPRESS. No. 302. Leave 4:45 am Daily. Arrive 11:15 pm Daily. For Owensboro, Paducah, Fulton and intermediate points.

No. 31 ACCOMMODATION. No. 322. Leave 5:30 pm Daily. Arrive 8:40 am Daily. Daily for Cecilia, Elizabethtown, Hodgenville and intermediate points.

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The Farm.

There is some hog cholera in the Burksville neighborhood.

Pence & Dawes bought of Lucius Perkins, of Garrard, 75 sheep at 2 1/2 cts.—Interior Journal.

Corn is selling at \$2.50 in the Roseville and Temple Hill country, Barren county.

The Danville Advocate notes the sales of a lot of 200 lb. hogs at 2 1/2 cts.

Clark W. Garnett, of Hillsboro, bought in Bath county, this week 1,920 turkeys at \$6.65 per 100 lbs.

The Stanford Journal notes the sales of 75 sheep at 2 1/2 cts.; 110 dehorned cattle, weight 1,000 lbs., at 3 1/2 cts.; 1,000 turkeys at 5 to 6 on foot.

The Mt. Sterling Democrat reports 3,500 cattle on the Court day market. Feeders brought from 8 to 4 cents and cows and heifers at 2 1/2 up.

Corn is selling on the Glasgow market at \$1.50 to \$1.75 delivered. A beef cow brought \$51.47 here Saturday.—News.

James Thomson bought in Casey and Adair a bunch of heifers and steers at 2 1/2 for the former and 3 1/2 cts for the latter.

There are more cattle being fed in Hardin county this year than ever before. Our farmers get 10 cents more per bushel for their corn than the Louisville price and 4 1/2 cents less for their wheat.—News.

Over sixty thousand dollars has been paid for cattle by Adair county stock men in the last few months. Hudson & Page alone have paid out over forty thousand dollars.—Adair county News.

Coyle, Christie & Co., of this city, have bought in the past ten days in Madison and Jackson counties 1,200 geese at from 30 to 37 1/2 cents apiece. Richmond Register.

The Georgetown Times notes the sales of a crop of old tobacco 5,000 pounds at 13 cts.; 75 feeding cattle at \$3.80 to \$4.10; a lot of good heifers at 3 1/2 cts.; 150 sheep at \$3.25 each, a bunch of 725 lbs. yearlings at \$28.10 each, and 800 barrels of corn at \$1.75 in the field.

Jonas Weil shipped Saturday 500 cattle to the seacoast. Among the number were 300 1,400-lb. cattle purchased of J. E. Clay, one of the best and largest feeders in this section.—Price paid was 4 1/2 cts., or \$20,000.—Paris Kentuckian.

Robert H. Nuttar has sold 700 or 800 barrels of corn at \$1.25 in the field. There were 200 cattle on the market Monday. Feeders sold at 3.85 to 4.07 1/2, and yearlings at 3 1/2 to 3 3/4; 150 sheep at \$3 to \$3.50 each, and work mules at \$25 to \$35.—Georgetown Times.

Kelly Lee is buying quite a considerable quantity of tobacco in the upper end of Owen county. Last week he bought the crop of Lewis True, 8,000 lbs., at 10c; Downan Smith, 20,000 lbs., at 9c; J. H. Woolams, 5,000 lbs., at 8 1/2c, and several other crops at about the same figures.—Owen News.

The Paris News says a good crowd attended the executors' sale of Thos. Woodford's personal property. Fourteen two-year-old cattle sold at \$3.60 per cwt.; three two-year-old cattle, \$36.75 each; five heifers at \$27.90 each; cows, \$25 to \$50; calves, \$7.50 to \$15; mules, \$20 to \$50; mules, \$25 to \$60; hogs, \$2.90 per cwt.; shoats, \$4.50 each; corn in crib \$1.50 per barrel; corn in stack, \$1.

BEE KEEPING.

Fear of stings probably keeps a great many women out of bee keeping; but this fear is almost wholly groundless, as a thorough knowledge of the disposition of bees and of methods of protecting the person will almost wholly prevent the getting of stings. If sufficient care is exercised the operator need never be stung.

