

WESTERN RECORDER

Faith, Hope and Love, these three.

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We are told that the emphasis must be changed from God's sovereignty to His love. But his love would be a poor thing without his sovereignty. He would be but a weak well-wisher to his creatures.

It has been said that when we pray for fruit God answers by giving us fruit trees. The fruit will come in due season if we care for the trees. If we neglect them it shows we were not sincere in our desire for fruit.

The *Christian Advocate* says truly: "If the layman who sits in the pew and passes severe judgment on the utterances of his pastor were only enabled to try to preach himself occasionally, he would be a little gentler."

CARDINAL VAUGHAN recently said the Anglican church can only be explained as a demoniacal possession—a masterpiece of Satan for the deceit of the unwary. It is to be hoped these words will rouse the manhood of the apists among the Episcopalians, and cause them to quit sighing for the rags of Rome.

The Bishop of Salisbury was asked if he favored receiving preachers from other denominations without re-ordinating them. He said they might be received into the Episcopal church, and could preach and baptize, but must not administer the Lord's Supper. That distinction between the ordinances shows traces of the "mass."

SOME ONE having accused the pastors of New Orleans of showing cowardice during the epidemic, a paper in that city investigated the matter. Several had hurried home who were off on their vacations, and only one was absent from his post. That one was detained by serious sickness in his own family, and he had done noble service in a previous epidemic.

GOOD for that sturdy elder. In the Presbyterian church at Sunderland, England, a relative of the preacher presented him with a banneret with a cross on it which he hung up in the church. An elder had it promptly removed, saying no such Romish thing ought to be in a Presbyterian church. The pastor's wrath waxed hot, but at the last report the banneret was still down.

SOME ONE boasted that if the United States annexed Hawaii it would be the first territory acquired which cost the United States nothing. The natives of Hawaii, the vast majority of her people, are opposed to losing their independence. The *N. Y. Christian Advocate* comments drily: "Thus, says one contemporary, Hawaii's rich acres will come to us without money and without price. This is true. It reminds us that some years ago a person made some handsome presents to a minister. He rejoiced until he discovered some time afterward that they were stolen."

THE LATE BAPTIST CONGRESS.

BY REV. E. T. HISCOCK, D. D.

The Baptist Congress has produced a new sensation on account of the discussion of the communion question at its late session held in Chicago; or, rather, not because the subject was discussed, but because four brethren who spake declared themselves in favor of open communion. Baptists moralize with complacency over the published facts: Pedobaptists exult, as those who have heard the death-knell of close communion. In fact, our Pedobaptist brethren, dearly beloved and longed for, have heard that death-knell several times within the last twenty-five years. But, strange to say, the funeral has been from time to time indefinitely postponed. And restricted communion has all the while been growing larger and stronger with the rapid increase of Baptist churches. The *Independent*, which has a strong affection for Baptists, as Dr. Whiteitt knows, prudently concludes that close communion is not altogether dead, but it is decaying, and promises to give little further trouble since the last meeting of the Congress. One Chicago secular journal noted the fact as a marvel in history, which had not before been known, that an entire denomination had so suddenly changed its practice. But secular journals must be excused for their "invincible ignorance" as to ecclesiastical affairs. Inasmuch as that was a Congress, therefore it possessed legislative functions, and in authority, they naturally guessed, and, as it was a Baptist Congress, nothing—to them—was more natural than to infer that they legislated for the denomination, and dictated its polity abolishing close communion.

The organization known as the Baptist Congress touches the denominational life at a very small point; so small, indeed, as to be invisible to the naked eye. It is a voluntary association of brethren, organized and maintained for the free discussion of such subjects as the press will not or cannot admit, and for which the pulpit is not the place. This is a "free parliament" for untrammelled expression of opinion, and any brother can air his fancies, if he can get a chance on the programme. But no resolutions are allowed to be passed, and no action can be taken on any subject, except what concerns the organization itself. It exists largely for mental, literary and oratorical recreation. It has produced a good deal of real value, and a considerable which the world is not concerned to preserve. The idea on which it rests is a good one, and those who originated and have maintained it have purposed good in their plans. This year they thought it wise—some have thought it otherwise—to introduce the communion question: "Is baptism prerequisite to the privilege of the Lord's Supper?" To me it seems, on the whole, a prudent thing to have admitted that question for discussion. The four brethren who came forward to advocate free communion will feel better for a year to come at least, that they could free their minds before an intelligent audience, firmly convinced that their presentation of the case made a favorable impression, and that their hearers agreed with the views they advocated. If such was not the fact, it is all the same, so long as they think it was. These brethren go home greatly relieved with a satisfied sense of having expressed themselves; the Baptist Congress will be credited with the views they expressed, and the Baptist denomination—"the great Baptist denomination"—will not be harmed, will not even know there is a Baptist Congress. Do you recall the fable of the fly on the horn of the ox?

The Pedobaptist journals have been kind enough to inform us that the four advocates of free communion at Chicago were some of the ablest leaders of the denomination.

They always magnify the Baptist who kicks over the denominational traces and breaks away from denominational traditions. He is a great and able man, till after he unites with them—if he does so unite. What is meant by a *leader* is not well defined. Knowing these brethren, it is easy to say that they are all most excellent and honored Christian men, highly esteemed by all, but logic is not their forte. No honest man would wish to depreciate them, however much they might differ in opinion. But the logical faculty is not their prevailing mental characteristic. They belong to the sentimental side of mental construction. That is not saying they are less able or less valuable. They would not be selected to construct a creed, to define accurately a difficult doctrine, or to analyze a subtle philosophy. The prevailing argument in favor of open communion is sentimental. When any one attempts a logical defense of the practice their argument breaks down. Sentiment, not logic nor Scripture, stands guard at a "free table."

One of the four brethren is a practical business man of established reputation, a most successful Sunday-school superintendent and a "pillar" in the church of which he is a member, for efficiency not excelled by any other. Another is a minister of wide repute, who has done a magnificent work in raising up, from the smallest beginnings, and almost without means, one of the largest institutional churches on the continent. But it is not known that either ever assumed to be a denominational leader, save only as leaders, each in his own sphere of Christian service. Nor have they arrogated to themselves the mission of changing the manners and customs of the fathers, or bringing in a new order of things. Nor is it quite fair for our outside brethren to attempt to force them into that position.

It has been asked if there be any "movement" at the North in favor of free communion? The answer is, emphatically, *No*. There is no such movement at the North more than at the South. The Chicago discussion has not waked the echoes of twenty years ago; nor is there any uneasiness on the subject. Sporadic cases, no doubt, can be found at any time, like the measles, or yellow fever. So of almost any other deviation from established custom. This is not strange among thousands of ministers and hundreds of thousands of members. Wherever there is detected a tendency to looseness of view, it is with the ministers rather than with the members; with the leaders, rather than with the followers, whether as to doctrine or order. And it is a humiliating fact that the theological vagaries which vex all of the churches, are mostly due to the theological teachers in our divinity schools. Moreover, it is true that there is a restlessness in ecclesiastical life, among all the churches, in well nigh all sections of the country. With our brethren in the South it has reached an acute stage of alarming proportions, as they well know.

Another fact not less patent and not less sad must be confessed, namely, that in all the churches of all names all over the country there is a drift toward greater looseness of view, both as to faith and practice. The persistent agitation within the last few years in favor of church unity and federation, for missionary work and social reform, has tended to lower esteem for traditional distinctions. The result has been to raise the value of externals in religion, while fundamental principles and the life and power of spiritual godliness have been less emphasized. The outward form of religion remains true only so long as the inward power of godliness remains vital. The inward life fashions the outward form, if its vital force continues. If that be gone, and the externals of religions be moulded and shaped by art and man's device, they become deformed and untrue to their orig-

inal idea and purpose. Hence it is that during a time of spiritual decay in religious life, doctrines are likely to be corrupted, and ordinances to be perverted and changed. Hence, also, the surest conservation of pure doctrines and primitive ordinances is a large revival of spiritual life and experimental godliness among the churches and the people of God.

Mount Vernon, N. Y.

IN THE DESERT WITH GOD.

In these days of hurry and bustle we find ourselves fast to face with a terrible danger; and it is this—no time to be alone with God. The world, in these last days, is running fast; we live in what is called "the age of progress," and "you know we must keep pace with the times." So the world says. But this spirit of the world has not confined itself to the world. It is, alas! to be found among the saints of God. And what next? Surely the question does not need an answer. Can there be any condition more deplorable than the condition of a child of God who has no inclination to be alone with his Father?

This "desert life," as many may call it, is of an importance that cannot be overvalued; and as if with a trumpet we would sound it in the ears of brethren. Let us turn to the pages of God's book; for we can turn nowhere else if we are seeking light on this or any other subject. On scanning its precious pages we find that the men of God—God's mighty men—were those who had been in "the school of God," as it has well been called; and His school was simply this: "In the desert alone with Himself." It was there they got their teaching. Far removed from the din and bustle of the haunts of men—distant alike from human eye and ear—there they met alone with God; there they were equipped for the battle. And when the time came that they stood forth in public service for God, their faces were not ashamed—nay, they had faces as lions; they were bold and fearless, yea, and victorious for God, for the battle had been won already in the desert alone with Him.—London Christian.

THE HUMILITY OF TRUE FAITH.

Our experience may tell us that faith and humility do not always go hand in hand. Faith is sometimes looked upon as a distinction which entitles its possessor to take liberties with God. No doubt our Lord, in His loving condescension, does invite the confidence and affection of those who really take Him at His word; but this invitation can never safely dispense with a sense of our unworthiness, or of the distance that separates the Creator from the creature. We sometimes hear language about our Lord, prayers and hymns addressed to Him, which no doubt proceed from an earnest faith in Him, or, at least, in certain truths about Him, but which are conspicuously wanting in reverence. When the centurion made up his mind to approach on behalf of his paralyzed servant, he was so conscious of his unworthiness to venture into such a presence that he applied—so Luke tells us—to the elders of the synagogue to intercede for him: "When he heard of Jesus he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant." When our Lord offered to come and heal the patient, the centurion replied: "Lord, I am not worthy that thou shouldst come under my roof; but speak the word only and my servant shall be healed." True faith is not insensible to the nearness and tenderness of God, but it is also alive to his awful majesty.—Watchman.

HOICE and service—these were demanded of the Israelites, these are demanded of you, these only.

THE FUTURE OF THE DENOMINATIONAL COLLEGE.

BY PROF. J. C. METCALF.

An article entitled "State Universities and Church Colleges," by Professor Francis W. Kelsey, of the University of Michigan, in the December *Atlantic Monthly*, is well calculated to set those interested in our denominational schools to thinking and, it is to be hoped, to acting.

Just now when this subject is receiving such a wide discussion in the larger periodicals, it may not be amiss to consider briefly this interesting question: What effect will the increasing prosperity of the state colleges have upon the work and growth of the institutions founded and supported by the several denominations?

I firmly believe that the smaller college will always have a work to do which the larger institutions cannot do; its place is unique and its sphere, though limited, is exceedingly important. The debt of our civilization to the smaller colleges of our land is inestimable. Their history is glorious. They have made men. They have developed strong personalities whose impress has been left upon all the vital things in our national existence. Their teachers, because of the limited number of students, have personally influenced and strengthened those whom they instructed by teaching how to live as well as how to think. In the past these institutions have been principally classical schools. Science received little attention either on account of inadequate equipment or because of the quite prevalent but very mistaken notion that between science and religion there is a hopeless conflict. Thus the scientific teaching has been, for the most part, theoretical and therefore superficial.

But this is an age of wonderful scientific advancement, and most of the progress in learning has of late years been along that line. And so the weakness of the denominational college has been the opportunity of the state college. There was and is in each state a tremendous demand for more exhaustive practical scientific instruction. Taking advantage of this want, the state legislatures have either established institutions whose primary object should be practical training in scientific knowledge, or they have increased the efficiency of already existing state universities by greatly enlarging their equipment.

The prominent place given to this department of study in the curriculum of the state university or college has served to emphasize the practical and essentially modern character of the instruction therein offered. This has appealed very successfully to a large number of young men and their parents, often regardless of any direct religious or denominational conviction. The result has been, of course, the loss of many students, presumably belonging to the constituency of the denominational college, to what Professor Kelsey calls the "church colleges."

A second result of the conditions just detailed has been the prevalence among certain people of the notion that the education obtained at the denominational college has too much of a mediæval flavor, because it has dwelt with undue emphasis upon classical studies.

That there is some truth in this charge, it would be futile to deny; yet, on the other hand, it may be said that undue insistence on the scientific side of an education to the neglect of the classical and æsthetic side, is just as much to be condemned. As already indicated this is the tendency, at least, of state institutions. It is the old question—"What constitutes a practical education?"

I have no desire whatever to make an attack on the state universities—the excellence of their work and their generally high standards are too well conceded for any unjust censure to receive sympathy except from prejudiced minds. And so, while in no way wishing to undervalue their usefulness, I have no hesitancy in saying that the denominational college has some very vital points of superiority over the state institutions which certainly constitute a powerful argument for growth through increased support. The denominational college has also some very serious needs, and the perpetuation of its influence and, one may say, of its life will depend in these progressive days upon the active appreciation of these needs either by the denomination collectively or by individuals in the denomination.

The main points of superiority in the denominational school may, in a general way, be summed up as follows: First, greater opportunities for the extension of moral and Christian influences because of closer touch with the church on the part of college officers and ministerial students; second, no possibility of political entanglements; third, probably greater influence on character through closer personal relations between instructor and student; and, fourth, greater opportunities for self-dependence and development where everything is not practically given to the student.

These four points with corollaries which each one may deduce for himself seem to include the chief advantages. But the main purpose of this article is, first, to point out the needs of the denominational college in competing with the state institution; and, second, to put this question to the denomination which is supposed to have at heart the welfare of its own colleges: What are you going to do in order to keep your colleges abreast of the times?

The most vital needs of the denominational college are perhaps the following: First, better equipped laboratories and hence more actual work in science-study; second, larger museums for illustrating natural history; third, larger libraries with more modern books in them; fourth, more emphasis upon the teaching of English and of History and Political and Economical Science; fifth, the establishment more generally of Bible chairs.

It will be noted that these are what may be called internal needs. It is exceedingly gratifying to know that many of our schools are growing along these lines and are therefore holding their own; indeed, many of the denominational schools are furnished with better libraries and reading-rooms than some state colleges, particularly in the South.

But we need more science both in material equipment and in teaching force. The future of the denominational college will, I verily believe, very largely depend upon its growth in keeping with modern ideals; for it must be kept in mind that a college, while restraining radicalism and acting as a sort of check upon certain wrong tendencies in the republic, nevertheless reflects the general spirit of the times. A college ought to have in its life the ethics of a real but conservative progress. And we are to see to it that its progress is real.

The day has come, as anyone can see who has his face to the future, when colleges which do not have this enlarged equipment will gradually, if not rapidly, lose in the educational struggle for existence. Endowments are increased these days by liberal donations, not by mere dribbles. There are, doubtless, many liberal-minded, liberal-hearted men in a denomination who want to build themselves monuments more durable than brass. There was never a greater need for their liberality than is now manifest in the world of smaller colleges. The churches have been the greatest educational factors in the nation. Shall the educational scepter pass from Zion? The great denominations shall answer. And they ought to answer in a very material way. If they do not, the day may come when our colleges may pass into classical academies, while training in science and the more modern fields of thought will be left to the younger institutions around whose names no sacred associations cluster. Be it understood that there is no need for pessimism on this subject; there is, however, need of earnest thought and deeper interest.

Whether it is fundamentally wrong for a state institution or any other, for that matter, virtually to give an education out and out to a young man, requiring no financial return for benefits received, it is not the purpose of this article to discuss. There are those who do not see the justness of such a policy, and to that class the writer of this article belongs.

One thing, however, may be said in conclusion: the day will never come, we think, no matter how far the state may undertake to educate her own citizens, when the progressive Christian college will have a superior in general influence, light and life. Georgetown, Ky.

My liberty ends when it begins to involve the possibility of ruin to my neighbor.—John Stuart Mill.

THE POWER OF EARNESTNESS AND HOW TO GAIN IT.

BY REV. A. B. TAYLOR.

Oratory is an art, and as worthy of assiduous cultivation as the art of the painter or the musician, and the well-trained preacher and the well-prepared sermon are certainly doubly efficient in reaching the hearts of men. But the success of the preacher in the main must come from a deeper source than any mere art of surface cultivation, and it should help him to look deeply into the great examples of successful preaching, and find the real hidings of their power.

For thirty years Whitefield was listened to with intense interest whenever he preached. Frequently thousands constituted his audiences, many of whom came long distances to hear him. Even the calculating Benjamin Franklin was so moved by his plea for a benevolent cause that he gave liberally, though he had, come to the service prejudiced. Whitefield's power did not consist in learning, of which he had no great amount; but he was eloquent, with a rare power of speech which amounted to genius; and his power of speech, in his underlying principle, consisted in his intense earnestness. There was ever in his speech an underlying strain of pathos.

He was unquestionably a genius, and he did not neglect the most common requisites of the speaker, such as the cultivation of the voice and manner; but his earnest feeling was his greatest power.

But since it is abhorrent to the Christian to ape feeling or earnestness, it is an important question as to how these are to be attained. If such a course were practical, the preacher should not attempt to deliver his message until he has appropriate interest in it. But since a message is expected on the return of the Sabbath, such measures should be taken as are adapted to secure the desired feeling. That is wise, if it is old advice—"Be filled with your subject." Is it possible for a man to receive a message from God and not be filled with it?

Thought is certainly necessary, and if the thought is clearly conceived and vigorously and touchingly expressed, the result will be eloquence. The thought must be of such a character, or have been viewed in such relations that the speaker's heart is stirred by it. Thus one must not only have gathered and arranged ideas; he must have yielded himself to them. Then in the hour of delivery the ideas will be, not simply truths to be recollected, but images gleaming before the mind's eye. Such ideas will arouse both speaker and hearer as surely as the threatening storm or the flower cluster, as the case may be. He who has been in the secret place of the Most High will bring thence no other message but that which possesses him fully.

The matter of earnestness deserves to be enlarged upon. For it is only those thoughts which appear of supreme importance to the speaker, which he will be able to impress upon others. The preacher who is sure of his position, and affirms instead of questioning, is the one who, other things being equal, will be heard and heeded. Convictions, not opinions, count.

Dr. John Watson, in his recent lectures at Yale, magnified the importance of earnestness. Here is a characteristic passage: "I have seen one at white heat over the composition of the Pentateuch. Curious how we get heated over small matters! If there are no tears in our eyes—which may not be desired—there should be tears in the heart."

The themes with which the preacher is called to deal are eminently fitted to stir both him and the hearer. The reality of sin, the imminent danger of the sinner, the present and future joys of the forgiven and obedient, and the divine work of redemption cannot be treated tamely by one who has a sense of the fitness of things. The Bible treats these great themes in a vivid manner. Why should not the preacher? How could the judgment be more vividly presented than it is by the sacred writers? The Judge is on His throne and the books are opened. The myriads of men divide, part going to the right, part to the left. Each one goes "to his own place." The thought that he has any share in determining the destiny of one soul ought to be sufficient to lead God's messenger to intensity

of thought and feeling, and consequently, of utterance.

The idea that earnestness has much to do with the measure of success of the minister or other public speaker is not a theory alone; it is capable of abundant verification. Let three widely separated examples suffice. Chrysostom is thus described: "He had a deep, broad, strong, spiritual nature. He was scholarly, lucid, majestic, tropical. He knew the mind of men and how to deal with it so as to secure a prompt response. He was a master in the use of the human voice. But the supreme force behind all these, and endowing them with a holy utility, was manhood in the image of God. He gave forth not only light, but heat. He poured his own feelings into his utterances."

Whenever a really effective public speech is delivered, there is the force of a mighty earnestness behind it. But the source of all true earnestness is the inbreathing Spirit of God. He is an important factor to be taken into consideration in preaching. The neglect to secure the co-operation of the divine Spirit will account for much of the tameness of modern preaching. The Lord commanded those who were to be the heralds of His kingdom that they should not depart from Jerusalem, "but wait for the promise of the Father, which, saith he, ye have heard of me." Why did not our Lord send out His preachers at once? There was much wickedness, and multitudes were dying in their sins. But, however great was the need of the Gospel, it is evident that He saw that preaching would be ineffectual unless the Spirit was present with the preacher. The disciples had been for three years in the best school of theology; they had seen and heard their Master preach under a great variety of circumstances. Yet there was much that was not clear to them. They needed the light and strength vouchsafed to them in the promise, "Lo, I am with you always, even unto the end of the world." They needed the fulfillment of the pledge, "Ye shall receive power after that the Holy Ghost is come upon you."