In the first place, bees sting only in defense of their hives. There may be an occasional exception to this, but it is the rule. Bees out in the field gathering honey are as harmless as so many bluebirds. It is only near the hive that an attack is ever volunteered, and need not be expected there if the bees are pure Italians of a peaceable strain. The first thing that a novice needs is a bee veil. This is made of some kind of thin material, in the form of a sack or bag without a bottom, there being a hem around the upper edge in which is run an elastic cord. This veil is slipped on over a straw hat, the elastic keeping the upper edge firmly around the crown of the hat, and the lower edge is tucked inside the collar. The front of the veil, the part that comes in front of the face, is made of silk brussels net, which scarcely obstructs the vision. Bees, for some reason, almost always make their attack at the eyes, and this veil entirely prevents any attack upon the face or neck. Unless bees are pinched they seldom sting the hands, and experienced bee keepers prefer to bear the few stings that they may get on the fingers to wearing gloves, but beginners sometimes put on some kind of leather gloves a few times until they have gained confidence. But most important of all in handling bees is a good bee smoker. This is a small tin stove attached to one side of a small bellows. The stove has a conical cover with an opening at the apex. A fire of shavings or rotten wood is made in the fire box, and the bellows enables the operator to blow the smoke in any direction. The theory is that the smoke frightens the bees into submission. It certainly conquers them and takes the fight out of them. Equipped with smoker, gloves and veil, anyone can open a hive of bees and take out the combs, or do anything necessary, with no danger whatever from stings. If the bees are getting any honey from the fields, they are usually quite peaceable, and if the hive could be opened very slowly, with no jerks or jars, it is likely that no smoke would be needed, but it is better that the beginner take no risks. First puff a little smoke in at the entrance of the hive, wait a few minutes until the bees have time to fill themselves with honey, when they are much more peaceable. Give a little smoke; carefully raise the cover and puff in a little smoke on top of the combs. Set down the smoker, watch how the bees behave. If they are quiet, proceed to push some of the combs a little closer together at each side. If the bees come out and make demonstrations and dart at you, use a little smoke. Watch them and keep them subdued if necessary. Work slowly. Bees resent quickly, jerky motions. By pushing the combs a little each way from the central comb, this comb may be carefully lifted out, and when examined it may be leaned against the side of the hive, and more combs taken out if desirable. All manipulations of bees are conducted in a similar manner. First a little smoke, then a little wait, then a little more smoke, then carefully open the hive and proceed to do whatever is necessary. Experienced bee keepers don't al-

ways work slowly. They acquire a certain sort of deftness which accomplishes a great deal, and with none of the quick, jerky motions that irritate the bees.—Washington Home Magazine.

PREPARE TO STORE GRAIN.

Before putting newly threshed or husked grain into any kind of bin, examine the granary or crib and see that it is free from insect pests, which may later make the grain unmarketable. There are quite a number of these commonly known as weevils, and in some instances they cause a great amount of damage.

The general method of disinfecting granaries, mills, etc., is to close up as tightly as possible and near the roof place an open vessel containing carbon bisulphide. This being heavier than air will permeate every portion of the building and destroy the insects. The farmer's granary should be built some distance from other buildings, and so constructed that it is vermin proof. Have the doors fitted tightly, cover the windows with frames of wire gauze; the floors, walls, and ceilings should be smooth, well oiled, painted or whitewashed. Such measures are not absolutely necessary in cool and temperate climates, but in the heated air of Southern States it is quite important. The storage of grain in large amounts is advisable, as only the surface layers are exposed to infestation. This is particularly valuable against grain moths which lay their eggs on the surface. The granary weevils penetrate more deeply.—American Agriculturist.

A NEW FORAGE PLANT.

Most people know the tall, striped Japanese grass (*Eulalia coriariata*) so largely grown for ornamental purposes. It has recently been discovered that this grass is splendid forage for horses, which are very fond of it, and will eat it in preference to almost any other kind of food. The growing of it for forage purposes is being largely discussed in agricultural circles; and if it should come into use, our English fields will be enriched with a new crop whose appearance in full growth should be very beautiful.—Westminster Gazette.

To REMOVE Rust from Steel Ornaments.—If simple enough in form to admit of rubbing with fine emery flour and oil, this is the best plan. If not, immerse them for a few minutes in a solution of cyanide of potassium, half an ounce to a wineglassful of water, then take out, and clean with a toothbrush used briskly, and a paste, made about as thick as clotted cream, of powdered cyanide of potassium, Castile soap, whiting, and a little water. When clean, dry very quickly to avoid more rust, and either grease very slightly or apply with another brush a very little mercurial ointment, the merest trace. Take care not to get the cyanide paste or solution into the slightest abrasion of the skin.

It is announced in various papers that burnt corn is a sure cure for hog cholera. It was first discovered by burning a pile of corn belonging to a distillery. It was thrown to the hogs and eaten by them. Before that a number of them were dying each day, but the disease immediately disappeared. It is so simple a remedy that it can be easily tried.

THE GREAT CHURCH LIGHT

For electric, gas or oil. Best of materials. Sent by express, collect. Price, \$7.50. Write for catalogue free. T. F. Fritsch, 211 Pearl St., New York.

Nobody ever complains of Macbeth lamp-chimneys. They give a good deal more light and don't break. Get the Index. Write Macbeth Pittsburgh Pa.

Christmas Music

Christmas Snow Stars

By Mrs. W. F. CRAFTS and J. R. MURRAY. A charming little Christmas entertainment for the Primary Department. Price, 4 cents.

CHRISTMAS SELECTIONS FOR 1897.
A collection of new carols, the best writers, preceded by a Responsive Service. Price, 4 cents. Sent for catalogue of Cantatas, Solos, Anthems, Services, etc., for Christmas. Sent free on application.

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CINCINNATI, NEW YORK, CHICAGO.

WATCHES

Our 98-page Catalogue sent to any address illustrates and prices many patterns of solid gold and silver, gold filled and nickel watches, suitable for ladies and gentlemen, misses and boys. Write to us.

C. P. BARNES & CO.
204 W. Market Street, LOUISVILLE, KY.

THE SYRACUSE CHINA

is the most durable TABLEWARE in the WORLD.

\$10 to \$22 for a complete DINNER SET also in OPEN STOCKS.

NEW DESIGNS IN RICH CUT GLASS, ART POTTERY, LAMPS, NOVELTIES, &c.

J. Dolfinger & Co.,
210 Market St. LOUISVILLE.

GERMAN BANK,

FIFTH & MARKET, LOUISVILLE, KY.

APITAL, \$1,000,000. SURPLUS, \$200,000.

General Banking & Savings Bank

INTEREST PAID ON TIME DEPOSITS.

P. VIGLINI, President.

HOTEL ALBERT.

European Plan.

Cor. of 11th and University Place
One block west of Broadway,
New York City.

Location Central, first-class. Most convenient for Merchants or ladies visiting the Metropolis. Rooms \$1.00 per day and upwards. Service and surroundings first-class.

AIR LINE

Louisville, Evansville & St. Louis Consolidated Railroad.

83 Miles Shortest Route,
AND
THE ONLY LINE
RUNNING
SOLID TRAINS
BETWEEN
LOUISVILLE and ST. LOUIS.

Double Daily Service,
Parlor and Dining Cars,
Pullman Drawing Room Sleepers.

Shortest Line and Fastest Time TO
EVANSVILLE.

Depot Ticket Office, 7th and River.
City Ticket Office, S. W. Cor. Third and Main.

J. B. CAMPBELL, D. P. A.,
LOUISVILLE, KY.

Items of Interest.

Last month Dr. Thomas W. Evans, the famous artist, visited this his native country. On the 15th he died suddenly in Paris. He was born in Philadelphia about 1824, and when only 18 won a special medal for dental plates. He introduced the use of vulcanite. He went to Paris when a young man, attracted the attention of the Emperor, and became dentist to all the crowned heads of Europe except Queen Victoria and the Sultan. He left a fortune of several millions which will go to schools in this country.

The most disastrous fire London has known since 1666 was occasioned by the explosion of a gas engine in a mantle manufactory on Ham-stead St. The flames spread very rapidly, and alarm after alarm was turned in till there were one hundred engines and a thousand policemen on hand. The loss is estimated at \$25,000,000.