Has the divine plan in regard to the ministry been changed? If it has not, we should conform to the methods of the early church in the matter of preparing for preaching. Probably all will agree that our Lord established His ministry on a stable basis; but an essential to His ambassador in the early days was the endowment of the Holy Spirit. Thus, while in theological training there should be no less stress placed upon the discipline of mind and the possession of a well-balanced system of thought, the thought should be kept uppermost that there is no sufficiency for the proclamation of the Gospel aside from the earnestness inspired by the indwelling of its Author.

God has been likened to the base of supplies of the minister while he is engaged in the conflict with sin. As it is disastrous for the soldier to be cut off from his supplies, so the preacher is powerless if he goes to the battle trusting in himself alone. As the power of the most successful ministers is due to their earnestness and the intensity of their emotions, these, on the other hand, are due to the influence of the Holy Spirit.—The Treasury.

PAUL always justified his conduct by declaring his commission. Workers in Christ's church should consider frequently the authority under which they labor. God himself has made us laborers together with him in the work of reclaiming a lost world, and, when he has done so much to advance this cause and open for us opportunity for great service, we should be prompt to avail ourselves of the privilege. Review your charter, consider for whom you are engaged, and you must be prompted to more vigorous effort. It is no small thing to be called of God to this service, for it demands the best that is in us; but the compensation is in proportion to the work, and will fully repay all that may be devoted to it.

If I do what I may in earnest I need not mourn if I work no great work on the earth. To help the growth of a thought that struggles toward the light, to brush with gentle hand the earth-stain from the white of one snowdrop—such be my ambition!—George MacDonald.

QUESTIONS ANSWERED.

BY GENEX.

Several are desirous to know what I think of the Baptist Congress, and some seem to be panic-stricken. One brother calls my attention to the editorials in the Independent, which the Journal and Messenger think were written by a Baptist from a Pedobaptist standpoint.

What I think is that the little coterie who run the Baptist Congress have gotten in abundant measure what their souls have been longing for—newspaper notoriety. It is a great pity any attention is paid to their vaporing. In the cities in which they meet I am told they cannot "draw" a house full of hearers, and the attendance from outside the city can be counted on one's fingers. But from the newspapers they receive extensive advertisement in very long reports. It is a pity the papers pay any attention to them.

Their hysterical cries that as last they have forced Baptists to believe in freedom of speech are amusing. Baptists have always believed that Bob Ingersoll ought to be free to say his say in his own way. But they have not believed a Baptist church ought to pay him a salary to speak his views. It is a poor freedom that does not work both ways.

Another thing Baptists do not believe. Let us suppose Bob Ingersoll was a member of a Baptist church, and wished to be ordained to the ministry. He came before a presbytery and was carefully examined as to his views. He was not officially in accord with the Philadelphia Confession of Faith. He not only believed, but he was so devoted to these truths that he desired to spend his life in trying to persuade other people to believe them in their hearts and carry them out in their lives. In view of his soundness, the presbytery ordained him and the church called him.

If afterwards Ingersoll came to teach his present views, Baptists do not believe the church would be under the slightest obligation to go on employing him as a preacher, no matter how widely he might be known. If he were officially in accord with the Philadelphia Confession of Faith, he not only believed, but he was so devoted to these truths that he desired to spend his life in trying to persuade other people to believe them in their hearts and carry them out in their lives. In view of his soundness, the presbytery ordained him and the church called him.

Of course Ingersoll is an extreme case. But the new views of freedom of speech will cover his case. The plea is made that the freedom of speech which means the churches are not free to employ only men to teach who believe the doctrines of the churches only covers the case of those who do not attack the essentials of belief. Who in this case are the essentials? Who is to draw the line between Boyce and Ingersoll? Those who believe that a voluntary association of men have an inalienable right to employ whom they please say the church is to decide. These modern shriekers for freedom say that Ingersoll is to decide. That is the difference.

Tearful reference is made to the "driving out" from the denomination of Behrends, Pentecost and Dowling, and the triumphant assertion is also made that their imitators of to-day will not be driven out. Now there is no truth in the statement that those of those men were "driven out" of the denomination. Behrends is a gentleman with a high sense of honour. When he came to differ from Baptists, that is, to hold views which he knew would either have prevented a church from ordaining him or calling him to the pastorate, he did not wait to cause dissension, he withdrew and went to the denomination to which he now belongs.

As for the others, they were neither deposed from the ministry, nor excluded from the fellowship of the churches to which they belong. How, then, can any one say they were "driven out" of the denomination? They were called to the pastorate. Well, are not the churches free to call any one man if they do not think it best? Wherein were their rights invaded when the churches preferred other men? This new idea of "freedom" that a man is free to teach what he pleases, and that other men wrong him if they will not pay him, is a new doctrine. It is a lie, is about the silliest thing out of Bellum. All many men are disgusted with the cry of "persecution" these modern freedom-shriekers raise. As for the question of the authority of the words of our Lord and the apostles, that is the latest style in attacking the Scriptures. It is an old style to be sure, but like the fashions of ladies' sleeves, the old styles come up every now and then. The attack, of course, is upon the inspiration of the epistles or the deity of the Holy Spirit. If the apostles were inspired, their words were the words of the Holy Spirit, and if it is God equal with Father and Son, his words have all the authority of God, and none can have more. The pretext that they come to us through human media is a flimsy one. So do our Lord's words. He wrote nothing. His words come to us from Matthew, Mark, Luke and John. Even the words which the Father spoke from Sinai equal to all of which were not there to hear them through the medium of Moses.

One thing has always puzzled me in this attack upon the authority of the epistles. And that is the object of it. What do they expect to accomplish by it? They do not get rid of a single "obnoxious" doctrine, nor word was a fervent Calvinist than even Paul, because he was a stronger character. He has more to say of hell and eternal punishment than have the apostles. He taught the inspiration of the Old Testament, the vicarious atonement and the doctrine of the Trinity, which includes his own deity. The theory of the deity of the Father and of the commands to women to keep silence. But in Corinthians Paul says, just after commanding that that the words he was writing were the commands of the Lord. That is, the Lord while on earth had given the same directions Paul was giving.

The only commands which occur to me now which Paul and Peter gave of which the Lord said nothing were those which he gave to his parents, and wives to obey their husbands. But then the Lord gave his authority to the inspiration of the Old Testament, and these could not be gotten rid of by undermining the divine authority of the epistles. Unless from pure wantonness or madly ignorant hatred, the Scriptures cannot be the motives in a table attack upon the epistles. I should like to have asked the question as to what doctrine they thought they could get rid of by the lowering of men's reverence for the epistles as the infallible word of God.

The most amusing thing I have seen in regard to the Baptist Congress was that it has regard to the mission in attacking Baptist faith, and that is to prod up the conservatives to defend it! Here is a regiment of soldiers who have taken the same oath of allegiance and are banded to fight the same enemies. And some in the ranks attack their fellow-soldiers or try to undermine the fortifications on the plea it will make the other soldiers fight the harder!

WHAT TO HEAR.

It is very significant that each of the seven epistles to the churches should conclude with a call to attention: "He that hath ears to hear, let him hear what the Spirit saith unto the churches." The restoration on the message on the attention, when viewed in connection with Christ's frequent injunction, "If any man have ears to hear, let him hear," impresses upon our mind the deafness of the natural man to spiritual things. It can be said of our generation what was said by the Prophet Jeremiah concerning his generation: "Their ear is uncircumcised, and they cannot hearken." "The still small voice is silenced for most people by the loud stunning tide of human care and crime." Only the ear circumscribed by preparation, prayer and attention can understand the message which the Spirit saith unto the churches.

All evangelical preaching is a message from the Spirit to the church in which it was delivered. All other preaching is caricature, a betrayal of trust, an insult to the Most High. The cry to-day is for popular preachers, men who can give a sermon and lecture to the people. Ministers of the Gospel who yield to that cry degrade the office they hold and dishonor the pulpit they occupy. They practically turn the church into a circus, and play the role of a clown, whose first desire is to please or amuse. A successful preacher is a sight which doth rejoice devils and angels weep. The true preacher is he who seeks a message which the Holy Spirit shall own and bless, and delivers it with the freest and earnestness of a man who realizes that on the acceptance of his message depends the eternal welfare of his hearers.

"What the Spirit saith unto the churches"—that, and that only, is what we ought to hear in the house of God. Moral essays, philosophical lectures, and rhetorical discourses have their place, but that place is not the pulpit of an ambassador of the cross. The preacher ought, in a sermon, to be as bold as the book of the pounder of that Word of God which is the message of the Holy Spirit, inasmuch as he brought the things therein recorded to the remembrance of the writers, and guided them into all truth. Souls cannot be saved and saints cannot be edified, unless the message of the Holy Spirit, and omnia in the Bible. We need to have in the preaching of our day more of the three I's which the Puritans counted indispensable to the full proclamation of Gospel truth, and which they loved to ring out with no uncertain sound—In by the Fall, Redemption by Jesus Christ, and the Kingdom by the Word of God. The message of the Holy Spirit may be expected in the pulpit which is faithful to the fundamental truths of revelation.

We have often thought that the duty of the evangelical pulpit is admirably summarized in the words spoken by the Father: "We, therefore, were all present here before God, to hear all things that are commanded thee of God." "All things that are commanded thee of God"—these are the things the preacher should declare unto his people. His speculations and personal opinions must be kept in the background. The Word of God, the message of the Holy Spirit, should be first and foremost in all his sermons. He is not to argue; he is to proclaim the message of God. There is a blessed dogmatism in which the true preacher finds his strength. Apologetic preaching does not grip the conscience or move the will like the declaration of the offer of salvation with the accent of conviction. In our day the pulpit, in too many instances, robs itself of its power by descending into the arena of debate and arguing with men, instead of speaking from the heights of revelation the infallible truth of God, on the acceptance or rejection of which depends the eternal destiny of the pew. The minister of the Gospel is an ambassador of Christ coming to rebels against Heaven's authority with an offer of pardon and peace. Believe it, receive it, and you live; reject it, and you die. In the Indian mutiny several Sepoy regiments attempted to revolt, but other regiments had surrounded. An English officer galloped up to them with a white flag in his hand, and shouted in a voice of thunder that traveled all over the ranks: "In the name of the Queen, ground your arms, and you shall be safe; refuse, and you shall be destroyed." With equal earnestness a clear-out declaration should be made by the ambassador of Heaven, urging upon his hearers the necessity for instant submission to the claims of Christ. There is no time for trifling. Each sermon is the last message for some hearer.—Ex.

A BORNOW is but the raw material of a sympathy waiting to be prodded up by you into the divinest gift your nature can be endowed with, and though it may for a time seem to have set you apart from the world while it was thick around you, it has flung open more widely than anything else can the doors that let you into the hearts of the world.—S. S. Times.

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.]

ISAIAH. A Study of Chapters I.-XII. By H. G. Mitchell, Professor in Boston University. New York: Thomas Y. Crowell & Company. 263 pp., 8 vo., \$2.00

Prof. Mitchell belongs to the moderate wing of the new school of Biblical critics. He holds a low view of inspiration, but yet believes there is inspiration in the Scripture text. His reading and his studies seem to have been almost wholly among the works of the radical critics, some of whose conclusions he did not accept. We have an interesting sketch of the life and times of Isaiah, the author naming but one Isaiah, since it is not claimed that the alleged doctrine of Isaiah wrote any part of the first dozen chapters. A new translation is given, indicating what is regarded as genuine and which are glosses by means of italics, parentheses, &c. Sometimes our author "restores" parts of the text which he thinks had been lost. The translation occupies something more than twenty pages, and then the comments, instead of the usual method of putting the comments under the text, this new method does not strike us favorably. Our author takes liberties with the text. He knows what ought to be there, and he inserts and eliminates accordingly.

THIS COUNTRY OF OURS. By Benjamin Harrison, ex-President of the United States. New York: Charles Scribner's Sons. Second edition. pp. 360 \$1.50

It is not usual for our Presidents to write books. Gen. Grant wrote his own memoirs, but he did not treat any general subject. This book of President Harrison is not a history, nor a treatise on government in general, but it is a description of our government. It is designed to inform the people as to what sort of a government they have, and how it works practically. The Constitution, Congress, the President, the State, Treasury and Justice, Post Office, Navy, Interior and Agricultural Departments are all practically described, along with the Judiciary and Independent Boards and Commissions. It is an admirable book. It tells what every American citizen ought to know, and much that very few of them know. Harrison has done his countrymen good service in writing this book. It will make our voters more intelligent, and make the entire working of the national machinery more intelligible. The book deserves and will no doubt receive a wide circulation.

THE INVESTMENT OF INFLUENCE. A Study of the President and Judiciary. New York: DeWight Hillis. Chicago and New York: Fleming H. Revell Co. 297 pp. \$1.25.

Mr. Hillis has rapidly ascended to a high place in American authorship. His previous books, especially his Man's Value to Society, have notified the public that what he writes is worth reading. We find here the same terse, sententious style which marks his other works, and the same heart throbs are felt as we read on. The book is a call to practical usefulness. The chapter of chief interest is that of Supremacy of the Heart over Brain, which might well be issued separately as a tract. While our author's optimism is too rose-colored, and his theology not deep enough, he has given us a really helpful book—a book "that makes for righteousness."

THE GOLDEN PASSIONAL. and Other Sermons. J. Burrell, D.D. New York: Wilbur B. Ketcham. 338 pp. \$1.50.

Dr. Burrell's published sermons have commanded a wide reading. They are timely, practical and uplifting. They are also readable and instructive. The author has a wide wealth of illustration which he knows how to use. His sermons will bear careful study. They are full of common sense, and they strike home. This volume shows him at his high water mark.

SERMON STORIES FOR BOYS AND GIRLS. Louis A. Allen. Hillsdale, New York: Funk & Wagnalls. 225 pp. \$1.00.

These forty-six stories have been gathered up by Dr. Burrell in current life, and he has used them in teaching the boys and girls of his own congregation. Thus they have been tested, and he gives forth only such as have been found effective in impressing truth. Dr. Banks has a bright, taking way of telling a story. Here are forty-six stories, and there is not a poor one in the lot.

HEROIC STATURE. Five addresses by Nathan Sheppard. Philadelphia: American Baptist Publication Society. 226 pp. \$1.00.

Here are five addresses by Dr. Sheppard found among his papers and published in most attractive form. As a lecturer he was pre-eminent, and these are five of his best lectures on themes that kindled his soul: viz. Mark Luther, John Wesley, Norman McLeod, Charles G. Finney and Hugh Latimer. The characters of these men are graphically drawn, and the lessons we should learn from them are eloquently set forth. Some views of these men are given with which the reader will not be disposed to agree, but they are in the right understanding of the character.

THE PILGRIM'S STAFF, or, Daily Steps Heavenlyward by the Pathway of Faith. Chosen and

Arranged by Rose Porter. Chicago and New York: Fleming H. Revell Co. \$1.00.

A gem of the publisher's art. A Scripture text and a beautiful illustration are given for every day in the year. The quotations are gathered from a wide range, and are beautiful and helpful. We regret the absence of an index, or at least of a list of authors quoted. The publishers have done their best work on the volume, and have given the quotation in its proper setting. The book would be a very neat and appropriate present to a friend.

REV. MR. MALCOLM. A Story of Service. By M. J. Webb, A. B. 12mo, 243 pp. Boston: James H. Earle, 178 Washington St.

This book is not a connected story, but rather a chronicle of the results in many lives of the faithful work of Mr. Malcolm. The chapters are separate stories of those who were converted by his preaching, their previous lives and the good they afterwards did. The author has had the tact to select representative instances, so that the book covers a large number of the cases a minister will meet in his life.

There are several sermons in the book, short and good and suggestive. And the effects the sermons had on some hearts are well told. One of the best things in the book is the conversation of two students at college, in which one sets before his friend the way of salvation in a very clear way. It is not often what an inquiring sinner must do to be saved is so well told as it is by young Stanley. The book is well calculated to do great good.

YOUR LITTLE BROTHER JAMES. By Caroline H. Pemberton. 12mo, 112 pp. Philadelphia: G. W. Jacobs & Co., 103 South 14th St.

This book shows the awful environment which surrounds the children in the slums, and the heroic result upon the character of a very early age. Fortunately for James, some benevolent person sent him to board in the country when only nine years old, and he was saved to a good life. We do not like the way in which he joins the church, nor the idea the author seems to express of growing in grace before regeneration. But no doubt she didn't mean to teach that, or Dr. H. Clay Trumbull would not have written the introduction he did.

THROUGH TWO ADMINISTRATIONS. By Pattie F. Witherspoon. 12mo, 110 pp. Chicago: T. B. Arnold. A story of Kentucky.

The two administrations are the reigns of two common aunts, the one from New England, the other from Kentucky. These come into the ordinary life of a happy family whose father is what the New Englanders call "shiftless." The difference in the administrations makes an interesting story.

The most distinctive character in the book is "Aunt Jane," the cook. It would seem that the writer had known her counterpart. The mistake which the author makes is in sending the Kentucky aunt to the poles on election day to make a speech for the candidate. That is not true to life.

CARMLO. By Miss A. M. Harnock. 12mo, 104 pp. Philadelphia: American Baptist Publication Society.

Carmlo is a little Mexican boy who goes over to his brother's rancho to help him take care of his lambs. His mother charged him very earnestly to stay on the rancho, and not to stray out of sight and hearing of the men, because the Comanche Indians were raiding around. But Carmlo is easily influenced, and another boy, with the old sneer about being "afraid," which has done so much harm in the world, persuades him to disobey his mother. The result is, both boys were captured and carried away by the Indians. The book gives an account of the thrilling adventures, and Carmlo's coming at last to a mission station where he learns to pray to God instead of the Virgin.

ON GRANDFATHER'S FARM. By Annie Howells Frechette. 12mo. Philadelphia: American Baptist Publication Society.

This is the second volume of stories about the two little folks who were spending the summer on their grandfather's farm in Virginia which we have read, and we hope the writer will give us several more. The book is not a connected tale, but gives three stories of the same children. In this volume we have "Jo," the calf; "Bingo" was his name, the dog, and the two pigeons, "Lily and Lapine."

FOR OTHERS. By Charlotte Mason. 12mo, 118 pp. New York: American Tract Society, 10 East 23rd St.

A book to be heartily commended. The "golden rule" is in the lesson at Sunday-school, and the children of a hard-working widow, who had allowed the cares of this life to absorb her to the exclusion of her duty to God, are taught by faithful teachers. The efforts of the children to carry it out in their daily lives, and the results make a good story. The children are genuine, natural, every-day children, and not abnormal little pigs.

WHEN the late Neal Dow occupied the position of Chief of the Fire Department of Portland, one of the firemen made a complaint to the Mayor of the city that Chief Dow was cruel and unreasonable with his men, and, being asked for proof, said that on one occasion at a great fire Chief Dow ordered him to carry a section of hose right in between two walls that were just ready to tumble. "And what did you do?" asked the Mayor. "Why, I told the chief that it was as much as a man's life was worth to go in there, and I wouldn't do it." "And what did the chief do then?" said the Mayor. "Well, the fool, he carried the hose in himself."—Rusticus.

SUNDAY-SCHOOL.

INTERNATIONAL
Bible Lessons, 1898.
FIRST QUARTER.

SUNDAY, JAN. 2.

OUR LORD AND JOHN.

Matthew 3:7-17.

MOTTO TEXT.—"This is my beloved Son in whom I am well pleased."—Matt. 3:17.

"But when he saw many of the Pharisees and Sadducees come to his baptism."—These were the two chief parties, partly political and partly religious, into which the Jews were divided. At this time the Pharisees were much the most numerous, the Sadducees, however, having many of the leading men. The people generally adhered to the Pharisees. These were the special champions of the Jewish institution and religion. But their zeal had too often become a cloak for hypocrisy. As a whole they were better than the Sadducees, and their belief was much truer to the Scriptures. But they were the ones who had the most influence and did the most harm among the people, and our Lord had occasion to rebuke them frequently.

"O generation of vipers, who hath warned you to flee from the wrath to come?"—Their sins and their hypocrisy made them both odious and dangerous. They should be shunned as vipers are. John evidently expected no repentance from them, and expresses surprise that any one should have thought it worth while to warn them to flee from the wrath to come. That wrath is surely before every one of our race to-day. And there is but one way of escape from it—to get the Lord Jesus to stand in our stead.

But since they had come by whomsoever warned, John tells them what they must do. "Bring forth fruits meet for repentance."—The change in their characters, desires and purposes which repentance would produce. One of the things which repentance would cause was a humble and contrite confession of their guilt against God.

"And think not to say within yourselves we have Abraham to our father."—The Jews thought all their race, being the chosen people, would be saved with or without repentance. They thought their descent from Abraham secured them all from future punishment. It is this self-complacent idea which lulled them to a false security that John combats. "For I say unto you that God is able of these stones to raise up children unto Abraham."—This shows them that it was to Abraham's spiritual seed the promises were made, for men created out of the stones would have no natural connection with Abraham. They need not flatter themselves that they were necessary to the continuance of Abraham's seed to whom the promises referred.

"And now also the axe is laid unto the root of the trees."—Ready for use against the trees. "Therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire."—A crisis has come in the life of the nation and of individuals. God was in earnest in demanding the fruit meet for repentance, and the time was short. This is as true to-day of each one of us as it was of those to whom John spoke so earnestly. For the axe of death lies ready and our time is brief. There would be no exception for learning or standing or descent from

Abraham. Only repentance would avail.

"I indeed baptize you with water unto repentance."—The word translated "with" is "en," and means in. As John required repentance before baptism, "unto repentance" cannot mean in order that they might repent, but with reference to repentance, in view of their repentance.

"But he that cometh after me is mightier than I, whose shoes I am not worthy to bear."—Literally, the one coming behind me thus indicating the speedy appearance of the Messiah. To take off and carry the Master's sandals was the work of the lowest among the servants. Men were beginning to ask if John was not the Messiah, the "Coming One," as the Messiah was often called. He answers this thought which may have already found expression by telling in this forcible way the great difference between himself and his Lord. There was no human being of whom John could have truthfully spoken thus. In these words he declares that the Coming One is God.

"He will baptize you with the Holy Ghost and with fire."—In the Holy Ghost the Greek has it. Unless they are wholly regenerated by the Holy Ghost, as it were their entire nature plunged into everlasting fire. The Scriptures know but two classes, the saved and the lost. Those to whom John spoke would be finally in one class or the other. The Lord Jesus is at once the Saviour and the Judge, and the most terrible of all things is the wrath of the Lamb.

"Whose fan is in his hand and he will thoroughly purge his floor."—The fan was a sort of shovel with which the wheat was thrown up when the wind was blowing that the chaff might be blown away. The Lord's threshing floor will be thoroughly cleaned. Not one bit of chaff will be stored in his granary. Alas for those who are hoping to be saved without regeneration because they are not so very bad, and do not believe the Lord will be strict to mark iniquity. Unquenched fire burns on forever. Shutting our eyes to hell and refusing to speak or think of it does not remove it one inch or in the least lessen its horrors.

"Then cometh Jesus from Galilee to Jordan unto John to be baptized of him."—Mark says he came from Nazareth. How long John had been baptizing is not known, but evidently for some months, as many had been baptized according to Luke.

"But John forbade him, saying I have need to be baptized of thee, and comest thou to me?"—Our Lord had no sins to repent of, and John did have. Hence, John's surprise that the Lord should ask to be baptized of him.

"Suffer it to be so now."—Our Lord was standing in men's stead, and obeying the commands of God as a man. Therefore John could baptize him as he did other men. "For thus it becometh us to fulfill all righteousness."—Fulfill is to do thoroughly and fully. Baptism was a command of God, and the Lord was working out for us a perfect obedience.

"And Jesus, when he was baptized, went up straightway out of the water."—This verse has made more Baptists from those who have been raised Pedobaptists than any other one verse in the Bible. The truly converted soul is eager to follow the example of the Lord. It was a miraculous opening of the heavens which our Lord saw. Mark says literally "he saw the heavens splitting." That John saw this also we know, for he says so. But there is no reason to think that the people saw it. "Descending like a dove."—With the motion of a

dove, not necessarily in the shape of a dove. All pictures of the Holy Ghost are as much a violation of the second commandment as pictures of the Father are.

"This is my beloved Son in whom I am well pleased."—Thus the Trinity was revealed at the baptism of the Lord. In a lesser, but a deeper sense will God say this to every one of his sons when they come home wearing the robes of Christ's righteousness, their souls washed clean in the blood of the Lamb. Shall he welcome you thus? Or shall the Judge say to you, "Depart?"

THE RECORDER AND NATIONAL QUARANTINE.

I esteem the RECORDER the best paper in America. In matters of religion there is no mistaking where we will find it. The world may go away, but the RECORDER follows the compass of the Lord. In civic affairs it strikes the highest plane, and would have all things governed thereby. But the editor is mortal and fallible, and like all mortals, he is liable to err. In dealing with individuals too, he is almost invariably just and fair, but now and then he will be unjust to a degree to men. But I feel I am justified in saying this only occurs when the editor possesses limited knowledge of the person or subject of which he is treating. Now, in the WESTERN RECORDER of November 4 I find an editorial in which the editor does an injustice to a good man. In treating the subject of State and National quarantine he uses the following language: "New Orleans has been on the alert, and it is not believed the yellow fever could have entered the country by the way of the Crescent City. Similarly Mobile and Memphis have been active and diligent. But they cannot prevent a careless official in a little coast town in another State from permitting the entrance of the plague." In another part of the same editorial the following language is used: "We will never be safe from plagues until a national system of quarantine is established." Now with reference to this language, I desire to say (1) that while everybody recognizes and applauds the alertness of New Orleans, the praise which the editor bestows on Mobile is unmerited, since the alertness of that city is questionable. Indeed, I may say some who are in position to know lay the responsibility of the present plague at the door of that city. It is a notorious fact that Mobile, in her effort to outstrip New Orleans in commercial importance, has permitted vessels from infected ports to enter before they have undergone the proper quarantine regulations. (2) With reference to "a careless official in a little coast town in another State" permitting the plague to enter, the editor does a most excellent Christian gentleman a grave injustice. Dr. H. H. Harralson, who is chief quarantine officer and shipping inspector for the State Board of Health of the State of Mississippi, is a master of his profession, standing at the very top of the medical fraternity of his State. He furthermore is an uncompromising official, and by no means is he a creature of any political clique or ring as was the official of New York with whom the editor came in contact. To illustrate the nature of the man, I will mention an occurrence which took place in the early stage of the plague at Biloxi. There were certain cases which developed in the eastern part of the town. Dr. Harralson was called in and he at once pronounced it yellow fever. Other physicians realizing that the

popular mind was not ready for such a pronouncement, either from malice or ignorance, diagnosed the cases as malarial fever. This inflamed the popular mind against him to such a degree that his friends were fearful lest he would suffer bodily injury, but he still held to his opinion in the teeth of all of their bitter oaths and denunciations. It was not long, however, before the cases developed sufficiently to convince the most skeptical and ignorant that he was right. Dr. Harralson is by no means a time-server. (3) If it is true, as the editor insinuates, the yellow fever entered by Ocean Springs or Biloxi, then does he condemn his own ideal system of national quarantine since there exists one, if not the only, national quarantine station on our entire coast, right in the very lap of these two towns, at Ship Island. Ship Island quarantine station, only twelve miles out from Biloxi, is the rendezvous of all vessels sailing from infected ports should an infectious disease break out on board en route. This instruction is given by United States Consuls to shipmasters sailing from Mexican, Central and South American ports. No matter to what gulf port in this country they may be bound, they report at Ship Island for treatment. Thus Ship Island, even if the most rigid regulations were enforced, necessarily becomes a standing menace to the health of the entire country, a veritable cesspool of infection, but it is a well-known fact that the authorities are very lax in enforcing the regulations. The Italian and Spanish huckster boats are permitted to enter the quarantine lines and sell their produce to those in quarantine. The employees of the station are permitted to visit the towns, while visitors have been known to go dangerously near the station, if not actually within the very lines. Last summer a vessel arrived in the very harbor with suspicious cases aboard, and a tug was sent by the quarantine officers to tow her into the reservation. It must be borne in mind that this was an infected vessel, and that she anchored in an uninfected harbor and an uninfected tug, the employees of which we have no reason to believe were immune, towed her into an infected quarantine reservation. It must be borne in mind further that all these things are the transactions of the editor's ideal national quarantine system. For the reformation of this, and for the removal of this station from Ship Island to Chandeleur Island, which is thirty miles off of the main land and out of the course of vessels traveling along the coast, is what Dr. Harralson has been endeavoring to secure. But he has been met on every turn, which he has made for the good of the health of the country, by the insolence of the national authorities both at Washington City and Ship Island. It is one of the chief characteristics of Federal authority. When a thing will go by right they make it go by might. I have had no motive in writing this other than my unwillingness to see one friend and brother of mine do a wrong to another friend and brother purely from the want of information. Hoping the RECORDER may grow and prosper, I am

Yours fraternally,
H. M. CRAIN.
DeWitt, Ark.

'Tis an absolute and, as it were, a divine perfection for a man to know how loyally to enjoy his being. We seek other conditions, by reason we do not understand the use of our own; and go out of ourselves, because we know not how there to reside.—Montaigne.

Well Known Pastor

Health, Voice, Appetite and Strength Failed—Completely Restored by Hood's Sarsaparilla.
"Last year my health failed entirely. My limbs were so weak that I could scarcely walk. I had no appetite and suffered with constipation. My voice failed me in the pulpit. I began taking Hood's Sarsaparilla and very soon I saw a great improvement. In the winter I was attacked with the grip which left me weak and prostrated. I went back to my old friend, Hood's Sarsaparilla, which seems to be the thing for me." Rev. C. B. BEAULIEU, pastor Christian church, Lowellville, Ohio. Remember.

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier.
Hood's Pills cure all liver ills. 25 cents.

FROM AN OLD BAPTIST.
I am the oldest Baptist minister belonging to the Ohio Valley Association. I was 80 on the 23d of last July, ordained by the laying on of the hands of the presbytery called by Bethel church, Henderson county, consisting of Elds. K. G. Hay, Joseph Board and Wm. W. Whyane. All of them have ceased from their labors. I cannot call to mind a single member of that church that was a member when my ordination took place, which was September 18, 1845.

I notice an account of the sayings and doings of one Ditzler, who I suppose is one of the grand lights of the Methodists, which took place at Pleasureville. He says, if reported correctly, "He hoped also 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." This champion of the Methodists is informed that many of his people are inclined to do as the Baptists, by being immersed, judging from a meeting held here a few weeks ago by Methodist minister. Nine of the converts expressed a preference to join his church, and all of them wished to be immersed, which I suppose will be attended to soon.
A. HATCHITT.
Hobbsville, Ky., Dec. 3.

NO DIFFERENCE.

In an interview on the effects of tea and coffee-drinking on the system Dr. Jacques Loeb, the well-known writer, thus expresses himself: "Coffee-drinking of any kind, and tea-drinking likewise are mere habits. And they are the same as the alcoholic habit, as poisonous in a way, but not so deadly. The chemical elements in coffee and tea are exactly the same, and the effect on the nervous centers the same. They create unnatural nervous excitement. Alcohol goes a step further and paralyzes the living cells. Black coffee contains this deadly poison as surely as caffeine." Every one agrees that tea and coffee-drinking undermines the system and produces nervous prostration, dyspepsia and stomach disorders, but thousands go right on using them just the same. There is, however a great army of people who are mindful of their health who are using Postum Cereal Food Coffee. This food drink is made of nature's grains and builds up the systems that have been impaired by the use of tea and coffee.

When boiled full 15 minutes after boiling commences, it tastes like the better grades of Java. Postum is not a substitute for coffee but a pure food drink recommended by the best physicians in America. Grocers sell it at 15 and 25 cents a package. Concoctions sold as "Cereal Coffee" contain injurious ingredients. Genuine packages of Postum have red seals and the words, "It makes red blood," thereon.

NORTH CAROLINA CONVENTION.

This body met in the cultured town of Oxford on December 9. The introductory sermon was preached by Pastor Barron, of Charlotte. Pastor R. H. Marsh was re-elected President, as were the other conventional officers.

The report on State Missions was the best in many years, the receipts amounting to over \$15,000.

The contributions for Foreign and Home Missions were ahead of any during the past few years. The reports were all very gratifying and encouraging to the Convention.

Wake Forest College had a fine report, and among the items was the election of a new Professor to the Chair of History. Dr. Sykes was the fortunate man. He is a Ph.D. of Johns Hopkins, and a son of Wake Forest. Over \$5,000 was added to the endowment of the college during the year.

The Female University reported over \$6,000 raised during the year, and a collection of nearly \$5,000 was taken during this session of the Convention.

The report from the Baptist Orphanage showed more money raised than for several years, something over \$18,000. The beautiful central building was completed during the year, and at this session \$1,200 was raised to build a home for the general manager.

Among the visiting brethren were Editors A. E. Dickinson, and A. J. S. Thomas; Profs. Robertson, Pruinton, Boatwright and Mitchell; Secretaries Seymour, Barton, Tichenor and others.

The Whitsitt matter was brought before the Convention by Secretary J. E. White in a resolution requesting Dr. Whitsitt's resignation. A motion to table this was defeated, but a substitute to leave the matter in the hands of the Seminary Trustees was carried by a vote of 92 to 81.

The Convention is in favor of Dr. Whitsitt resigning, but some who favor his resignation thought it was a matter for the Trustees and not the State Conventions.

The Whitsitt matter will never be silenced in the Old North State until Dr. Whitsitt resigns.

The Baptists of Oxford entertained the Convention royally. Pastor Hardaway had his hands full, but has shown himself a fine leader.

The next Convention will go to Greenville, the place of its birth, with Pastor W. S. Penick, of Elizabeth City, to preach the introductory sermon.

CHAS. A. G. THOMAS.

The above report did not reach us in time for our last issue. The *Biblical Recorder* (Raleigh) has the following in its editorial report of the proceedings of the late North Carolina Baptist Convention:

FRIDAY MORNING.

Rev. A. T. Robertson led the devotional exercises.

After routine business, Secretary White arose and announced that he desired to offer resolutions advising the resignation of President Whitsitt. The silence was intense as he read them; and stated that he hoped all the time for discussing these resolutions would be given those who should oppose them.

A motion by Rev. A. M. Simms to table was lost by a vote of 90 to 65.

Elder R. T. Vann offered the following substitute:

"In view of the circumstances, *Resolved*, That this Convention take no action at this time upon the Whitsitt controversy."

After miscellaneous remarks from several quarters and a very able speech from Rev. Dr. J. W.

THE TRIUMPH OF SCIENCE.

Consumption and Winter Lung Troubles Can Be Cured.



Sketched for the Western Recorder.

A Scene in The Slocum Laboratory, New York City: The Discoverer demonstrating to Medical Men and Students the Great Value and Wonderful Curative Powers of His New Discoveries.

NOTE.—All readers of the Western Recorder can have Three Free Bottles of the Doctor's New Discoveries, with complete directions, by sending their full address to Dr. Slocum's Laboratory, 98 Pine Street, New York City.

Carter of Raleigh, a vote was taken. The vote stood: For the substitute, 92; against it, 81; on the original as amended, the final vote stood for, 88; against, 77.

Thus the Convention decided not to take action upon the Whitsitt controversy.

The contest, so to speak, was active and earnest, but brotherly in the highest degree. There were no ill effects, and no feeling was shown.

It was distinctly declared before the vote that this should not be considered as favoring President Whitsitt's position; that it was a refusal to pass judgment upon him; and that it was an action of deference to the Trustees of the Seminary.

The elements that went to bring to pass this action were (1) the native North Carolina conservatism; for if Dr. Carter happened to come from West Virginia, R. T. Vann came from North Carolina. Looking over the men as they voted, we perceived that as many North Carolinians, a good part of them laymen, voted for the substitute as voted against it.

(2) The general impression that the best way to effect President Whitsitt's resignation was not to try to force him to it. This was one of the main points in Dr. Carter's speech. There is not a shadow of a doubt but that on the simple question, "Should President Whitsitt resign?" the vote in Convention would have been ten to one against him. Bro. Vann himself, who introduced the substitute, made a statement to this effect.

(3) Finally, a general impression that the Convention was not the place for matters of this kind. It might be understood by the uninformed as Quixotic, but we take it that the Convention thoroughly endorses the position taken by the Recorder in this matter last August. It has its opinion and its wishes; but felt called upon to make no fight or special deliverance.

We make these statements, having voted for President Whitsitt's resignation, and to be fair request any one who was present to say so in the Recorder if he questions them.

To the honor of all, there were no questionable methods; no mis-understandings, not a harsh word.

LITERARY NOTE.

We cannot imagine a present which will give children more pleasure and pleasure which will last longer than a bound copy of St. Nicholas. The trouble is that if you give it to them one Christmas, they will not be satisfied unless they receive it every year. The compensation for this is that the grown folks enjoy it almost as well as the children, and would be almost as much disappointed if they could not secure it every year.

St. Nicholas is bound in two volumes and is bright with red and gold. We do not see how a magazine intended for the young could be better than this. Among the many good things during the year two of the most interesting were the series by George Kennan on adventure in Siberia and Laurence Houtton's "A Boy I Knew" which gives interesting glimpses into boy life in New York City fifty years ago. Published by the Century Co., New York City.

THE religious man is not necessarily a weakling among men. The heroes of faith are not mean men. Faith does not cripple and emasculate. On the contrary, it carries every power to its greatest efficiency. The good men who are good for nothing do not represent religion. Another lesson is that a religious life leads every man to make the most of himself. It is not a substitute for industry, discipline and ambition. On the contrary, no man has such motives for making the most of his opportunities and of all his powers as the Christian. Teach the boys that you expect the Christian boys to lead their classes, to rank first on the athletic field, and to be successful men. Teach the girls that because they are Christians they have a new motive for making themselves accomplished; and for acquiring the skill and grace that we associate with a charming and useful womanhood.—Watchman.

MAKING THE WORLD BETTER.

Some of the Salvation Army many of our clergymen, almost all of our recognized reformers, have each announced within a few months some plan by which the present condition of the world might be bettered. Within a fortnight a prominent rector, in a much-advertised article, outlined a formula for the improvement of the poor, which, he said, he would adopt were a million dollars placed for disposal in his hands. And all this has been done in spite of the fact that, since history began literature has been full of legends giving the disastrous failures of those who, disturbed by the unhappy condition of mankind, or thinking the world badly governed, have begged of gods and saints permission to rule the universe according to new and improved methods of their own.

So writes a popular author in a popular journal. Panaceas for poverty are as abundant as patent medicines. Every would-be reformer knows just how it can be done. But there is only one balm in Gilead, and that is the gospel. Until it prevades society, exorcising selfishness and enthroning the spirit of brotherhood, there can be no radical reformation. The hope of the world is not in socialistic theories or experiments, but in the coming of the kingdom of Christ.—Journal and Messenger.

Awarded Highest Honors—World's Fair, Gold Medal, Midwinter Fair.

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Investigators and students in the wide, unexplored field of modern chemistry are daily astounding the world with new wonders. Professor and layman vie with each other in their commendable efforts to lessen the ill of humanity. Yesterday it was Pasteur and Koch, and to-day it is Slocum, with a new discovery which is the result of years of careful study and research.

Foremost among the world's greatest chemists stands T. A. Slocum, of New York City. His researches and experiments, patiently carried on for years, have finally culminated in results which will prove as beneficial to humanity as the discoveries of any chemist, ancient or modern. His efforts, which for years had been directed toward the discovery of a positive cure for consumption, were finally successful, and already his "new scientific system of medicine" has, by its timely use permanently cured thousands of apparently hopeless cases, and it seems a necessary and humane duty to bring such facts to the attention of all invalids.

The medical profession throughout America and Europe are almost unanimous in the opinion that nearly all physical ailments naturally tend to the generation of consumption. The afflicted die in the short, cold days of winter much faster than in the long, hot days of summer.