Years ago, from a remark of Jos. Jefferson, the little "church round the corner," where funerals were preached for actors and actresses was heard of all over the country. The remark was made in connection with the funeral of George Holland. The story is recalled by the death of Rev. George H. Houghton, who has been pastor of the church for forty-nine years.

The Spanish Queen has pardoned the crew of the Competitor, who were caught while filibustering they have been turned over to the United States Consul General in Havana, and he sent them to New York on the steamer Yumuri. Two or three flights are reported in Cuba in which the insurgents are usual lost and also won. The autonomy offered Cuba equals that of Canada.

The fighting on the frontier in India still goes on. The tribesmen scatter when faced by Maxim guns and such like, only to resort to guerrilla warfare. The campaign is costing England heavily in men and money and the road is not yet clear. The road is so rugged and the tribesmen are fighting to one.

The French Deputies agreed to allow the Minister of the Marine to spend \$60,000,000 francs on the French navy, provided the money was secured by selling property belonging to the state. A commission has been appointed to see what buildings, etc. can best be sold. The people are much pleased with the idea of getting some of the warships without having to pay for them in taxes.

The New York Evening Post had a despatch from Victoria, B. C. saying engineers who had been engaged on the great Siberian railway had arrived on the coast of China. They say the road is completed with the exception of a short section along Amoor River and around Lake Balkan, and that the trip from St. Petersburg to Vladivostok, a sea-portion on the eastern coast of Siberia can be made in twelve days. We had no idea the road was so near completion, and have our doubts about it now.

A private letter published in the St. James Gazette gives an account of the beginning of the fighting in the mountains of India. An English officer was told by a "friendly" that in a certain village was a British cavalry horse which had bolted at Chudkara. Thereupon the officer ordered the village burned, and it was set on fire. The Mahomed tribe resented this, and the whole trouble thus began. We do not hear that the officer was punished. God is just, and there will be a reckoning some day.

Chief Samory is a brave African who is defending his country and his home against two robber European nations who have no more right in his land than he has in Europe. An eye witness has reached the coast who saw the fight between Samory and the French near Bonta on August 20. The French were cut to pieces, and Samory captured their rifles, stores, etc. The English are advancing against the brave African now, but the battle has not yet been fought.

The Watchman says that information has been gathered from the officials of forty-five railroads in reference to the drinking of employees. Fourteen of the roads will not employ any except teetotalers for train service and all of them, employing in the aggregate 300,000 men, forbid all intoxicants to the men while on duty. We hope all the roads in the country will soon take the stand of the fourteen.

Reports of the find of rich deposits of gold on the United States territory in Alaska are rife. Those who have made a rich discovery there and their claim is supported by the fact that they have deposited in a bank in Seattle \$25,000 in gold dust, which assays higher in value than the Klondyke dust. The Independent says the food situation in Alaska is not as desperate as it was feared would be the case.

Protestants have won a victory in Peru. No marriage has been legal in that country which was not solemnized by a Catholic priest. But, in spite of the most earnest efforts on the part of the priests, this law has been changed by the Congress, and Protestant marriages are legalized. The Congress is seeking reciprocity with the United States.

William R. Cremer, ex-member of Parliament, has brought to the United States and will present to Congress an address signed by 7,000 English labor leaders claiming to represent nearly three million working men. This address urges the passing of an arbitration treaty between the two countries.

DEATHS.

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

COLLINS.

The church at Smith's Grove, Ky., is passing through one of her deepest sorrows, occasioned by the very sudden death of a beloved brother, J. C. COLLINS. For, indeed, of our members would be missed more. Bro. Collins was sixty years old, but being hale and hearty and of a cheerful disposition, he seemed much younger. He had been a Baptist for a goodly number of years, an earnest church worker, faithful in his attendance upon church service. He was one of the oldest students in the Sabbath-school, having gone hand in hand with all his workers since its organization. He was not a public man, but one of those private men of whom we need more. He did not care to lead, but loved to follow. We will miss him. Oh, so much, in church, in Sabbath school, and in the community. And the family, those who looked to him for advice and leaned upon him for a support will miss him most. May God enable them to see through the dark cloud the hand of a loving Heavenly Father. "Who doeth all things well." DEAR REMEMBER, he loved your pages and his name has long been on your list. HIS PASTOR, J. D. HIXTON.