The Doctor has proved the dreaded disease to be curable beyond a doubt, in any climate, and has on file in his American and European laboratories thousands of letters of heartfelt gratitude from those benefited or cured in all parts of the world.

No one having, or threatened with, any wasting disease should hesitate a day, but should write at once. Facts prove that the Doctor has discovered a reliable and absolute cure for Consumption (Tuberculosis) and all bronchial, throat, lung and chest troubles, stubborn colds and coughs, winter catarrhal affections, scrofula, general decline and weakness, loss of flesh, and all wasting conditions, and, in order that its wonderful merits may become better known, he will send Three Free Bottles (all different) of his New Discoveries, with full instructions, to any reader of the WESTERN RECORDER.

Simply write to T. A. Slocum, M. C., 98 Pine street, New York, giving full address.

There is no charge for correspondence advice—strictly professional and confidential.

Knowing as we do, of the undoubted efficacy of The Slocum System of Medicine, we urge every sufferer to take advantage of this most liberal proposition.

A system of medical treatment that will cure catarrh, lung troubles and consumption is certainly good for—and will cure—any wasting disease that humanity is heir to.

Please tell the Doctor, when writing, that you read his generous offer in the WESTERN RECORDER.

"PASS OVER THIS JORDAN."

BY EDITH VIRGINA BRADY.

But Lord it is so wide;
Upon the other side
The distant shore is green and fair
enough.
But bolterous waves rise high,
And ships roll heavily;
I fear to breast the waters wide and rough.

The current is so swift,
My little boat would drift
Far down the stream, and I should lose
my way;
I fain would go, oh Lord,
Obedient to thy word,
But this mad torrent fills me with dismay.

And yet thou bidst me go;
Oh fain of heart and slow
I am, that I should doubt thy wondrous power;
Come thou, Oh Lord, with me;
I am secure with thee—
Thy presence fills with peace each
passing hour.

Though swift it be, and wide,
I breast the rushing tide;
What time I am afraid, I trust in thee.
And lo! at thy sweet will
The bolterous waves are still;
My boat is launched upon a quiet sea.
—Presbyterian Journal.

OUR PULPIT.

OUR EDUCATIONAL SYSTEM AS IT AFFECTS SELF-SUPPORT.

BY REV. I. S. HANKINS.

Perhaps at no time, in the history of missions has self-support received the amount of attention it has during the past year. At no time in the history of the Telugu Mission was self-support of so much importance, or the lack of it so sorely felt, as now. The importance of it and the difficulties in securing it are acknowledged by all. To the Missionary Union, and to us upon the field, it is a burning question. So much has the Executive Committee felt its difficulties, and its importance, that at the May meetings a special committee was appointed to study mission work and methods, and to recommend any changes that can be made.

While the question of mission work and methods, looking to self-support is before us, every phase of argument should be considered. It is with some diffidence that a young missionary offers his opinions upon a subject so delicate and difficult to handle—a subject that missionary societies have struggled with, and that older missionaries have discussed, in conference and out for years; yet I venture to attempt to show that we, by our present methods of work, are not making the progress toward self-support that many have supposed, but are actually farther away from self-support among the Telugus than we were twenty years ago. A great deal has been said, of late, because a few churches have assumed a part or all of their pastor's salary, about the advancements we are making toward self-support.

What is self-support? There has been a great deal of misconception and consequently a great deal of misleading information upon this subject. Churches have been reported entirely self-supporting when in some cases two-thirds of all the money contributed was given by the missionaries. Such a church is, in no proper sense, self-supporting. Other churches are reported as wholly supporting their own work, as not receiving a rupee from the missions or missionaries; but when it is remembered that these are usually station churches, to which belong all of whom are getting good pay, it cannot properly be called an example of self-support, because nearly all the money contributed

comes from America. Such a church is composed of millionaires as compared to one getting its living entirely out of Indian soil. That only can be properly called self-support where the whole amount contributed is made by native industry.

Neither can self-support be confined solely to the supporting of pastors. From much of the discussion upon this subject one would think that the whole question was one simply of churches paying their pastors. The only proper definition of support is that which applies it to all religious, educational or evangelistic work, the entire cost of which must be borne by the native Christians. To apply the term self-support, in a wrong sense, to churches, is misleading; to apply it simply to the support of pastors is not misleading, but indicates a misconception of the real mission problem. I am afraid our perspective in mission work has been short, and our plans and faith not big or broad enough. Our work is so great, and our methods so far reaching, that we should plan and work wisely, not for the present only but for the future, with self-support ever in view. So much which is likely to be misleading has been said of late, of the progress we are making, that I believe something ought to be said concerning the subject of this paper.

Are we attending self-support? Because a few churches have assumed the support of their own pastors we must not be deceived into thinking we are making advancement toward real self-support. This is no indication of real progress. It is true that a few churches have assumed a part or all of their pastor's salary, and have relieved the mission treasury by paying their own bills. But on the other hand we should remember that more new workers were added last year alone to our pay-roll, to be supported by the mission, than have been taken off by self-support during the past fifty years. Last year we added seventy-seven new evangelistic workers. We added also 225 boarding-school pupils and thirty teachers, 399 day-school teachers and 5,088 pupils. These additions increased our expenses more last year than self-supporting churches have decreased them since the organization of the Telugu Mission. If, while ten churches are becoming independent thirty become dependent—self-support is certainly not being reached. This is, however, the real condition of our work, and the kind of progress we are making.

If we are making real progress toward self-support the books of the Missionary Union ought to show it. These show that the expenses of the Telugu Mission have increased in sixteen years from \$45,761.59 to \$118,041.18. It will be many years before we reach the goal of self-support at this rate.

Neither are the liabilities of the Missionary Union, under present conditions, likely to decrease; they are more likely, on the other hand, to increase in direct proportion to the marvellous success we have had and still are having. Unless we change our methods our success will cause our failure; because the present gigantic work upon our hands is going to create other needs, to meet which will tax the Missionary Union far beyond its ability. Success upon success is going to add greater demands upon demands already great. If our load is already heavy it will soon be unbearable.

There is a limit to what the churches of America can or will give. The extra effort to raise a million dollars for foreign missions, and then in four years to

raise a debt of a quarter of a million, together with annual expenditures, constantly increasing is likely to be too great a burden for the home churches and the Executive Committee. From the experience of the past it would seem evident that the American Baptist Missionary Union will be unable to meet the increasing demands surely to be made upon it. It is well then to see if some change cannot be inaugurated.

After the experiences the Missionary Union has gone through of late, it is not at all strange that the word "economize" has been sounded all along the line. Discontinuance of work already well established; a reduction of appropriations or self-support is likely to be demanded. The abandonment of some stations may be, curtailment is most likely to be, self-support is sure to be called for. This is our present situation. It is well that we consider what is likely to be our future position.

Our work has become very great and has reached that stage where, like the rich man's wealth, it multiplies rapidly. The \$118,041.18 spent last year upon our mission is going to create demands for further funds at a much greater rate in the near future. Already a serious situation is confronting us and its gravity is steadily increasing. For the future success of our mission careful and speedy attention should be given to our present policy and methods of work. Whatever change is necessary, and some certainly is, ought to be put into operation as soon as possible. If our work has already grown to such proportions as to be burdensome to us, and the load is likely to increase proportionately still faster in the future, it is not likely that self-support, in its true sense, is being realized. If the load is too heavy for American Baptists to carry it is reasonable to suppose that the poor native Christians can carry it!

If economy is necessary shall it be practiced in reference to educational or evangelistic work?

The Executive Committee is determined never again to go into debt, and says that some form of retrenchment is necessary and must consider whether it shall be along evangelistic or educational lines. If it is a choice between these two, for myself, it would not take long to decide; if either of these two departments of work is to be curtailed let it be the educational rather than the evangelistic.

If a person has to economize in his expenses he naturally thinks of those which are the heaviest. Big leaks should receive first attention. So ought the Missionary Union to consider, if it wishes to lessen its load, that department making the heaviest demands upon its treasury. What is the relative cost of our educational and our evangelistic work? The chief burden upon our home treasury is not the native churches, and the support of their pastors and preachers; the main burden is the mission schools. These are costing more than three times the amount that our evangelistic work costs. There are 423 evangelistic workers, including preachers, Bible-women and colporteurs, employed by the Telugu Mission. Seven rupees per month may probably be a fair average salary. Some of course receive very much more; but a good many yet less, so that this sum will not be far out of the way. At this rate our whole force of evangelistic workers cost Rupees 35,583 per year. But over against this we have 1,709 boarding-school pupils, each of whom costs for food, clothing, etc., not less than three rupees per month or a total annual expense of over Rs. 51,000. We have also 896 school-teachers, of

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all grades, receiving probably, on an average from five to six rupees per month, or a total for the year of about Rs. 58,000. The 10,792 day-school pupils cost at least Rs. 4,000 a year for books, etc., making a total of Rs. 128,000 necessary to run our educational, as compared with Rs. 35,522 for our evangelistic work; or nearly three and a half times as much. If the cost of school buildings is taken into account the difference will be still greater. These figures may not be perfectly exact, but I think they are near enough not to affect my argument. If we lessen our efforts in any direction, or curtail any department of work it seems to me it ought to be the educational, which is our heavier burden.

There are other and more serious reasons why, at this stage of our success, and especially in view of the critical condition of our treasury, it would be wise and opportune seriously to look into our educational methods, having in view their bearing upon future self-support in our mission. Why should we make so much ado about self-support for our evangelistic work, involving less than a third of our mission expenses, and have nothing much to say about the educational part involving an expenditure nearly four times as great? Self-support is as much needed in our educational as in our evangelistic work.

Our educational system has much to do in helping or hindering the solution of the problem of self-support, and I am of the conviction that our educational methods are making self-support harder to be realized.

In the first place, our educational work is increasing our burden by increasing the number of those dependent upon the mission. We are now educating about twelve thousand boys and girls to be dependent upon us for a living. The only idea in the minds of parents and pupils has been that of getting mission employment, and this host of students will, in a few years, be knocking at our doors asking for work. Out of the 12,000 students it is safe to say that two or three thousand will, in after years, be clamoring for a position of some kind in mission employ. If they do not get it they will be an unfortunate, disappointed class, and being too proud, or not knowing how to dig, and not being ashamed to beg, they will be a class to be pitied. Mission doors have been the only ones open to the poor Telugus, and these have been wide open, and every inducement held out to enter them. It is not strange, nor are the people to blame that so many are seeking mission employ as a means of a livelihood. Few only of those who have studied in our schools have secured any remunerative employment outside of our mission, and very few of our students are being taught to help themselves, or do anything but mission work. What does this mean? It means that within a few years a large amount of money now necessary to run our work will be from two to five fold larger still. Every rupee we are now spending upon a student, to make

him a worker, will necessitate, after we have educated him, the spending of from two to five more, thus greatly increasing the future liabilities of the Missionary Union. For instance, it takes about three rupees per month to educate a student. After he has passed out of school, and the mission has been relieved of the expenses of his education he will, when ready to go to work, demand from six to fifteen rupees per month for his services. To continue the present method of operations and to educate so many, increasing our load at such a ratio, is involving us in financial obligations we cannot meet.

This is not a financial proposition based upon the plainest rules of arithmetic. If the burden of the mission is heavy now, it will be unbearable a few years hence. If the Missionary Union will not be able to meet the increased demands it is reasonable to suppose that the Telugu churches can do it! No, they cannot, nor will it be right to place so gigantic a burden upon their shoulders. This suggests the question, is it advisable to inaugurate work beyond the native Christian's ability to support, should we be forced to leave it? I fear we have done our work, among the poorest class of people on the earth, upon an American scale, a scale—as to pupils and rupees, that is making self-support impossible; our style of work is several centuries ahead of the people, and they are thereby made dependent upon us. We are impatient for the Christians to support their own work, but if they ever do it, it must be a Telugu basis.

The problem is beset with difficulties; but the time has come when we should put our work upon a Telugu basis, and make, at least, a beginning of self-support. If we give the education the worker should get his support, not out of the mission, but out of the Telugus. It will be an impossibility, for it is against all natural conditions, for us to continue our work long upon present methods. In the beginning of mission work it may have been necessary to do as we did; but it is a bad policy—bad for us and bad for the native Christians—to continue it beyond a certain limit. I think that that limit has already been reached in most of our stations. A college might, perhaps, appropriately give all the expenses of a student's education; but to give a good living for a lifetime to all its graduates, and to all who ever studied in the college, would be a queer policy, and require a mint of money after a few years when the students begin to multiply. This is precisely the policy we are working upon. We might be able to educate the student, but we cannot give a support after we have done so, much longer without an unlimited amount of money.

In the second place, an abnormal rate of salary has been fixed. As a result of our educational methods a scale of salaries is being set beyond the Telugu churches' ability to pay. This, and will be, a great hindrance to self-support. We are trying at great expense to graduate a few Christians from

our college, and by main strength to pull a few through some of the higher branches of studies. Our efforts to turn out a better qualified grade of students from our High School, College and Seminary, under present conditions, means a heavier burden either upon the Telugu churches or the Missionary Union. As the churches are unprepared to bear it, this burden will fall upon the Missionary Union. This ought not to be so but it is so. The higher the education the higher the salary, or in other words, the more money the mission spends to educate a man the more it must afterward give him for his services. Workers, with diplomas in higher studies, have shown them and said, "Do not you think I ought to have more pay than Mr. A. or B. who has only had an ordinary education?" This article was largely suggested by the dissatisfaction of such a diploma-holding worker, with his present salary, which he says is not enough although it is twice as much as he could ever have earned had not the mission at great expense educated him. This is the spirit of many of those upon whom the mission has spent the most to educate. Many of this class would feel that a missionary was doing them an injustice if he should offer them only what an ordinary man was getting. Some missionary would also agree to this, and have said that a man who has passed in the higher branches, and has improved himself, ought to have better pay because such men are in demand. It is true there is a demand for such men; but it is also true that this demand is not by the Telugu churches. It is a demand which the competition between missionaries has made. If it were a demand made by the churches it would be natural, and therefore right. Big salaries would thus be in order. But for the missionary to set a standard for poor Telugu churches is unnatural and dangerous, so far as self-support is concerned. As well might the rich set the standard for his living, or well-to-do churches regulate the salaries paid by mission or poor congregations, as for us to set the standard of pay for the Telugu churches. No matter how poor the support may be, that which the churches can afford to give is the only natural basis of work, and for missionaries to meddle with it at all is fraught with danger. The danger is that too high a standard of wages and living will be established, one beyond the natural condition of the people, and beyond the native Christian's ability to support.

It has become recognized that the mission will pay about as much for certain grades of workers. This is not a natural rate set by the Christians themselves but an unnatural one set by the mission. The result is that no native church will be able to support a higher graduate; for should it wish his services it will have to pay as much as the missionary gives, otherwise the worker would not feel that he was called to work on that field. In this way we are putting a great barrier in the way of self-support. I am not speaking against education, nor do I believe the fault I am speaking about is the education itself, I am speaking only against the policy of the mission doing all the educating, paying all the bills, and then setting a standard of salaries instead of leaving the churches to set a standard as they are able.

In order to develop proper manhood every student who aspires to a High School, College or Seminary training should be made to earn, or pay for, a good part of his education. No student should be carried through school at the expense of the mission without cost or anx-

ety to himself. Personal responsibility, in some shape, should be upon every student. As the people are too poor to pay for their own education some means of earning it should be provided. This kind of help every boarding school should be able to give. For instance, the whole of the Seminary compound of one hundred acres ought to be turned into a farm and every student made to earn a large part of his support. This would mean harder work, a little longer course, or lower requirements in studies; but I believe it would develop such a spirit of manhood that would, of itself, work out much that now perplexes us. This method would undoubtedly reduce the number of students; but we would be likely to have only those who were "dead in earnest" and were called of God to preach, and we would, at the same time be fitting them to be better preachers and pastors—better in the sense of practicalness, and in ability to appreciate the real condition of things. Instead of that boggling spirit so ordinarily present in Hindus an independent, manly spirit would be cultivated.

Government grants would, of course, have to be given up. It is doubtful whether we should accept them at all, on religious grounds; but setting this phase of the question aside, we ought to cut loose from Government for other and more potent reasons. In trying to come up to Government standards we have time only to clothe, feed and cram the student. The people we are laboring among, and the class of students we have to bring up to Government standards, need development along other lines, which for the student's sake, for their people's sake, and for their Gospel's sake, is far more important than cramming lessons into their heads.

Some missionaries have tried the experiment of teaching the boys some kind of industry, work, and have found they can not come up to Government requirements. If they give the training that is needed, under the peculiar circumstances, they must cut loose from Government. The Rs. 100 or so of grant gained may help out the school fund a little, but it does not give the boy the kind of education he needs, nor does it help self-support any, so I say do away with the grant, make the pupils earn an amount equal to it, and teach them to work: develop in them, not a pauper spirit; but a manly, independent and energetic spirit.

In the fourth place, we are creating an equality between the masses and their leaders. Self-support can only be realized by the masses and their leaders being on or near an equality. It is not the natural condition of things for an educated ministry to seek and demand an educated church membership; but rather for an educated church membership to demand an educated ministry. For the ministry to be behind the churches in intelligence and social position is a lamentable condition. It is not, however, equally lamentable for the churches and masses to be greatly behind the ministry in intelligence and social position! We have developed a host of workers who have improved in intelligence, tastes and ideals; but the masses have made little advancement. To educate a still larger host to higher ideals of living, and to leave the masses to trudge along as best they can, is to widen the gap, and make self-support more than ever impossible to be realized.

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Ladies' Underwear.

- 25c For Ladies' Jersey Ribbed, Long sleeve Vests, heavy fleece-lined, taped neck and full form, 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-ton-briggan Elastic ribbed On-cita-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.

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- Black Cashmere Gloves, all wool per pair 15c
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- 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 — a great leader for \$1.75
- 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
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ous problem. If the masses had developed along with their leaders we would not be confronted to-day with the problem of self-support as we are. Since we have spent these years, efforts and money only to make self-support more difficult, I believe we ought to slacken our rapidly increasing educational pace and give some time now to helping the masses to come into a position where they can support their own work. The history of our work to the present time may be written as an educational and evangelistic period. The next period of our history ought to be evangelistic and industrial. The peculiar condition of our work and the poverty of the people make industrial and other help imperative. Help ought, in some form, to be given to the industrious of the masses, to gain land, to learn trades, to earn better wages, but always in a way that will help without pauperizing. The proposed Industrial School at Ongole, if properly equipped and made efficient, will be of more value to our work, in solving the question of self-support than the college. I am of the opinion that the pecu-

liar situation of the people and our work give industrial training precedence over collegiate. Any person wishing to do a good thing for the Telugus, of real and lasting benefit, one which will help the people take care of themselves, could not do a more needful work than to equip for Dr. Clough the Industrial school. We need one such school in our mission; but something of the same kind on a smaller scale in each station. It requires but little thought and skill to build up a big educational work when we are educating, clothing, feeding and guaranteeing employment to each student, but to so develop mission work that it may become indigenous, self-propagating and supporting, requires the wisest generalship, the best and most thoughtful planning of the age. In order that the study of mission work and methods may be properly pursued, and in order that the wisest plans may be adopted whereby self-support may be most speedily obtained, a representative committee able to give the best thought of missionaries and the Missionary Union is needed instead of, or in addition

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- Ladies' new-style, extra quality Boucle Cloth Coats, the seams bound with straps of black broad-cloth, 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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to, the small one appointed at the May-meetings.

"I SAW IN ROME," says a modern writer, "an old coin, a silver denarius, all coated and crusted with green and purple rust. I called it rust, but I was told that it was copper; the alloy thrown out from the silver until there was none left within, the silver was pure. It takes ages to do it, but it does get done. Souls are like that. Something moves in them slowly, till the debasement is all thrown out. Some day, perhaps, the very tarnish shall be taken off." Well, there is this alloy, this tarnish, in all of us, and the education of life is to purge it all away—by sorrows, by disappointments, by failures, by judgments. —Canon Farrar.

In grace you can be under bonds, yet not in bondage. I am in the bonds of wellock, but I feel no bondage; on the contrary, it is a joy to be so bound. The bond of grace is a marriage bond, uniting us to him we love above all, even the altogether lovely Bridegroom of our souls.—Spurgeon.

WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, DECEMBER 12, 1897.

In noticing Dr. Wilkinson's admirable book, *The Baptist Principle*, the *Bibliotheca Sacra* for January, 1898, says editorially: "Those who speak contemptuously of the Baptist principle of close communion, will find from the reading of this volume that it is not with them by any means a superstitious prejudice. The practice of close communion Baptist churches is the result of reverential and logical interpretation of the Scripture. If their premises and reasoning concerning the emphasis laid upon adult immersion are correct, the grounds for their practice are unassailable. The two great duties of the Christian are to obey and to teach. If adult immersion is as positively required in the Scriptures as Baptists maintain it to be, then close communion is one of those means of propagating the truth which can be omitted only at the peril of great loss."

These are true and timely words. It is believers' immersion rather than "adult immersion," for which Baptists contend, however. The practice of restricted communion is indeed a "means of propagating the truth, which can be omitted only at the peril of great loss." And so far as open communion prevails do Baptists lose their power of propagating the truth. The enemies of Baptists are especially virulent at "close communion," "close communion," because just there is the strong point of the Baptist position. That broken down, leaves our position so flanked and exposed as to render its defence very difficult.

When we were in Kettering, England, we found three Baptist churches there. One was "close communion," one open communion and close membership, and the third open communion and open membership. The pastor of the second-named was trying to persuade his church to add to their open communion open membership also. He argued that if unbaptized persons could properly be admitted to the Lord's Supper, they could as properly be admitted to membership in the church. The logic is good. There is no logical standing-ground between "close communion" and open membership.

The utterance above given from the *Bibliotheca Sacra* is an important and timely concession. It is well worth preserving. It comes, too, at a remarkably good time.

In this connection it is pleasant to note what the *Buffalo correspondent* of the *Examiner* has to say of Dr. Gifford's views on the subject. Dr. G. is pastor in Buffalo, and he was understood at the recent Baptist (?) Congress to take open communion ground. This correspondent says of Dr. G.: "Any persons who may be disposed to class our brother among the 'open communionists' are certainly in error. Dr. Gifford would resent such a classification." It is asserted that "he believes in the antecedence of baptism to the Supper," the point with him being that he lays chief stress on "discerning the Lord's body." That he regards as the chief prerequisite.

In the trial of Dr. Houston for heresy by the Louisville Presbytery (Presbyterian) last week, we were struck by the clear way the Presbytery rang out on the Lord's Supper's being a "church ordinance." They condemned Dr. Houston for believing it was not a church ordinance. Here is another valuable testimony—all the

more valuable because unintentional—to the truth of Baptist "close communion." Presbyterians are usually orthodox enough on the Lord's Supper, when they are not thinking about the Baptists, however far astray they are on baptism.

We publish this week an article from the Rev. H. M. Crain, of DeWitt, Ark., who lived till very lately at Biloxi, Miss., and who has had abundant opportunity to know what he is talking about. He brings out some facts that are new to us. We knew there was a quarantine station on Ship Island, and we believed it was owing to the carelessness of the official there, that the yellow fever entered Ocean Springs, Miss. We supposed, however, that he was a State rather than a Federal official. We were right in placing the responsibility on him, according to Bro. Crain's testimony. We are glad to get such good evidence of the efficiency of Dr. Harrison, and we will be glad to do what we can to strengthen his hands.

The first case, of which we had heard, that was recognized as yellow fever was detected in Louisville. A traveling salesman from a Louisville house visited Ocean Springs, and returning home was taken sick. Dr. Holloway was sent for and recognized the disease as yellow fever. The young man died. Dr. Holloway promptly informed the health officers on the coast that the disease prevailing at Ocean Springs was yellow fever. They were slow to believe it, and this further delay allowed the plague opportunity to spread still farther before any quarantine was established.

It goes without saying that health officers on the Gulf coast ought to know yellow fever when they see it. How can they take measures to protect the people from a disease they cannot recognize? That the yellow fever raged for weeks in Ocean Springs and Biloxi, and cases developed as far off as Louisville before it was recognized as yellow fever proves that somebody blundered most fearfully. And such blunders are too serious to be tolerated. The man, or men, to whose neglect this sad violation was due, ought to be promptly dismissed from the service in disgrace, and a law ought to be passed to punish with a life sentence in the penitentiary such neglect in future. Owing to this blunder many valuable lives have been lost, and a loss of \$50,000,000 has been inflicted on the country. One D. I. Purser is worth more than a square mile of such men as the one whose criminal blunder brought this disaster.

DR. HARVEY was present at the Alabama Baptist Convention which met at East Lake last week. The meeting was a very interesting one. The chief interest centered about the Whitsett controversy. This was made the special order for Friday p. m., and three hours were devoted to the discussion, equally divided between the two sides. A committee was appointed to receive resolutions and to arrange details. This committee divided and offered two reports. One advised Dr. Whitsett's retirement, and the other referred the whole matter to the trustees. Dr. Shaffer led off for the opponents of Dr. Whitsett, and was followed by Dr. Hawthorne on the other side. Dr. Harvey replied to Dr. Hawthorne, and was followed by Dr. Dickinson and others. Then on motion of Dr. Teague, who is opposed to Dr. Whitsett, both reports were laid on the table. There was no test vote, because brethren on both sides voted to

lay on the table, and brethren on both sides voted against it. A good spirit prevailed throughout. This shows that brethren can differ and freely discuss their differences without anger. We never felt afraid to have Baptists freely discuss Baptist affairs. Those who dreaded the introduction of the matter into the Alabama Convention had, the result shows, no valid ground for their fears. Dr. Harvey was much pleased with the meeting and its results. We congratulate the brethren on their ability to discuss differences in a good spirit. That ought to be true everywhere. Let the facts come out freely and fully, and the denomination will judge, and we have no fear of the result.

We have received a copy of the Almanac of the Southern Baptist Convention. It is edited by Dr. Lansing Burrows, and published by the Sunday School Board at Nashville. It is a happy idea, happily carried out. We have lists of the officers of the Convention and of the members of the Boards, as well as of the superintendents of missions in the various states. In the Calendar opposite every Sunday is put a brief passage of Scripture bearing on the subject of missions. Opposite the other days are placed brief statements of events in history of which these days are anniversaries. For example opposite Jan. 11th is put "J. P. Boyce b., Charleston, S. C., 1827," and opposite Jan. 15th we find, "First Church, Baltimore, Md., organized, 1785." Interesting information, with illustrations, is given with regard to the work and the fields of the Convention, along with "salient facts," &c. There are no tables of statistics nor lists of ordained ministers. Dr. Burrows has shown his well known skill in packing much useful information in little spaces, and Dr. Frost and his Board have done well in making so neat a pamphlet at so low a price as 10 cents. It is a fine campaign document, and should be widely circulated.

It pays to educate boys under Christian auspices. Years ago some boys picked up on the streets of New York were taken West to be put in homes. Judge Green, of Indiana, took one of these boys, adopted him and educated him. He became a Christian and a preacher, going as a missionary to far-off, cold Alaska. Impressed with the resources and possibilities of this new region—"Mr. Seward's purchase," as it was sneeringly called—this missionary did what he could to inform the world on the subject. He served as commissioner under President Harrison, and now President McKinley has appointed him Governor of Alaska. His name is Rev. John Green Brady, the middle name having been added in honor of Judge Green.

While we are glad to have such a man Governor of Alaska now that such general interest is centering upon that region, yet we hope he will not give up his missionary work. There is no higher position on earth than that of a missionary of the cross of Christ.

PROF. EDMUND HARRISON, of Bethel Female College, was in the office for a brief visit. We were delighted with the good news he brings from the College. The attendance is one-third larger than it was last year, and the prospects for this noble school were never brighter. There are 37 boarders, 53 music scholars and a large attendance of day scholars. Never a school deserved the success it has had for so many years better than Bethel Female College.

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At the session in Greenville, S. C., in May, 1882, the Southern Baptist Convention unanimously adopted the following resolution:

Resolved, That we gravely disapprove the action of the American Bible Society in refusing to aid in the publication and circulation of the Burmese version of the Bible, the accepted and only version of the Scriptures in that language.

Now the Convention had no sort of jurisdiction over the American Bible Society, and no sort of organic relation with it. Yet the above resolution passed unanimously, and nobody arose and said: "This is none of your business. It is a matter for which the Board of Managers of the Bible Society are alone responsible, and the matter should be left wholly to them. This Convention cannot properly take any action in the case."

The Convention did not claim to have any jurisdiction whatever, but they did claim the right to express their opinion on a matter that affected the interests of the denomination.

In a recent editorial we used the word "conversion" as involving regeneration. Our good friend, Dr. Sample, of Summit, Miss., reminds us of a distinction that should ever be kept in mind. Conversion and regeneration are not the same thing. Conversion is a turning, while regeneration is a new birth. Strictly speaking, a man can be converted as often as he goes wrong, while he can be regenerated but once. But since regeneration is the great conversion in a man's life, in comparison with which all others are insignificant, it is natural, and has become quite common, to speak of regeneration as conversion. We often speak of the "converted" and the "unconverted," meaning the regenerate and the unregenerate. While it is not improper to speak in this way, yet the distinction between regeneration and conversion should never be forgotten.

By the kindness of Deacon W. H. Newman, we have been furnished with an account of the Purser memorial meeting in the Tulane University, New Orleans, last week. Gen. Lombard called the meeting to order and introduced Dr. B. M. Palmer as chairman, who made the opening address. Drs. Tichenor, Eger, Black, Bakewell, Bishop Sessums, Rabbi Heller, Hon. A. B. Johnson and others took part. Men of all creeds thus united to honor the hero. New Orleans honors herself in honoring D. I. Purser.

In announcing its attractions for next year, the *Examiner* promises an article from Dr. Witherspoon, of the Presbyterian Theological Seminary in Louisville, but promises no article from any professor in our Baptist Seminary. The announcement closes with, "Our watchwords are: Denominational Loyalty, Universal Culture."

WHEN Dr. Parkhurst got home to New York from Europe, and found that Tammany had swept everything in the election, he preached his first sermon on human depravity.

Editorial Varieties.

An inmate on a lunatic asylum in Ohio wrote by his mouth. Here is a suggestion to such as they may do.

Spain has sent to Cuba an army of 300,000 men. This is the largest army that was ever sent across the ocean. Still Cuba is not subdued nor is it pacified.

A boy was greatly surprised and disgusted at his father's ignorance, and said to a friend: "My Papa doesn't know the difference between a half-back and a centre rush."

The venerable Dr. W. M. Pratt, widely known and greatly loved, is lying seriously ill at his home in the Highlands. For some time his health has not been good. (One who has been a long and a joyful life.)

The Rev. J. H. Adams, lately a Methodist minister, recently joined the Baptists, and he was duly ordained to the Baptist ministry in the Grace Baptist church in Philadelphia. Drs. Weddell, Gordon, Wreth and Peirce took part.

Mrs. Dr. Christian has been absent from the city some weeks. She was called to the bedside of her mother, Mrs. Quin, at West Point, Miss., who has since died. Mrs. Quin was a devoted mother, and a noble Christian woman. We tender our condolences to the bereaved.

The Rev. W. J. Quisenberry and Miss Beulah Curry are to be married to-night (Dec. 11) in Livingston, Ala. The bride is the daughter of the Rev. and Mrs. W. G. Curry. The happy pair will be "at home" after Jan. 31 at 5470 Ingleside Avenue, Chicago. We extend congratulations.

The Louisville Presbyterians have, for a time at least, disposed of their case of heresy, Dr. Houston, who was convicted of heresy in regard to the Lord's Supper and in regard to sanctification. The sentence, however, was a mild one. He was simply "admonished." What effect the admonition will have, remains to be seen.

The Central Congregational church of Brooklyn recently granted 50 letters to members wishing to join a new church. This is the largest granting of letters within our knowledge with the single exception of Walnut-street Baptist church of this city which granted 75 letters at one meeting for the organization of the Twenty-second and Walnut-street Baptist church.

Tennyson was staying with an old couple, Mr. and Mrs. Williams. While there he wrote to a friend in London and, among other things, said: "When I came I asked her after news, and she replied, 'Why, Mr. Tennyson, there is only one piece of news that I know that Christ died for all men.' And I said to her: 'This is old news and good news, and the news wherewith the old woman seemed satisfied.'"

We have received a copy of the first issue of the *South Carolina Baptist* under its new management. It is now published at Greenwood, S. C., with Drs. R. W. Sanders and J. W. Perry as editors, with Dr. G. W. Gardner as office editor. Pittman, Gardner & Co. are the printers and do the printing. The paper is a most strong paper. It is sure also to have the right ring on all questions. The arrangement made with wide favor, to judge from the comments published. These brethren have our best wishes.

After a brief illness, the Rev. W. H. Williams "fell asleep" at Elizabethtown on midnight last Friday night. The interment was at Glend Church, near Glendale, Ky., at 11:00 A. M. Sunday. The funeral was conducted by the Rev. B. F. Hagan. Thus the Rev. R. C. Kimble writes us. Many hearts will feel a thrill of sadness at this death. Bro. Williams was one of our truest, strongest, noblest preachers, and his death a great loss, and the cause of truth and righteousness. We tender our condolences to the bereaved.

Dr. Malcolm McGregor has been in Kentucky for some time holding meetings and lecturing. His last meeting was at Georgetown, and Dr. Davidson says it was the best they have had there for a long time. Dr. McGregor preached at Walnut-street Sunday morning a fine sermon on "I like unto thee to hide me." He lectured at Highland church Monday night on "Nationality in Wit and Humor"—a most enjoyable lecture. He will, after the holidays, aid Pastor Young in a meeting in Athens, Ga. Dr. McGregor is a master of assemblies, as well as an able and a sound preacher.

So intelligent a paper as the *Congregationalist* says editorially: "Baptists, except in some remote regions in the South, no longer preach that immersion is a prerequisite to heaven, etc." We confess our astonishment at such ignorance in such a quarter. We challenge the *Congregationalist* to name any Baptist, in any region, who at any time preached "that immersion is a prerequisite to heaven." The Baptists of this church Monday night called a man from their ministry who taught any such ritualism and sacerdotalism. The *Congregationalist* is the leading paper of its denomination and it is published in Boston!!

NOT ALWAYS UNDERSTOOD.

A fact often overlooked, or not always understood, is that women suffer as much from distressing kidney and bladder troubles as the men. The womb is situated back of and very close to the bladder, and for that reason any distress, disease or inconvenience manifested in the kidneys, back, bladder or urinary passage is often, by mistake, attributed to female weakness or womb trouble of some kind.

The error is easily made and may be as easily avoided by setting urine aside for twenty-four hours; a sediment or settling is evidence that your kidneys and bladder need doctoring. If you have pain or dull aching in the back, pass water too frequently, or scanty supply, with smarting or burning—these are also convincing proofs of kidney trouble. If you have doctored without benefit, try Dr. Kilmer's Swamp-Root, the great kidney remedy. The mild and the extraordinary effect will surprise you. It stands the highest for its wonderful cures. If you take a medicine you should take the best. At drug stores fifty cents and one dollar. You may have a sample bottle and pamphlet, both sent free, by mail. Mention WESTERN RECORDER, and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The proprietors of this paper guarantee the genuineness of this offer.

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Among the Churches.

LOUISVILLE.

Walnut-st.—Bro. Malcolm McGregor preached in the morning and Pastor Eaton at night. Two received for baptism and two baptized. The Ladies' Missionary Society give a coffee social Thursday (December 23) from 3 to 10 P. M. Cakes and fancy articles will be sold. The entire proceeds go to missions.

Broadway—Pastor Jones preached. One received by letter. Chestnut—Pastor J. M. Weaver preached as usual.

East—Pastor Christian preached. Two joined by letter.

McFerran Memorial—Pastor Eager preached.

Twenty-second and Walnut—Pastor Hunt preached morning and night.

Twenty-sixth and Market—Pastor Thompson preached. One received for baptism and five by letter.

Franklin-street—Pastor Edwards preached.

German—The deacons conducted worship.

Highlands—Brother F. H. Kerfoot preached in the morning and Bro. Malcolm McGregor at night. Bro. McGregor lectured Monday night on "Nationality in Wit and Humor."

Logans-st.—Pastor Dew preached. Three received by letter.

Parland—Pastor Gordon preached. Two additions by letter.

Portland-avenue—Pastor Shelton preached. Two baptized.

Southgate-street—Pastor McFarland preached. Two baptized.

Third-ave.—Pastor Taylor preached at both hours. At 3 P. M. he preached at the Masonic Widows' and Orphans Home.

Highland Park—Pastor Bell preached. Sunday-school full.

Bro. E. S. Bryan, of Tennessee, and J. P. Jenkins, of Shepherdsville, were present at the Conference.

Bro. L. V. M. Tontjian, the Armenian lately baptized at Walnut-street, spoke interestingly to the Pastors' Conference. He rejoices in being a Baptist.

Bro. Hunt gave an account of the Alabama Baptist Convention.

SEMINARY NOTES.

Christmas Gift.

After examinations. "Free till a fool."

"Don't show nothing now."

A merry Christmas to you.

Bro. W. A. Wray has accepted work in Georgia.

The Alabama Convention extended a hearty welcome to Dr. Sampey.

The latest arrival from New York Hall is Bro. Kinyashaznoo, of Japan.

The Bro. Hill who is to be tried for heresy is not Bro. T. B. Hill, but Harry Hill.

Bro. J. A. Rushing and Miss Mollie Williams were married last week.

Dr. Carver and Miss Alice Hues Shepard, of Partlow, Tenn., will be united in marriage December 29. We extend congratulations in advance.

J. N. Rush, of Summerville, Ga., was the guest of Chas. Starkey last week.

The Seminary Magazine says, Bro. M. J. Hoover is the Seminary correspondent for the Baptist Battle Flag, meaning for the American Flag. Such is not true. Bro. Hoover has never written a single word for the Flag. Guess again, J. Wiley.

THE STATE.

We are glad to welcome Bro. J. O. Willett to Kentucky. He comes from Missouri, and will reside at Pennebaker.

Pastor Jenkins reports one addition by relation at Shepherdsville. He attended the funeral of Bro. W. H. Williams at Gilead. It was a great and a solemn occasion.

Pastor Gody has been added in a serious meetings in Georgetown by Bro. Malcolm McGregor. There was a general and deep work. The meeting was especially blessed to the students. Bren. Davidson and Cody say it was one of the best meetings they ever had.

Pastor T. M. Green writes from Greenburg: "Our meeting at Russell school-house for 10 days was of great interest from the beginning. God's Spirit was present in great power. It was 21 miles from town. We hope to make it a mission station. Twenty-three conversions and 4 restorations and 8 baptisms. The pastor's heart was made to rejoice. God be praised for his goodness."

Bro. Louis Burdett writes: "The pastor, Bro. W. R. Oldham, held a two-weeks' meeting with Friendship church. The church was greatly re-

vived. There were 6 baptized and 3 await baptism. Pastor Oldham held a three-weeks' meeting with Hopewell church, assisted by Bro. W. W. Stone. The church was much revived. There were 10 baptized, 3 await baptism and 3 joined by letter. Bro. Stone is an earnest preacher. He presents the Gospel in plain, forcible terms, without mixture. He endeared himself to the people."

Bro. J. S. Gattin writes: "Dr. J. H. Spencer is in exceedingly feeble health at his home in Eminence. He has been, as is generally known, a great invalid for many years, but he is now much more infirm, than I have ever seen him. He can only sit up a very few minutes at a time, and at times his sufferings are very great. He is perfectly resigned to the Master's will, and speaks of his departure with as much composure as did the great Apostle Paul. How sad to see a great and good man pass away. He was great in the pulpit, great with the pen and great in the sick-room. His mind is clear, and he is anxiously awaiting the Father's will. His great strength, which has been to him a pillar of strength through all these years of suffering and toil, is to him a most tender and thoughtful nurse and comforter."

Pastor W. Morehead writes from Princeton: "One of the best meetings held for many years past at New Bethel church, Lyon county, closed the 13th inst., having continued 15 days. The members were much revived, and about 10 professed faith in Christ. There were 12 additions to the church, 11 by baptism and 1 by restoration. Pastor T. A. Conroy, of Zion, assisted me in the meeting. He preached 26 sermons, which our people regarded as among the best they ever heard, as by them they were greatly edified and strengthened in the faith. He preached not himself, but Christ Jesus the Lord. He endeared himself to us all, it was mainly for his work's sake, and because he helped us to love Christ more, as his sermons were full of Christ."