O'LESHY.

Died at his home near Ladysburg, Ky., on July 1, Brother Joseph O'LESHY, in the fifty-eighth year of his age. The wife and six children remain to mourn his loss and cherish his memory.

Brother O'leshy was for twenty-two years a leading member of Liberty Baptist church, and died honored and beloved by his brethren, in whose service his life was largely spent. He was a prominent and useful citizen, a devout and sweet-spirited Christian, and a faithful and uncompromising Baptist. The Christ-life which he exemplified, in his home life, was truly now perfected in a brighter home at the presence of his Heavenly Father. J. W. PORTER.

DEJARNETTE.

Allie M. DeJarnette was born Aug. 25, 1868, and died Oct. 11, 1897. Though so young he was a faithful member of Hardinsburg Baptist church, and was no doubt ready when the death angel came. Being the only son of a widowed mother he was the joy and hope of his home. He was truly a noble, bright, and promising, intelligent, kind, generous and affectionate man, a general favorite. May God comfort the grief-stricken mother and sisters. "There is no Death. What seems to be so is transition. This life of mortal breath Is but the suburb of the life Elysian. Whose portal we call Death." J. D. HIXTON.

FROM NORTH CAROLINA.

DEAR RECORDER—We enjoy your visits to our school very much. Our school at James Maske Academy is progressing very rapidly. There is a very good prospect of a good school after Christmas.

We have several boarding pupils. There are several in the surrounding community that attend school.

Rev. S. W. Oldham, of Broad-way, delivered a lecture here last Friday night. His subject was: "Wanted—A Man."

After the lecture there was an "oyster supper" served, the proceeds of which will go to aid in furnishing the academy. Quite a number attended the supper. There were several that came from Little River Association. Among the number was Mr. Byrd, of Bunnelevel, who entertained the audience by whistling duets and mimicking the mocking bird.

On the Sunday night following Dr. Mitchell, from Wake Forest, preached a most excellent sermon in the academy.

Rev. B. W. Spillman will preach for us Tuesday night, November 16. Yours truly, "PUPIL."

Lemon Springs, N. C.

HOW'S THIS?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. We, F. J. CHENEY & CO., Proprietors, Toledo, O., have used our medicine for many years, and know F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm. W. B. & T. H. A. S., Wholesale Druggists, Toledo, O.; W. A. RICHMAN & MARTIN, Wholesale Druggists, Toledo, O. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surface of the system. Price 75c per bottle. Sold by all Druggists. Testimonials free. Hall's Family Pills are the best.

MAYFIELD SANITARIUM, 921 Taylor Avenue, St. Louis, Mo. Home and hospital established and controlled by Baptists, and admits all sick and afflicted of other or no denomination. The Medical staff is composed of some of the best known physicians of the city, and who are recognized authorities in their special lines of work. Any physician of good standing can, at his own pleasure, choose their own physician if they so desire. It has a nurses' training school, and a woman's board of charity. The location of the Sanitarium is good, and with its many other superior advantages without doubt makes it one of the most attractive and desirable institutions of its kind in the West, and there are hundreds of patients who need treatment and yet they hesitate to come because they are not acquainted with Sanitarium methods. Elegant accommodations furnished at \$5, \$7, \$10 and \$12 per week. Nursing at \$2.50 and \$3 per week. Medical and Surgical services reasonable. Our aim in this new Sanitarium is, just the same as when we first entered the work 17 years ago. For other information address: W. H. MAYFIELD, M. D., Mayfield Sanitarium, St. Louis, Mo.

A Business EDUCATION. It is absolutely necessary to the young man or young woman who would win success in life. This being conceded it is of first importance to get your training at the school that stands in the very front rank. The Bryant & Stratton Business College, LOUISVILLE, KENTUCKY. Write for beautiful book giving testimonials from graduates occupying prominent positions all over the United States. It will be mailed to you FREE. OFFICE BUILDING, AND OFFICE THIRD AND JEFFERSON STREETS.

TIME TELLS THE STORY. SINGER SEWING MACHINES do Good Work DURING A LIFETIME.