Bro. J. A. Bennett writes from Fairview: "It was my privilege to add Pastor T. M. Morton in a most delightful meeting with Rock Creek church, McLean county, in which God was pleased to convert 25 or more souls. Bro. Morton baptized 21 on Sunday, December 12. Two more are approved and I received by letter and 2 under watchcare. It was one of the most gracious meetings I have ever seen. The saving influence of this church is remarkable. A 14-days' meeting in October, 1894, resulted in 63 additions, a 7-days' meeting in October, 1895, in 14 additions, a 10-days' meeting in December, 1896, in 10 additions, I assisted the pastor, in 11 additions, and a 15-days' meeting in November and December, 1897, in 20 additions. The house would not hold the congregations. They have a great future, and should prepare for it by enlarging their houses and employing their pastor for at least two Sundays in each month. Their house has been open for worship every Sunday since it was first occupied in June, 1894 except one, on which they met on the bank of Green river, 51 converts were made. That suggests that when they enlarge the house they should build a baptistery."

Pastor L. H. Voyles writes: "I closed a meeting last Saturday with Jackson Grove church. Bro. A. Malone was with me a week; he did great preaching, and God was pleased to send one of the best preachers in the state. We had a great revival; baptized 5 happy converts. I am now in a meeting with Bro. Dockery in his Rock Spring church, Barren county, with the prospect of 3 conversions and many anxious about their souls. We have been here four days. It continues to rain, but the Lord is with us, and we are looking for good results."

Pastor J. A. Bennett writes: "We closed a two weeks' meeting with Bethel church, Fairview, Ky., on first Sunday in November. Bro. G. Estow of Pembroke, did the preaching, and that always means earnestly, faithfully and Scripturally done. The meeting resulted in a decided strengthening of the membership; 3 baptisms and 3 left approved for baptism."

Bro. T. J. Davall writes: "Bro. W. H. Williams, of Gilead, will be buried at home at Elizabethtown. His funeral will be preached to-morrow at Gilead, where he will be buried, by Bro. B. F. Hagan."

Bro. W. A. Brown writes: "Just closed a protracted meeting with Pleasant Grove church, Hopkins county. We commenced that meeting on Monday before the first Sunday in December, and the meeting continued a little over two weeks. We had a most enjoyable revival. Much of the time during the meeting the weather was very unfavorable, but the work of the congregations and interest throughout the meeting. We had about 20 conversions, baptized 14, 2 standing approved for baptism and 2 restored. Bro. W. P. Henry, of Centra, City, Ky., was with us, and did most of the preaching."

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Bro. Henry's preaching was sound, pointed and Scriptural. He is certainly an earnest and zealous preacher, and endeared himself very much to the people of Pleasant Grove church and community. To the Master be all the glory."

Fulton church has secured Bro. J. H. Wright, of Nashville, as pastor. We welcome him to Kentucky. The church and he are mutually worthy of each other.

Bro. William Owen Carver, of the Seminary, is to be married to Miss Alice Hues Shepard, daughter of Elder and Mrs. S. G. Shepard, in Partlow, Tenn., next Wednesday at 9:30 A. M. The bride and the bridegroom each receive a handsome Christmas gift. We extend congratulations.

OTHER STATES.

Pastor W. G. Reeves writes from Dexter, Mo.: "We have closed a glorious meeting resulting in 17 additions to the church, 4 or 5 professions yet to join. The church has been greatly revived and thoroughly united. The writer has been recalled by acclamation. We are happy and grateful to our Heavenly Father for his goodness and mercy to us."

Pastor J. C. Mapie writes: "Please change the address of my paper from Keokuk, Iowa, to Ironton, Missouri. I go there to the pastorate of the First Baptist church."

A two weeks' meeting in the Stanton church, Virginia, closed with 25 professions of religion and 15 additions to the fellowship of the church.

Twenty-six were added to the fellowship of the State Hill church, Virginia, as the result of a recent meeting.

A meeting in the Moody church, Texas, of which Bro. C. Melaris is pastor, closed with 9 additions to the fellowship of the church.

Pastor Acres, of the First church, Knoxville, is being aided in a protracted meeting by Bro. P. T. Hale, of Birmingham, Ala. The congregations are large and the prospects good.

The First church in Jackson, Tenn., secures a gifted and an eloquent preacher in Dr. C. H. Strickland. He left the First church, Nashville, eight years ago to go to Sioux City, Iowa. Now he returns to Tennessee. He has been pastor in Knoxville and Nashville, in East and Middle Tennessee, and now he goes to the heart of West Tennessee—thus effecting a sort of conquest of the State.

Pastor R. B. Collier, of Virginia, has held meetings in three of his churches, Dover, Antioch and Genoa, which resulted in 45 additions to their fellowship.

Pastor Boyles held a meeting in the James City church, Va., which closed with 21 additions to the fellowship of the church.

Bro. W. A. Whitte held a meeting in the Alexander City church, Ala., which resulted in 11 additions by experience and baptism, one by restoration and three by letter.

A meeting in the Chulafine church, Ala., closed with 17 additions to the fellowship of the church.

This year four have been added to the fellowship of the Mt. Vernon church, Ala.

A three-days' meeting in the Brewton church, Ala., closed with 27 additions to the fellowship of the church. One member stands approved for baptism.

A meeting in the Pleasantville church, Ala., closed with 9 additions to the fellowship of the church. Among those baptized was a brother 87 years old.

Bro. I. A. White held a meeting in the C. Oberlin church, Ala., which resulted in 21 additions to the fellowship of the church.

A meeting in the Childersburg church, Ala., resulted in 10 additions to the fellowship of the church.

Twenty-two have been added to the fellowship of the Vance church, Ala., in a meeting held by Bro. W. B. Carter.

A meeting in the Union Valley church, Giles county, Tenn., greatly revived the church and added 20 to its fellowship.

Ten have been added to the fellowship of the Beech Island church, S. C., as the result of a recent meeting.

A ten-days' meeting with the Union church, Wilcox county, Tenn., resulted in 54 additions to the fellowship of the church.

Fourteen have been added to the fellowship of the Pala-ki church, Tenn., as a result of a recent meeting.

An eight-days' meeting in the Forest church, Va., closed with 10 baptisms and others to follow.

Ten have been added to the fellowship of the Louisa church, Va., as the result of a recent meeting.

A meeting in the Mt. Hermon church, Va., closed with 19 professions of religion and 11 additions to the fellowship of the church.

As the result of two meetings held in New Prospect church, S. C. during this year, there have been 36 additions to the fellowship of the church.

Pastor Dossett, assisted by Bro. H. H. Schramm, held a meeting in the Liberty church, Bullock county, Ala., which closed with 22 additions to its fellowship.

Pastor Preston, assisted by Bro. O. P. Miles, held a ten-days' meeting in the Marvel church, Ark.; 13 were added to the fellowship of the church.

A meeting in the Pleasant Grove church, Conway county, Ark., closed with 21 additions to the fellowship of the church.

The Elm church, Clarke county, Miss., has excluded Eld. D. V. Riley from her membership. Sister churches will do well to make a note of this.

A meeting in the Sarepta church, Miss., closed with 24 additions to her fellowship. This old church has sent out back to who have organized three other churches.

A meeting in the Pleasant Hill church, Miss., added 11 to its fellowship and greatly revived the church.

Twenty-six have been added to the fellowship of the Mars Hall church, Miss. All by experience and baptism.

A meeting in the Union church, Franklin county, Miss., closed with 11 additions; 5 by experience and baptism and 6 by letter.

A meeting in the Oolenoy church, South Carolina, of which Elder T. C. Houtzelaw is pastor, closed with 22 additions to the fellowship of the church.

I SHALL not attempt to give a regular report of the Alabama Convention at East Lake, as one with more experience in reporting conventions has the matter in hand.

I desire to say that I greatly enjoyed meeting the Alabama saints in their annual convention. They are a noble folk, and know how to treat the stranger within their gates, and to make him feel at home.

The reports of the various denominational anti-presses impressed me most favorably, considering the yellow fever disease through which the State has passed. The discuss on the various reports was of a high order.

The unfortunate question in regard to the President of our Theological Seminary was discussed in a fraternal spirit. Not an unkind word was uttered, although the brethren are much divided on the question, but, for fear of harm to their mission and other interests fostered by the convention, they determined, for the sake of these, to suppress themselves and not press the question to the point where either side could claim a victory.

As usual, the WESTERN RECORDER came in for liberal support in gaining many subscribers, and on the trip we secured many orders for books.

We enjoyed the hospitality of Dr. Massey's cultivated family in company with Drs. W. C. Luther and Brower. Dr. Luther captured the convention with his good sense and fraternal words.

We were at the home of Mr. and Mrs. James G. Caldwell, formerly of Louisville. Bro. Caldwell is President of the Birmingham Rolling Mills Co., the leading rolling mills of the South, and pioneer in the successful manufacture of steel. The steel is already produced by experts in America and Europe to be the best made on the American continent. The South is the coming country for iron, steel and cotton manufacturers. Those who have not moved their plants will have to do so or else fall behind the procession.

W. P. H.

FAMILY CIRCLE.

LOST—A BOY.

BY DR. NATHANIEL BURTON.
He went from the old home heartbroken
Only two years ago
A laughing, rollicking fellow
It would do you good to know
Since then we have not seen him.

THE STORY OF A BASKET.

Lucy, who was housekeeper, sat behind the tea-pot and looked at her father with much anxiety.
"Yo haven't seen enough to keep a bird alive," she said.
"Isn't altogether hungry," he answered, pushing his chair back.

"You can stop just where you are," he roared. "No son of Joshua Blittinger shall set his foot on a boat of mine, and you may as well make up your mind to it first as last."
"Yo'll get the basket to Sam, sure. There are plenty of plates and things on the yacht, but they wouldn't be of much use without anything to eat, would they?"
"Yo, Sam, you must be careful," she said. "Yo have made your uncle angry again. Remember you owe everything to him, and control your unruly tongue."

what he could for his friend; and more than that, his knightly heart could never stand the sight of a woman in distress.
"Yo, I'll do it," he said, stoutly. "Yo'll get the basket to Sam, sure. There are plenty of plates and things on the yacht, but they wouldn't be of much use without anything to eat, would they?"
"Yo, Sam, you must be careful," she said. "Yo have made your uncle angry again. Remember you owe everything to him, and control your unruly tongue."

making fun of him. He had not the basket to carry home, but his heart was almost as heavy a load. He was sincerely glad he had made Sam's party a success, but it was to think of the other, who had the power to ruin his father, and that this man had ridiculed him! He felt that life was almost too hard to endure.
And worse even than his loneliness was the thought that he had foolishly given his complete confidence to the very man who had the power to ruin his father, and that this man had ridiculed him! He felt that life was almost too hard to endure.

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B. & O. S-W. R. R. CINCINNATI AND THE EAST; ST. LOUIS AND THE WEST.

Table with columns for destinations (Lv. Louisville, Ar. Cincinnati, etc.) and times. Includes train No. 20, No. 16, No. 18, No. 19, No. 21, No. 22, No. 23, No. 24.

ST. LOUIS, SPRINGFIELD AND THE WEST. TRAINS ARRIVE. From East... 10am, 12:30pm, 7:45pm, 10:45pm. From West... 7:15am, 11:30am, 7:45pm. City Ticket Office, southeast corner Fourth and Main streets. Depot, 8th and River. H. W. HENRY, D. P. A.

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DR. JAMES KENDALL, of E. Bonne Terre, Mo., writes that he has been a sufferer of Catarrh and Deafness for a great many years, so much so that he seriously interfered with his practice; but after taking the Sana-Cera Cure three months he was restored so that he can do any amount of work and can hear better than he ever.

MR. J. H. MARSHALL, Ex-Postmaster, Bayard, W. Va., writes: I have suffered from Catarrh, Indigestion and various complaints, until I became despondent and on the verge of insanity, but thanks to your kind treatment I am restored to perfect health and feel like a new man.

A Fair and Intelligent Lady Speaks.
MRS. J. A. DUVALL, Warren, N. C., says: "Anyone to see me 3 months ago and see me now would not take me for the same person. Now after three months treatment of the Catarrh, Bronchitis and Deafness is cured, and my entire nervous system is restored; I am more healthy than ever in my life; I verily believe I would have died if it had not been for you, as I was rapidly running into Consumption."

MR. HENRY BAILEY, Greensboro, Ind., states that he was afflicted with Catarrh, Bronchitis, and very deaf for many years. In one month gained 15 pounds, and can now hear the clock tick for the first time in years.

MISS LILLIE FRUSH, a charming young lady of Elwood, Ind., she was thought to be in the last stages of Consumption and was given up as a hopeless case. At the end of the first week my cough got better and I began to eat and gain strength. By the end of the first month gained 15 lbs. and now am perfectly well, never felt better nor weighed so much in my life. You can use my name if you choose."

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To introduce the Sana-Cera Cure in every community and prove that it cures when all other remedies have failed, Dr. Beatty will for a limited time, prepare sufficient medicine for 3 months treatment free. Send a description of your trouble, name and P. O. address to Dr. Beatty for our "Question Blank," and prompt attention will be given. The Sana-Cera Cure is prepared specially to suit each individual patient.

Free in GOLD given away by the YOUTHS' ADVOCATE, Nashville, Tenn. We will form the greatest number of words from the greatest number of letters. We also offer, before the contest closes, free Bicycle or Scholarship in Draughts or Chess. Send a description of your trouble, name and P. O. address to THE YOUTHS' ADVOCATE, Nashville, Tenn., or to the Editor, THE YOUTHS' ADVOCATE, Nashville, Tenn., and you will receive a copy of the paper free. Send a description of your trouble, name and P. O. address to THE YOUTHS' ADVOCATE, Nashville, Tenn., and you will receive a copy of the paper free.

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THE BRAVEST DEED.

A group of old soldiers, both Confederate and Federal, were recently swapping stories of the civil war. At last they fell to comparing the greatest acts of bravery that each had known, and a Southerner told the following story:

"It was a hot July day in 1864, and Gen. Grant was after us. Our men had hurriedly dug rifle-pits to protect themselves from the Federal sharpshooters, and dead and dying Feds were lying up to the very edge of those pits.

"One of the pits was an ugly, raw, red-headed boy. He was a rolling lad, green as grass, but a reliable fighter. We never paid much attention to him, one way or another.

"The wounded had been lying for hours unattended before the pits, and the sun was getting hotter and hotter. They were suffering horribly from pain and thirst. Not fifteen feet away, outside the rifle pit, lay a mortally wounded officer who was our enemy.

"As the heat grew more intolerable, the officer's cries for water or increased. He was evidently dying hard, and his appeals were of the most piteous nature. The red-headed boy found it hard to bear them. He had just joined the regiment and was not yet callous to suffering. At last, with tears flooding his grim face, he cried out:

"I can't stand it no longer, boys! I'm goin' to take that poor fellow my canteen."

"For answer to this foolhardy speech one of us stuck a cap on a ramrod and hoisted it above the pit. Instantly it was plucked by a dozen bullets. To venture outside a step was the maddest suicide. And all the while we could hear the officer's moans:

"Water! water! Just one drop, for God's sake, somebody! Only one drop!"

The tender-hearted boy could stand the appeal no longer. Once, twice, three times, in spite of our utmost remonstrance, he tried unsuccessfully to clear the pit. At last he gave a desperate leap over the embankment, and disappeared on the other side, threw himself flat upon the ground and crawled toward his dying foe. He could not get close to him because of the terrible fire, but he broke a cactus bush, tied to the stick his precious canteen and landed it in the sufferer's trembling hands.

"You never heard such gratitude in your life. Perhaps there was never any like it before. The officer was for tying his gold watch on the stick and sending it back as a slight return for the distinguished act. But this he would not allow. He only smiled happily, and returned as he had gone, crawling amid a hailstorm of bullets. When he reached the edge of the pit he called out to his comrades to clear the way for him, and with a mighty leap he was out of us once more. He was not even scratched.

"He took our congratulations calmly. We said it was the bravest deed we had seen during the war. He did not answer. His eyes had a soft, misty look.

"How could you do it? I asked in a whisper, just when the crack of the rifles ceased for a moment.

"It was something I thought of," he said, simply. "Something my mother used to say to me. 'I was thirsty, and ye gave me drink,' she said. She read it to me out of the Bible and she taught me it until I never could forget it. When I heard that man crying for water I remembered it. The words stood still in my head. I couldn't get rid of 'em. So I thought they meant me and I went. That's all."

"That was the reason why the boy was ready to sacrifice his life for an enemy. And it was reason enough," added the soldier, with a quivering voice.—Ex.

MAKING OUR CHOICE.

It is easy to make a choice between two things when one of them is obviously a great deal more attractive than the other. It is not so easy when the difference is less apparent. Even a child will choose gladly to leave his play when his mother asks him to go with her to see a sight he has been longing to see. A treasure-seeker has no unwillingness to pass by bits of lead ore when he knows that gold is in abundance a little farther on. A lesser pleasure has no temptation to one who is proffered greater pleasures, and sees them just ahead. So all the way along in life's path. We choose what we like best, all things considered. Our eyes decide the choice, in which, of course, carries with it its inevitable consequences. God or self is taken, because we prefer the one or the other. In making this choice we accept all that it involves. Hence no man will finally lose unless he prefers hell to heaven. He goes to the place of his own choice.—S. S. Times

The grass smells the sweetest that is out down. So should it be with the Christian; his sufferings should make his life more fragrant.—Exchange.

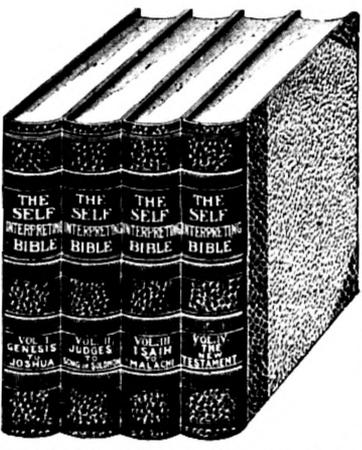
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"What shall I do?"
The solemn question comes home to almost every man at some period in his career. "What will you give in exchange for your life?" It is like that question about the soul, just as an honest man feels that nothing of earthly value can be weighed against his soul so a man who has one friend to love him knows that life is too precious to be bartered away for money, or pride.

But men are slow to believe that over-work sometimes kills, a man is liable to admit that his health ever needs any particular care. He feels miserable and "out of sorts" but tries to "bluff it off" until he gets flat on his back, unable to do a stroke of work. He becomes obliged to spend no end of money for doctors and even at that can hardly save his life.

How much more sensible, and in the end how much cheaper at the first signs of physical weakness to write to Dr. R. V. Pierce, chief consulting physician of the Invalids' Hotel and Surgical Institute, of Buffalo, N. Y., and obtain, free of charge, the advice of a skilled and educated physician who has a wider reputation for the successful treatment of chronic diseases than any other physician in this country.

In a letter to Dr. Pierce, Mr. J. W. Britton, of Clinton, Dewitt Co., Ill. (P. O. Box 272), writes: "For over a year I was troubled with liver complaint. Had no appetite, could keep nothing on my stomach, and had severe pains in my stomach and bowels. I doctored with home doctors but did not obtain relief until a friend advised me to take Dr. Pierce's Golden Medical Discovery. I began taking it at once and after taking four bottles I feel as well as ever. I can eat anything I want and my food never hurts me."

Dr. Pierce's Pleasant Pellets cure constipation. At all medicine stores.

WELSH BAPTISTS.

DEAR RECORDER—I have before me a book published at Pittsburgh, Pa., in 1835 by J. Daaris, bearing the title, "History of the Welsh Baptists from the year sixty-three to the year one thousand seven hundred and seventy."

In the preface is the statement, "The most part is a translation (abridged) of Thomas' History of the Baptists in Wales, yet we have collected all that we deemed interesting from every other author that we could find on the subject." He says of these authors: "Gildas Fritwn is the oldest Welsh historian we could find, because almost all the books that were written before Dioclesian's time were consumed in that fire that he ordered to be kindled (in his wrath and indignation) against the followers of the meek and lowly Jesus. Gildas wrote some of his books in Latin and some in Welsh in or about the year 548. He was a good man and a minister of the Gospel."