There is a big difference between the cost of making a first-class sewing machine, embodying the best of materials and workmanship, and one made in the cheapest manner. The buyer of the cheap machine soon pays the difference of price in the constant cost for repairs, to say nothing of its annoying inefficiency.

Results Make Reputation. Singer Machines, either lock-stitch or chain-stitch, are the successful result of long experience and constant improvements in the endeavor to make nothing but the best sewing machines for family use. The accomplishment of this result requires six of the largest, best-equipped factories in the world, the best inventive talent of the age, and the constant employment of twelve thousand workmen. Singer Machines are sold only by our employees, and not through dealers or department stores.

The Value of Reputation. A reputation based on half a century's experience, dealing directly with the women of the family all over the world, is unique, and stimulates a worthy pride. THE SINGER MANUFACTURING COMPANY aims to maintain its well-earned reputation for fair dealing during all time. It is permanent, its offices are in every city in the world, and parts and supplies for its machines can always be easily obtained.

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Attracts Attention. The shoe that is polished with Vici Leather Dressing looks new, looks soft, looks comfortable, looks right. VICI Leather Dressing is the peer of all shoe polishes for men's, women's and children's shoes, as Vici Kid is the king of all leathers for style and wear. Ask your dealer. An Illustrated Book of Instructions. How to Buy and Care for your Shoes. Mailed Free. ROBERT H. FOEDERER, Philadelphia, Pa.

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We are now displaying our Toilet Articles and Silver Novelties, for Christmas. Order in time to avoid the rush and confusion. Wm. Kendrick's Sons, 316 4th Ave., Louisville, Ky.

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Your Friend Will appreciate a handsome Bible or other book. Order from the Baptist Book Concern.



MONEY MAKING ON THE KLONDYKE

All the fortunes that will be made on the Klondyke will not be made by mining gold. Much of the mine's gold is distributed where it is mined, and the high prices for homes, fuel, food and clothing, make a gold rush such as that to the Klondyke a golden chance for gain through supplying the demand for the necessities of life.

Joseph Ladue, the shrewd and far-sighted pioneer who discovered the richness of the Klondyke and founded Dawson City did not lose sight of this opportunity. He turned over to the Joseph Ladue Gold Mining and Development Company not only the most valuable gold claims, both placer and quartz, that have yet been discovered but other properties and grants that are probably of equal, if not of greater value.

The placer claim is 1,000 feet long and yields six cubic feet, the quartz claim, which is supposed to be the mother lode, yields freely and assays \$300 to the ton. As good as gold is the timber claim fifteen miles long, on both sides of the river, and a sawmill now earning \$1,300 every day. A charter of the widest description, such as the Canadian government by recent law can no longer grant, gives the company the right to engage in any business it may see fit, including mining, manufacturing or carrying. A large part of the rapidly growing City of Dawson, consisting of eighty choice building lots, belongs to this company. Among the directors of the company are Chansey M. Degey, President of the New York Central Railroad; Hon. Thomas L. James, ex-Postmaster General and President of the Lincoln National Bank; New York; Hon. Smith M. Weed, H. Walter Webb, Hon. C. H. Macintosh, Lieutenant-governor of the Northwest Territory, and others of equal ability and standing. Subscription lists to the stock are now open at the Chicago offices of the company, 1168 Chamber of Commerce Building, where full information can be obtained by investors.

LET us cheerfully take the common human risks of error and the best, clearest truth we can get, and, by acting on the light we have, prepare ourselves for ever more and more.—William Salter.

Many Boys and Men Write us some plan by which we can give them a chance to EARN some of our PREMIUMS or make CASH PROFITS. Well, yes! here is just what you have been looking for. You can quickly earn a Christmas Present of a Watch or make enough money every day to buy presents for others.

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Advertisement for "Select Notes" by F. N. PELCOUBET, D.D. and M. A. PELCOUBET. Includes the name W. A. WILDE & CO., Boston and Chicago.

Church News.

(Continued from sixth page)

years. I have been pastor of the church three years and a half. Something near 60 have joined the church in that time, and about 50 of that number have joined by experience and baptism. This year Bro. W. J. Couch, of Pembroke, did the preaching, and he did it well. I never labored in a meeting with a more consecrated man. He knows how to get hold of the people, both the Christian and unconverted. There were 17 that made profession, and on the last day of the meeting I baptized 7. There are several more approved for baptism, and others yet will join. There will be about 12 that will join the church as the result of the meeting.

Bro. J. T. Sampson, of Lagrange, called at our office while in the city. He is assisting Pastor Masters in a meeting at Clifton. We also had a pleasant visit from Bro. I. W. Bruner, now of Sulphur, and Pastor Gordon, now of Parkland.

Pastor J. T. Hall writes: "I have just closed my fourth meeting with Pleasant Hill church, in Taylor county, which resulted in 9 professions of faith and 9 additions to the church by baptism. Quite a number of backsliders were restored."

THE Arkansas Baptist Convention takes its stand beside Mississippi, Louisiana and Tennessee in maintaining the Seminary from the objects to be fostered, on account of Dr. Whitsett, Kentucky and Texas, while calling for Dr. W.'s retirement, did not withdraw support from the Seminary. The Arkansas Convention, however, took up a collection of over \$1,000 for ministerial education, which, we take it, will be used to aid ministerial students within the State.

Pastor W. J. Puckett writes: "On the 19th instant, I closed a meeting with the church at Middle Creek, Lawrence county, with the following results: Eight additions, 7 by baptism and 1 by restoration. The church was also strengthened and encouraged. I had the assistance of Bro. T. J. Brown, of Buffalo, Mo., with his warm Gospel preaching, won all our hearts. Some of the Lord's best people are in this church."

PASTOR S. E. EWING writes from Holden, Mo.: "The Baptist church at this place was completely destroyed by fire November 24. The building was of brick and cost \$5,000, and was insured for only \$2,000. A building committee has been appointed, and it is expected to rebuild at once. We ask to be remembered in prayer."

The constant duty of every man to his fellows is to ascertain his own powers and special gifts, and to strengthen them for the help of others.—John Ruskin.

Blindness Prevented.

The Absorption Treatment a Success.

Rev. B. N. Palmer, D.D., of New Orleans, says: "I regard the Absorption Treatment for example, in the case of the eye, or any other of the several affections to which the eye is troubled it is due to the fact that the eye has become sluggish and dormant. The theory is to wake up that sluggish eye and make every part perform the functions which nature assigns to that part. The treatment is to act directly upon the eye as an organ, by various harmless agents applied to stimulate and to revitalize the eye; then the circulation may be restored, the blood will be thrown back on all the parts where it is needed to nourish, so there need be no disease of the eye which cannot be reached by this treatment, thus avoiding the knife and all risk."

"I consulted Dr. Knapp, of New York, and Dr. Pope, of New Orleans, who diagnosed my case as atrophy, after one year's treatment they pronounced my case hopeless. In July, 1900, I consulted E. H. Bemis, Eye Specialist, one eye being nearly blind and the other only available with the aid of a strong magnifying glass. I had nothing to lose and a great deal to gain. After treatment the strong magnifying glass was discarded and glasses used years ago enabled me to read."

An average of over 4,000 treatments gives monthly at the Bemis Sanitarium, and hundreds successfully treated at their homes by mail.

PAMPHLET FREE Describing Treatment. THE BEMIS EYE SANITARIUM. Glens Falls, N. Y.

Be patient with every one, but above all with yourself. I mean, do not be disturbed because of your imperfections and always rise up bravely from a fall. There is no better means of progress in the spiritual life than to be continually beginning afresh and never to think that we have done enough.—Francis De Sales.

NOTHING is so completely beyond the power of death as a noble love. Parting can shatter only its outward shell. Under that strange touch, love in its inmost recesses kindles and glows with a divine fire.—George S. Merriam.

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Next week we'll mention other Holiday Articles.

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PERIODICALS OF THE Southern Baptist Convention.

Table listing periodicals such as Bible, Testament, Teachers' Bibles, Devotional Family Bibles, Pulpit Bibles, Bible Dictionary, etc. Includes prices and contact information for Baptist Sunday School Board, Nashville, Tenn.

SUGGESTIONS FOR HOLIDAY GIFTS.

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