"Trogw was one of the first ecclesiastical Welsh historians.... Trogw wrote about the year 600. We have not seen his writings, but Dr. Thomas Williams says he has seen it in the parish church of Gelynnog, Carnarvohshire, in 1594, covered with black stone."

"Tisallio also wrote his history in Welsh about the same time. He makes reference to various other authors and works in his preface. Which works no doubt would be of great interest and profit if they could be found. He says in the beginning of his history:

"The Welsh, properly called Cunry, the inhabitants of the principality of Wales, are generally believed to be the descendants of Gomer, the eldest son of Japheth, who was the eldest son of Noah. The general opinion is that they landed on the isle of Britain from France about three hundred years after the flood."

"About eleven hundred years before the Christian era Brutus and his men emigrated from Troy in Asia, and were cordially received by the Welsh. They soon became one people and spake the same language, which was the

Gomerag, or Welsh, hence the Welsh people are sometimes called the Ancient Britons."

"About four hundred years before Christ other emigrants came from Spain and were permitted by Gwrgan, the Welsh King, to settle in Ireland among the Ancient Britons, who were in that country already. They also soon became one people, but have not retained either the Welsh or the Spanish language, for the Irish language, to this day, is a mixture of both."

"By what means the Christian religion was first introduced into Britain is a matter which has often engaged the pens of historians, but whose records do not always agree."

He says there is a tradition that Joseph of Arimathea was the first who preached the Gospel in Britain at a place called Glastenbury. He also believes Paul preached the Gospel to the Ancient Britons from the testimony of Theodoret and Jerome, but says he was not the first because, he was "a prisoner in Rome at the time the good news of salvation through the blood of Christ reached this region."

He says farther of Paul: "When we consider the particular inducement he might have from Pomponia, Grecina and Claudia Rufina, the saints of Cesar's household, the former the wife of Aulus Plautius, the first Roman Governor in Britain, the latter a Briton born, the daughter of Caractacus, the Welsh King, whose husband was Pudence, a believer in Christ."

"At the same time Paul was sent a prisoner to Rome, and preached there, in his own hired house, for the space of two years about the year of our Lord 63. Pudence and Claudia, his wife, who belonged to Cesar's household, under the blessing of God on Paul's preaching, were brought to a knowledge of the truth as it is in Jesus and made a profession of the Christian religion. On page 179 he says, 'About six years ago (meaning, I suppose, 1829) a polished stone of about eight feet in length was found embossed eight feet in the earth near Llandilo Vaws, in Carnarthenshire, with this inscription upon it in the Welsh language: 'Near this place has the Apostle Paul been preaching the Gospel, A. D. 64.' These, together with other Welshmen among the Roman soldiers who had tasted that the Lord was gracious, exerted themselves on the behalf of their countrymen in Wales, who at that time were vile idolaters."

Then follows the history of persecutions, the names and brief biographies of several of the martyrs. On page 14 he says:

"Infant baptism was in vogue long before this time in many parts of the world, but not in Britain. The ordinances of the Gospel were then administered exclusively there according to the primitive mode. Baptism by immersion, administered to those who professed repentance toward God and faith in our Lord Jesus Christ, the Welsh people considered the only baptism of the New Testament. That was their unanimous sentiment as a nation from the time the Christian religion was embraced by them in 63, until a considerable time after the year 600. As soon as any of them renounced paganism during that period they embraced Christianity, not as corrupted by the Romans, but as founded by Christ and his apostles. This we assert to be a fact that cannot be controverted, for the proof of which we refer our readers to the dispute between Austin and the ministers in Wales sometime after the year 600. When Austin came from Rome to convert the Saxons from paganism to

popery. Having succeeded, in a great measure, in England, he tried his experiment upon the Welsh, but was disappointed. At this period the Welsh were not ignorant pagans like the Saxons, but they were intelligent, well informed Christians. It is true, they had no national religion; they had not connected church and State together, for they believed that the kingdom of Christ is not of this world."

"However they agreed to meet with Austin in an association held on the borders of Herefordshire. Austin said he would propose three things: to the Welsh ministers and messengers of the different churches of the principality. First, he proposed infant baptism. He was immediately answered by the Welsh that they would keep the ordinances, as well as other things, as they had received them from the apostolic age. On hearing this Austin was exceedingly wroth, and persuaded the Saxons to murder one thousand two hundred of the Welsh ministers and delegates there present; and many more afterward were put to death because they would not submit to infant baptism."

For confirmation of the above see Benedict's History of the Baptist denomination in America, page 190; and also Schaaf-Herzog encyclopedia article, Austin or Augustine. Again, page 82, he says: "Olchon was a regular Baptist church in 1633. How long it had been in existence before we cannot tell."

On page 20 he says: "We know that the reformers were for mixed communion, but the Olchon Baptists received no such practices. In short, these were plain, strict, apostolic Baptists. They would have order and no confusion—the World of God their only rule. The reformers, or the reformed Baptists, who had been brought up in the established church were for laying on of hands on the baptized, but these Baptists whom they found in the mountains of Wales were no advocates for it. As the Baptists of Piedmont were much disappointed in the reformation of Luther, so these on the mountains of the principality were, in some degree, disappointed in the reformation of their Baptist brethren in Wales, not compromising matters with Austin. Indeed, they were so, for the Olchon Baptists were like those Baptists that would be much like them in many things too numerous to be mentioned, that they must have been a separate people, maintaining the order of the New Testament in every age and generation from the year 63 to the present time."

There are a number of authors and works quoted, but principally "Thomas' History of the Baptists in Wales." J. G. Bow. Pembroke, Ky., Dec. 14.

DEAR EDITOR:—I see in the papers quite a notice about christening the new war vessel by pouring a bottle of whisky over the bow of the vessel. I suggest when the young lady pours the whisky out of the bottle, fill it with widows' and orphans' tears, and pour them in the same spot. J. H. C. Booneville, Ky., Dec. 15.

It needs, therefore, in us, infinite carefulness and watchfulness as we walk ever amid other lives, lest by some word, or look, or act, or disposition, or influence of ours, we hurt them irreparably.—J. R. Miller.

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REACTION OF CALVINISM.

BY JARED MARIS.

Review of an excerpt from a sermon delivered in New York by Rev. Charles Gore, D.D., Canon of West Minister London.

When I read some deliverances of titled Preachers and Prelates I feel like saying with Knox "Oh! why should the spirit of mortal be proud." Canon Gore says: "First of all it was an element in the common Calvinistic teaching that a great proportion of mankind had been by Almighty God created with the deliberate knowledge and intention that they would be eternally lost and disowned. We cannot find that anything on whatsoever authority it comes, is a revelation from a moral God which tramples on the elementary instincts of justice and mercy." John Calvin never taught what Canon Gore asserts, any more than did Jesus, Paul and John. What he denominates (a reaction from) Calvinism is only the admission of Calvin's enemies, that he did not teach what they had formerly said he did. It is not my purpose to discuss this great theme, but simply to call attention to some expressions of this noted divine "Moral God" forsooth. What profane nonsense. Jehovah subject to laws, given by himself, to govern the lives of his creatures, and such as they can comprehend! The author of all law, subject to law! "The King can do no wrong;" else he is not Sovereign. Revelation, according to Canon Gore is to be tried or tested by out "elementary instincts." What conception can be have of his Bible or his God! He says, "But what is election? It is that God endows certain persons with special gifts; men may be elect to wealth, elect to eloquence, elect to this or that gift, or they may be elect, like the Jewish and Catholic churches, to the highest privileges of the knowledge of God and of the spiritual life." These absurdities need no reply.

Again he says, "The third element in our reaction from Calvinism; we have repudiated all that seemed to ascribe to God, an absence of what we might call equitable consideration. The reaction is legitimate from every thing that ascribes to God such utter deficiency in all the qualities that make up fatherliness." In his three first divisions Canon Gore robs God of his Sovereignty, the Bible of its authority and the devil of his children. There is one point in which the Canon is strictly orthodox, namely, when he asserts that God does the electing.

Further he says, "Brethren true it is that vast multitudes of mankind kind in this world are not among elect, but God has an infinite realm of opportunity beyond the limits of this world. What do we know of the opportunities which lie in the instant of death."

John Calvin taught that God elected his saints from and in this world, through sanctification of the spirit and belief of the truth, working by and through their wills. Now comes Canon Gore, who in his magnificent liberality extends electing grace to death and hell, which he says gives God an infinite realm of opportunity. Beyond the limits of this world in an infinite realm must be hell or heaven. If in heaven the bestowment would seem superfluous. From the Canon's definition of election being identical with the gift of eloquence, and such other gifts as are in no way concerned with the will of the elect, man could not, by any act contemplated in the argument, hasten the time which might be long to wait in that infinite realm of the banished.

And since election is like elo-

quence, according to Canon Gore, it is an endowment of certain persons with special gifts and always to the few among the many, it might never come at all; which would, so far as the neglected are concerned, amount to reprobation. Such gifts as eloquence may be hereditary and consequently one may be elected before he is born. With this theory as a devining rod Canon Gore may discover "the infants in hell not a span long," which enemies of the great theologian have been searching for in vain among the folds of his mantle for centuries.

For want of space, the following is the last quotation which I shall make from this remarkable sermon. "Amidst these elements of reaction, against medieval doctrines and against Calvinism, I put this point; that there was one element which they ignored and left out of sight, and that is the idea which appears in the New Testament, and, in a measure, in the Old Testament—but more markedly the New Testament and the teaching of St. Paul. The idea that somehow, at the end of all things, this heart and intelligence of ours are to receive the satisfaction which does indeed seem to belong to its essential nature—the satisfaction of finding that all things have tended to a great unity, in which the mind of man can repose in the perfection of ecstasy, and in which God himself can find a full and pleasurable satisfaction."

A great unity indeed! According to Canon Gore, a union of heaven, earth, and hell, in order to give repose and ecstasy to man, and satisfaction to God!

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DR. G. W. GRIFFIN GONE.

He was born in Southampton County, Virginia, on May 9th, 1827. He received his rudimentary education under private tutors. He took a classical course in Richmond College, Richmond, Va.

After graduation he began his life work as a preacher and teacher. For five years he taught and preached in Virginia, his native state. At the expiration of that time he was called to the care of the Baptist church at Columbia, Tenn. This church he served for two years and was called to the charge of the church in Knoxville, Tenn., and from that church was called to the church at Lebanon. While there he was elected president of the Lebanon Female College. He pursued his work in the college to the beginning of the civil war, when he entered the army and served as chaplain of the Fifth North Carolina Volunteers. This position he filled until ill health drove him from the army. He returned to the school-room on leaving the army. At one time he was the instructor in logic and metaphysics in the South Western Baptist University. He became president of the Mount Lebanon, La., College in August, 1889. This position he filled with ability and success until 1891. After leaving Mount Lebanon he went to the pastorate of the church at Brownwood, Texas. He also labored as instructor in the theological department in the college at Brownwood. Beside his work in college and the pastorates named, Dr. Griffin served the churches at Milan, Brownsville, Humboldt, Gallatin and Nashville, Tenn.

Everywhere he labored he was recognized as a man of marked ability, both as teacher and preacher. His sermons were always enjoyed by the thinking people for their thoughtfulness and clearness and logical arrangement. The common people heard him gladly for his simplicity. He was one of the most clear and logical thinkers among our Southern preachers. He gained special notice as a logician. While in Nashville he engaged in a written controversy with Judge Ewing on the fundamental principles of philosophy and religion. By many able and competent critics it was conceded that Dr. Griffin was the Judge's master in logic.

The Doctor was, during his entire life, an uniring lover of study. He was a man of great industry and spent his life trying to cultivate his mind and heart that he might be able to help others to lead nobler lives. He was a man of strong force of character and by his life of devotion won for himself many friends in all the walks of life. He loved to labor, and labored because he loved it. In 1894 he retired from active public life and came to Union City, Tenn., to spend the last days of his life near his eldest son, W. H. Griffin. Here he lived happily with his much loved wife. But his active brain would not let him be out of public life, so, in order to serve his fellowman, he began the work of editing and issuing the Union City Observer a paper devoted to the interests of men in all the walks of life. Until the last hour he continued to fill this paper's pages with the ripe thoughts of his mature life. The last article he ever wrote was written for this paper.

J. W. GILLON.

When a man has emancipated himself from the greatest of all slavery—the slavery of hurry, every day and every season and every year—then he has but one more thing to learn, and that is to consecrate this beauty of the rhythm of life to worship of God.

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Items of Interest.

Major Walsh, administrator of the Yukon District, has reported to the government at Ottawa that he has paid a tax of \$2 per gallon on all whiskey carried into that district. This did not prevent the important he would increase the tax. All liquor drinkers who are meditating a trip to the Klondike must make up their minds to do without their drinks. If Major Walsh is a man of his word.

Oleiny's bluster is getting the little nation south of the United States into trouble. He made an impression on their minds that they could be as insolent as they pleased to Europe and the United States would not allow them to be punished. Hayti defied Germany in regard to a German citizen said to have been wronged in Hayti, and the papers talked of the "Monroe doctrine." But Germany sent two warships, gave Hayti eight hours to come to terms, and she complied, Monroe slumbering peacefully on in his grave.

The revelations which have been made in Italy in regard to ex-Premier Crispien are disheartening. He is connected with the gigantic bank frauds that shook Italy. It has been estimated that one bank paid Crispien \$1,000,000. In the face of that his plea of innocence is not listened to with patience.

Eight barges loaded with gunpowder falsely labeled were sent from Russia to England to be shipped to Persia. Through some accident the true nature of the cargoes was discovered. The English think the powder was designed to be used in the Balkans, and they have some powerful friends somewhere.

Gen. Wilson, Chief of Engineers, has made a report upon the Mississippi flood last spring. He says that it was the highest flood on record, and this resulted from the cutting down of the forests, which causes a rapid drainage of the soil.

The inter-tench of Chicago has been a very striking and profitable business. There was no way to write or cajole the fearless editor. But the paper has been bought by the multi-millionaire who controls the street cars in the city. Aias for the power of money in these days.

With the consent of the Russian government, mail stations have been established in Siberia where reindeer will be collected to be shipped as needed to Alaska. It will be a great thing for Alaska if the people of Siberia become interested in rearing reindeer for sale to them.

The Hovels government will not allow reindeer mounts to private individuals but, after the United States government has bought and carried them to Alaska, Russia will have no control over them.

The bubonic plague has not been stamped out, but is doing its deadly work in India. It is now epidemic upon both coasts, though a large part of the country has not been infected. The Indian government has sent to England for a dozen doctors, offering a salary of 400 rupees a month. No amount of salary could make a sane man face that plague, but love of their fellowmen and a sense of duty will send the doctors there.

Our lovely Senate is always seeking ways to spend money. The fact that the receipts do not equal expenditures does not influence them in the least. But it is to be hoped Secretary Long by his report has put an end to their scheme for having the United States government establish an armour plate plant. Secretary Long has said that the most fool thing in the matter, and they report such a plant would be a heavy loss.

One has sympathy for the brave negroes in Africa who fight for their homes against the English and French, and for the tribesmen in India who are fighting in defense of their freedom. But the cowardly Chinese deserve to see their country overrun by foreigners. The hundreds of them run from a handful of German marines, and the Emperor contents himself with saying, "You treat me badly." War is awful, but the world has no use for a nation which will not strike a blow in a just cause.

The Journal and Messenger says truly: "There are two sides to the question of providing cheap lodging houses in the cities. The tendency is to draw more men from the country who would be better off where they are, and are not needed in the city."

The conference between the employers and the striking engineers in England accomplished nothing. The loss to England's commerce has already been heavy. Two hundred orders, one for 16 engines, have come to the United States, which would have gone to England, in the last six months. How many more there is no saying. And the injury to trade has been great in many ways.

The ultimatum of the employers in the engineers' strike is now being considered. The union men when they chose; they would give men piece work; they would guarantee to efficient workers the pay demanded, but they would not agree to pay inefficient the same wages simply because they were union men; and they refused to agree to eight hours a day, which was impossible in view of American and German competition.

DEATHS.

For actual subscribers to "The Western Recorder" a word for all over 100 words, invariably, in advance. Count the words and you know just how much the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

BROOKS.

Deacon W. A. Brooks died Oct. 27, 1917, in Hardin county, Ky. was born Jan. 25, 1817, married Miss Sarah A. Bleakley Jan. 10, 1839, baptized by Elder J. C. Willett into Mill Creek church in 1851. He joined Outer Creek Baptist church in 1871, and became a consistent member of the Sixth church in 1884, of which he remained a faithful member as deacon until death. From the time he joined the church until his death, he was an earnest, active Christian worker—a staunch friend and supporter of his pastor, and never neglected the mission cause. He most rest from his labors and his works will follow him.

J. C. WILLET, Chm. Com.

MITCHELL.

Mrs. Annie Hunt Mitchell accomplished her exodus from earth to glory at Carlisle on Tuesday morning, Dec. 7th. She was the daughter of the late Rev. George Hunt of precious memory. A little more than two years ago, she was united in marriage to Rev. Wm. E. Mitchell, then as now pastor of the Baptist church in Carlisle. How happy and hopeful was our young pastor when he brought his bride to make her home among us. We all rejoiced with her, and she has been a help and comfort to him by the winning of such a prize. The daughter of a Baptist preacher and the grand-daughter of another one, Annie Hunt was well suited by birth and education to become a pastor's wife. She was indeed a helpmate to her husband, and desired nothing so much as to see him succeed in the responsibilities of the position to which he was called.

A striking parallel between the death of Mrs. Mitchell and that of her mother lies in the fact that each left a young babe. Mrs. Mitchell was left with two children, eight months old. She too leaves a babe, but only about twelve months old who will never know the guidance of a mother's hand or feel the warm imprint of a mother's kiss.

She leaves several half-brothers and sisters and a host of friends and loved ones who sincerely mourn her death.

Short and simple services were held in the Carlisle Baptist church Wednesday afternoon, when the remains were taken to Lexington, and on Thursday afternoon immediately following, burial services conducted by Dr. Felix, which was most of the Carlisle community. A lady to rest beside her father in the Lexington cemetery to await the morning of the resurrection when the bodies of their humiliation shall be fashioned anew that they may be conformed to the body of Christ's glory. The church and the whole community deeply sympathize with our pastor in this bereavement which has befallen him. May the Lord sustain him in this trying hour.

A. N. WHITE
Carlisle, Ky., Dec. 12, 1917.

GARDNER.

Eliza Ann Gardner, in her 67th year of consumption. She was in bad health for several years prior to her death. She bore her afflictions with Christian fortitude and was always resigned to the will of her God in whose service she took great delight. She was born in 1852, professed a hope in Christ in 1884, was married to Thomas A. Gardner in 1905, died Nov. 1, 1917, leaving behind only her companion to mourn his loss, while she has gone to reap a great reward in the companionship of Him who said, I go to prepare a place for you. To her bereaved husband we tender our sincere sympathy.

BY A FRIEND.

LAMKIN.

Louisa Atwood Lamkin died at Spring Hill, Hickman county, Ky., December 10, 1917, after a lingering illness. She was born Oct. 8, 1838, and was born anew in November, 1853. She united with the Baptist church and lived a consistent and devoted member until her death. She leaves four children, three daughters and one son, all married.

"It is not death to close
The eyes long dimmed by tears,
And wake in glorious repose,
To spend eternal life."

"Jesus, Thou Prince of Life,
Thy chosen cannot die;
Lies the body in the coffin,
To reign with thee on high."

Geo. E. HURLINGAME,
Clinton, Ky., Dec. 11, 1917.

GIVENS.

Died at his home at Providence, Webster county, Ky., Dec. 7, 1917, Thomas K. Givens in the 79th year of his age. He was born Jan. 24, 1819, within two miles of the present town of Providence, and has never lived over three miles from his birthplace. He professed faith in Christ at the age of 18, and was a member of Sharon Baptist church at Providence for 61 years. He was married to Miss Indith E. Gist Oct. 15, 1846, of which union there were born children, four boys and six girls, all of whom lived to be grown, and eight of whom, three boys and five girls, who his beloved wife, survive him to mourn his loss, but not as those who have no hope.

Bro. Givens was a man of strong convictions and great firmness of purpose, at the same

A Wonderful Talking Machine.

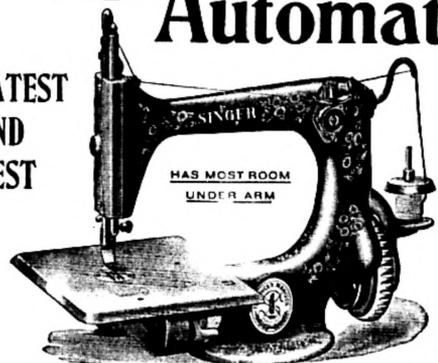
Perfection has at last surely been reached in talking machines. The latest and most perfect machine has just come out. It is loud and clear and reproduces your own or any voice over and over again; speaks from the most noted talkers, comes from the greatest band leaders, sings music from the greatest bands, and it affords a wonderful opportunity for those who wish to give public entertainment. This machine is now being sold by a catalogue and full particulars can be had from SEARS, ROEBUCK & Co., Chicago. Just cut this notice out and send them for a book telling all about it.

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Absolutely the Simplest, Lightest-Running, Best-Constructed Strongest Chain-Stitch Sewing Machine ever invented. Has neither shuttle nor bobbin. No tensions to adjust. Always ready when needle is threaded.

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It is absolutely necessary to the young man or young woman who would find 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.

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Write for beautiful book giving testimonials from graduates occupying the prominent positions all over the United States—it will be mailed to you—FREE. COLLEGE BUILDING AND OFFICE THIRD AND JEFFERSON STREETS

Kentucky School of Medicine and Hospital.

JANUARY TO JUNE Medical Department Kentucky University.

The Forty-second Annual Session opens January 1, 1918, and continues six months. Graded course. Clinical and Laboratory facilities unsurpassed. Students taught at bedside in City and College Hospitals. For catalogue address SAMUEL E. WOODY M. D., Dean, 80 West Broadway, Louisville, Ky.

time a man of unblemished honor and integrity. He was endowed with a remarkable business capacity, and while always a farmer, no less for the last thirty years been largely engaged handling tobacco in a general mercantile business under the firm name of K. Givens & Son, and had been successful to a remarkable degree in accumulating quite a fortune of his own's goods, due largely to his keen foresight and cool and deliberate judgment in business matters. As a church member, he was consistent in his department, prompt in his attendance, and though in no sense a public man rarely ever being heard to speak in church publicly, yet he was one of those private men, of whom we need more, not disposed to lead in church affairs, but ever ready to follow in his quiet, unassuming way. In every respect that commended itself to his judgment as worthy of his support. Undemonstrative in his temperament, and yet to those who knew him best he was a man of great sympathy and ready to give his aid and counsel when and where needed, and especially so in behalf of his church which he loved in deed and in truth, being sound in his views both of doctrine and practice. Of all religious literature aside from the Bible, the WESTERN RECORDER he held the first place in his affections and to him and his devoted wife it was a household necessity, having been a constant subscriber to it for forty-six years.

On Wednesday, Dec. 5th, his remains were carried to the church, where he had so long been accustomed to worship with his brethren, and a funeral sermon was preached to an immense audience who gathered to pay the last tribute of respect to him, by his pastor on whose ministry he had waited for 29 years after which his remains were laid to their last earthly resting place by the Masonic Fraternity of which he had been an honored member for fifty-two years.

We will miss him in the church and in the community, but the family, those who looked to him for advice and leaned upon him for support, will miss him most. May God enable them to say from the heart, "Thy will be done."

MONUMENTS.

If you wish to purchase an appropriate memorial of either Marble or Granite, write to J. S. Clark & Co., 239-247 West Green Street, Louisville, Ky., for a copy of their New Circular, giving information of importance and illustrations free.

From many people we hear that Pleasant Remedy for Catarrh is a prompt and pleasant cure for this. This is not surprising, for it is a good remedy for diseased mucous membrane in one part of the body, or in course, good for it in other parts. For obvious reasons, we do not like to advertise extensively the Catarrh remedy for piles, but think some may prefer to

order such medicine by mail, therefore this opportunity is given. Send 2-cent stamp for a full package, to THE PILE CURER, Warren, Pa.

CHRISTMAS AND NEW YEARS HOLIDAY RATES B. & O. S. W. RY.

As usual the B. & O. S. W. Railway has arranged for Special Holiday Rates for their patrons, and to sell round trip tickets from all stations to any point in Central Passenger Association territory.

The territory covers St. Louis, Louisville, Cincinnati, Cleveland, Chicago, Indianapolis, Pittsburg, Buffalo and many points.

Tickets on sale Dec. 24th, 25th, 26th, and Jan. 1st. Good returning to and including Jan. 4th, 1918.

Any B. & O. S. W. Ticket Agent can give full information. Write to J. J. McCarty, General Passenger Agent, Cincinnati, O.

LOW RATES TO CHICAGO.

THE MONON ROUTE ANNOUNCES HOLIDAY RATES TO POINTS NORTH.

The Monon Route, whose double train service is the most popular between Louisville and Chicago, is out with Xmas and New Year offerings.

They will sell tickets to Chicago and return from Louisville on December 24th, 25, and 26th and January 1st. Limited to January 4th, at \$10.70, also to all points reached by their own and connecting lines in Indiana, Illinois and Ohio on same dates at one and one-third regular one way fares for the round trip. Time folders of trains and fuller information cheerfully furnished on application to E. H. Bacon, District Passenger Agent, Louisville, Ky.

AIR LINES' CHEAP RATES

ANNOUNCE CHRISTMAS AND NEW YEAR HOLIDAY RATES.

On December 24th, 25th and 26th, 1917, and January 1st, 1918, The Louisville, Evansville and St. Louis Consolidated Railroad, will sell tickets at rate of one and one-third fare for the round trip. Tickets good going on date of sale, and good returning up to and including January 4th, 1918. For further information, apply Depot Ticket Office, Seventh & River City Ticket Office, S. W. Cor. Third & Main Sts., J. B. Campbell, D. P. A., Louisville, Ky.

STUDENTS HOLIDAY RATES VIA EAST COAST AIRLINE.

To Students of Colleges, Seminars and Universities, who hold certificates of the principal officer of such institutions, The Louisville, Evansville and St. Louis Consolidated Railroad "Air Lines" will sell tickets at rate of one and one-third fare for the round trip. Dates of sale to cover vacation period. Tickets good going on date of sale, and good returning up to and including January 11th, 1918. For further information, apply City Ticket Office, 801 Main St., J. B. Campbell, D. P. A., Louisville, Ky.

A FEW of the illuminated Bibles left; better order one at once; they are fine in every sense of the word. Prices, \$2.75, \$3.25 and \$3.75; postage, 50 cents.

BAPTIST BOOK CONCERN,
Louisville, Ky.

ROYAL
BAKING POWDER
Absolutely Pure

Items of Interest.

Prince Henry, the brother of the German Emperor, set out from Germany on the 19th on his way to take command of the German troops in China. There was an unusual amount of parade made over his departure, chiefly designed for effect on the Reichstag to get the Emperor's pet bill for enlarging the navy passed. Whether the Reichstag was duly impressed remains to be seen.

After allowing the Austrian Parliament to break each other's heads so long, and it was clearly evident they would not behave, the Austrian Emperor has prorogued them, and will rule without a Parliament. It was the only thing to do. He has renewed the agreement between Austria and Hungary which settles how the expenses shall be divided. Francis Joseph is especially popular with all the people in his empire.

Both houses have passed bills for the relief of the miners in the Klondike region who will surely suffer for food by March. Provisions are to be bought and reindeer secured to transport them. The relief is to go by way of Icyacross the pass.

At last the treaty of peace between Turkey and Greece has been signed, Greece having caused the last delay. It is now in order for Turkey to begin to get ready to make arrangements for evacuating Thessaly.

Among the recent deaths was Dr. Charles Butler, one of the most prominent Presbyterians in New York City, who gave \$100,000 to Union Theological Seminary. Lieut. Col. J. C. McKee, retired, died at his home in Butler, Pa. He entered the army in 1856 and served through the war. M. Duval, the French novelist, died in Paris.

The Courts of Appeals in this state has decided that property which churches and charitable organizations own and from which they make money's payment of taxes, so well as houses which are used for worship exclusively.

The usual reports of fights come from Cuba. The telegram from Havana claim Spanish victories, but there are, of course, and the public does not know whether there has been any fighting. Senor Sagasta announced to the Spanish Cabinet that the Philippine Islands are pacified and all trouble there over, but as this is the third time that has been announced people are skeptical.

The oligarchy in Hawaii are getting desperate. They have tried to arouse the jingo spirit in the United States by shrieking that England was about to seize the Sandwich Islands, and then that Japan was. Those bogies have failed to scare; the latest is that Emperor William has sent his brother to China, but he is to seize the Sandwich Islands and attack the United States! Now let them declare the man in the moon is preparing to nab up Hawaii and hide it in one of the lunar craters.

The news comes that Russia has taken possession of Port Arthur in China, Japan is angry, and England is asking "Where was I at?" It is true, no doubt it was a part of Russia's agreement with Germany. Any nation as cowardly as the Chinese richly deserves to be parcelled out, and it is to be hoped the nations will grab their "part" as quickly as possible and be done with it.

The Protestants of the United States have not looked with complacency upon President McKinley's design to put a Catholic, Mr. McKenna, now in his Cabinet, upon the Supreme Bench of the United States. Their objection is seconded by a large number of judges and lawyers on the Pacific coast where Mr. McKenna resides. These have sent a protest to the President saying that Mr. McKenna has neither the "natural gifts," acquired learning, nor decision of character" to sit him for the position.

In a recent speech, Lord Salisbury said of this "concert of the Powers" which has been for some time the contempt of the world: "The concert of Europe is like a steam roller, with great power but little speed." The concert of Europe appears to outsiders very much like a solo performance—a lot of wind instruments, but only one performer—the Sultan.

It is evident that Germany intends to remain in China. The pretense for seizing the seaports in the Shan-Tung peninsula was the murder of two German missionaries. But, instead of demanding the punishment of the murderers and then withdrawing, Germany has notified the Powers that the land occupied is inauspicious for a naval station and more ground will be occupied "diplomatically if possible." It is reported that China has appealed to Russia for help.

The ruins of another old city have been found on the Black Mountain about fifty miles from Mojave, Cal. Massive stone walls are two feet above the present surface. There are also ruined stone houses circular in form, built of such large stones it would seem machinery must have been used in moving them. In each house the door faced the East. The ruins cover sixty-five acres. Near the center is a large square stone having a flat top with a circle carved on it. The surmise is that this was used as an altar in sun worship.

The government would do well to keep out of the armor plate business, not only on account of the discovery of new methods of making steel, but also because new material may supplant steel. One has been tested in New York City at the armory of the Seventy-first regiment. The material looks like porcelain. Steel-poinced bullets failed to penetrate a two and one-half inch plate.

THE GREATEST SUCCESS ON THE KLONDYKE.

The latest news from the Yukon region, even though it pictures a terrible winter in prospect for thousands of the gold seekers, does not tend to cure the gold fever in those who stayed at Joseph Miller's stories and men who join a "stampede" over night and return to Dawson City, millionaires in the morning, and the many authentic reports of great golden nuggets picked up from under the surface moss, have helped to inflame the imaginations of stay-at-homes with visions of incalculable wealth.

But in all the lucky strikes no one man, or organization of men, has ever approached the success of Joseph Ladue, the discoverer of the new gold region and first in the field, who laid broad and deep foundations for the mining and development of the region, and who for that purpose has become a partner of the Joseph Ladue Gold Mining and Development Company of the Yukon.

The company possesses a wonderfully rich gold placer property 1,000 feet in length, estimated from the gold already taken out, to contain more than \$6,000,000. A gold bearing quartz, thought to be the mother lode of the entire region, the ore of which is free milling, and assays \$200 per ton. An exclusive timber right on both sides of the river for a distance of 15 miles from Dawson. A large saw mill, in full operation, which when Mr. Ladue left Dawson was earning \$1,200 a day. Fifty well chosen building lots in the City of Dawson; and a charter granting exclusive and extraordinary powers to engage in any kind of business which the management may find profitable in the development of the region. By far the strongest of the Yukon companies, the Joseph Ladue promises to be the dominant commercial, industrial and mining power in the Yukon district. Subscription lists to the stock are now open at the Chicago offices of the company, 116 Chamber of Commerce Building, where full information can be obtained.

GARLANDS—THE WORLD'S BEST.

The purchase of a stove or range is an event of considerable importance in any household. The stove controls the family's home comfort, the range, the quality of the cooking. The only absolute certainty of getting a dependable article is to choose a stove or range that has a reputation that unquestionably guarantees "Garland Stoves and Ranges are unquestionably 'The World's Best.' Every 'Garland' is made by the best of the best, and every day of hard working. A triumph of inventive skill. They are made in one thousand styles and sizes, adapted to cozy cottages or princely palaces. Their prices range from \$10 to \$75. Next in quality to "Garlands" are Michigan Stoves and Ranges. Like "Garlands," they are made by the best of the best, and every making—are designed to beautify the room in which they are placed—to bring the most heat and light to your home, and to last about them. They are made by The Michigan Stove Company, Detroit, Chicago and Buffalo.

GOVERNMENT PURCHASES.

Comparatively little is known by the outside world of the enormous care and patience employed in testing every article purchased by the various departments of the Government. Recently the public has seen an instance of this in the case of the Commission appointed by the Navy Department for the testing of armor plate. The same painstaking care which characterized the proceedings of this Commission is exercised by every purchasing agent of the Government in the Government's service. Every department of the Government matter how insignificant, is subjected to most rigid tests and the best only is considered good enough. For this reason the Mason & Hamill Company feel justly proud that since 1891 they alone have been deemed worthy of furnishing the pianos and organs required by the Government for the equipment of the Indian Schools and the ships of the New Navy.

WHEN Christ showed us God, then man had only to stand at his highest and look up to the infinite above him to see how small he was. And always the true way to be humble is not to stoop until you are smaller than yourself, but to stand at your real height against some higher nature that shall show you what the real smallness of your greatness is. The first is the unreal humility that always goes about depreciating human nature; the second is the genuine humility that always stands in love and adoration, glorifying God.—Phillips Brooks.

Look

Now comes the after-Christmas cut prices, which people have learned to watch and wait for at "the big store." While city people may walk into the store



and make personal selections from the wonderful bargains in Clothing, Shoes, Hats, and Furnishings—the latter includes

Into

A Short Horse

is soon curried. A short story is soon told. My story is short, because I have but three subjects to talk about:

The Umbrellas, Canes, Gloves.

These three lines I know as a mite knows cheese. I know them because I have lived right with them and studied them to the exclusion of all other lines. Each one of these articles makes a charming

Christmas Present.

Don't worry over what you are going to give until the very last moment. Decide now, and if you can't come yourself, send me a mail order. Tell me if it is for Gentleman, Lady or Child and how much you want to pay. I guarantee satisfaction or your money back.

At The

ment, and every order gets prompt and accurate attention—and the BEST IN THE HOUSE for the price. MONEY REFUNDED if goods fail to please—or if

New Mammoth.

for any OTHER REASON the customer wants it back. Try the new firm, SIMONSON, WHITEFERN & CO., on some mail order—and begin now.

BETTER THAN GOLD.

The stock of The National Building and Loan Association is better than Gold because it is both safe and profitable. It will pay you to put your money in this stock. For particulars address JOHN H. LEATHERS, President or C. M. PHILLIPS, General Manager, Louisville, Ky.

BAPTIST ANECDOTES.

There are two churches, Baptist and Methodist in G.—A spirit of rivalry has long existed. Members of one church often visit the other to find something to criticize. The Baptists object to such visitors, but just how to stop them has long been a perplexing question. In conference four years ago Deacon Clarke made a motion (and it was defeated) by a small majority that the church never allow anybody to attend except her own members.

Joseph H. Peter, Monuments, Stone Works.

A. G. Langham, Barbee & Castleman, Insurance. Stephen E. Jones, Fire Insurance.

NOW

Is a good time to order that set of Matthew Henry's Commentary you have been wanting so long. 3 vols., \$6, net; 6 vols., \$7.50, net. BAPTIST BOOK CONCERN, Louisville, Ky.

BETHEL COLLEGE,

Russellville, Ky. Spring term opens Thursday, January 20th, 1898. Four Courses. Nine Schools. Able Faculty. For Catalogue or Information, address W. S. RYLAND, President.

THE MARKETS.

Report for the Week Ending Saturday, December 18, 1897.

Cattle—There were only 1,718 head on sale Monday, but the supply was in excess of the demand. Butcher cattle were in demand and sold at steady figures, while common cattle were very dull. Pans were well cleared each day.

Calves—The receipts of calves throughout the week have been light and of fair quality only. Top calves on Monday sold at \$24 75, but later in the week dropped 25c and ruled very dull.

Hogs—The market opened Monday at an advance of 1c over Saturday's prices, but remained unsteady throughout the week. Pans were well cleared.

Sheep and Lambs—Receipts light; quality of the market principally common and medium grades. The market ruled steady until Friday when all classes except prime stuff were dull and very hard sellers.

CATTLE

Extra shipping cattle, 1,400 to 1,800 lbs.	\$4 50
Light shipping, 1,200 to 1,400 lbs.	\$3 50
Best butchers, 1,000 to 1,200 lbs.	\$3 00
Fair to good butchers.	\$2 75
Common to medium butchers.	\$2 50
This, rough steers, poor cows and heifers.	\$2 00
Good to extra cows, 1,000 to 1,700 lbs.	\$3 00
Common to medium cows.	\$2 50
Feeders, 800 to 1,200 lbs.	\$2 75
Stockers.	\$2 50
Bulls.	\$2 00
Veal calves.	\$3 00
Choice milk cows.	\$5 00
Fair to good milk cows.	\$3 00

SHEEP AND LAMBS

Choice packing and butchers, 225 to 300 lbs, strictly corn-fed.	\$3 45
Fair to good packing, 180 to 220 lbs.	\$3 45
Good to extra light, 120 to 180 lbs.	\$3 45
Fat sheep, 120 to 180 lbs.	\$2 50
Fat sheep, 100 to 120 lbs.	\$2 50
Pigs, 80 to 120 lbs.	\$2 50
Roughs, 100 to 400 lbs.	\$2 00

LEAF TOBACCO MARKET.

Report for the week ending Saturday, December 18, 1897.

SALES, WITH COMPARISONS.

Following were the sales for the week ending December 18, with comparisons:

Year	1897	1896	1895
Year 1897	2,132	190,770	11,100
Year 1896	4,416	162,100	574
Year 1895	1,171	174,285	274
Year 1894	6,233	151,540	274
Total new crop sold to date.	126,233		
Sold to date in 1897.	151,000		
Sold to date in 1896.	167,406		
New crop sold to date, orig. inspec'n.	115,092		
Sold to date in 1896, orig. inspec'n.	115,092		
Sold to date in 1896, orig. inspec'n.	125,556		

REJECTIONS.

Rejections this week.	656
Rejections same time in 1896.	1,100
Rejections same time in 1895.	574
Per cent of rejections to sale's sales, '97.	30
Per cent of rejections to sale's sales, '96.	25
Per cent of rejections to sale's sales, '95.	20
Rejections since Jan. 1 to date.	30,472
Rejections same time in 1896.	30,996
Rejections same time in 1895.	29,811

RECEIPTS.

Receipts for this week.	3,356
Receipts same time in 1896.	4,700
Receipts same time in 1895.	3,313
Receipts since Jan. 1 to date.	119,589
Receipts same time in 1896.	119,773
Receipts same time in 1895.	130,811

SUBJECT—1896 CROP.

Trash, green mixed.	\$4 50	\$4 50
Trash, sound.	5 00	5 00
Common lugs.	6 00	6 00
Medium lugs.	6 50	6 50
Good lugs.	7 00	7 00
Common leaf, short.	7 00	7 00
Common leaf.	7 50	7 50
Good leaf.	8 00	8 00
Flax and selections.	9 00	9 00

SUBJECT—1897 CROP.

Trash, green mixed.	\$4 50	\$4 50
Trash, sound.	5 00	5 00
Common lugs.	6 00	6 00
Medium lugs.	6 50	6 50
Good lugs.	7 00	7 00
Common leaf, short.	7 00	7 00
Common leaf.	7 50	7 50
Good leaf.	8 00	8 00
Flax and selections.	9 00	9 00