

WESTERN RECORDER.

Faith, Hope and Love, these three.

74th YEAR.

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WESTERN RECORDER.

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He who wants to do a great deal of good will never do anything.

Rev. T. COCHRAN has been pastor of the Pleasance church in Edinburg for nearly fifty years. *The Witness*, of Belfast, says he has married 3,333 couples. We wonder what is the secret of his popularity with the young folks.

The Annual of the Episcopal church in the U. S. has been published. It shows the growth of the church to have been 8 per cent., the same rate of increase as last year showed. In Tennessee there was an actual loss, and there was scarcely a gain in any Southern State except Texas.

The Northern Presbyterian church last year, outside of Pennsylvania, gained less than 10,000 members. The gain in Pennsylvania, where they are the bluest of the blue, was 5,000. In New York State their net loss was 1,370. There is cause for great searchings of heart in these sad figures.

A LIVERY stable in New York City has this notice pasted up: "No man will be employed who drinks intoxicating liquors. No man shall speak loud to any of the horses, or in the stable where they are. Horses of good blood are nervous, and loud, excited conversation is felt by every horse who hears it, and keeps them all nervous and uneasy."

A CORRESPONDENT in the South Georgia *Messenger* says of the "Christian Culture Course": "Our state papers know that if they encourage these Courses that it means bringing the Baptist Union in direct competition to them. They know, further, that if the young people become subscribers to the Union, they will be educated away from the state papers."

DANIEL WEBSTER'S words will bear frequent repetition: "Many of the ministers of the present day take their text from Paul and preach from the newspapers. When they do so, I prefer to enjoy my own thoughts rather than to listen. I want my pastor to come to me in the spirit of the Gospel, saying: 'You are mortal; your probation is brief; your work must be done speedily. You are immortal, too; you are hastening to the Bar of God; the Judge, even now, standeth at the door.' When I am thus admonished I have no disposition either to muse or to sleep."

SOME OF THE CAUSES OF SKEPTICISM IN THE NORTH.

BY A NORTHERN PASTOR.

The causes are multiform. Some are recent and others not. You must bear in mind one thing in judging of the conditions at the North, and that is, Nearly every relationship among Northern people is made subservient to business. Kinship, except in immediate family circles, is lost sight of. Family traditions of the nobler type are lost from view. Southern people cannot fully appreciate the meaning of this. Religion, as we know, is bound up with the family; and where there is a large sense of blood relation, binding men and women into affectionate and sympathetic companies, there is a great opportunity for the planting and culture of religion.

Commercial interests, money seeking, have done much to unsettle Northern people in religion; for in most cases religion must have both a place and an atmosphere. The family life, therefore, has been in large measure unfavorable to religion, and that ever since "the commercial spirit" rose into great prominence in the North. How much does this explain? No man can estimate.

I have already said that the Northern temperament asserts itself, in large measure, in a skeptical way. This being true, you can readily see what influence great schools like Harvard and Yale have on the religion of the people. For years Harvard has been dominated by the Unitarian spirit, and this is nothing but infidelity. A Unitarian is always infidel in thought and method; he is not for, but he is against, true religion always! Yale has long had a religious laxity that really kills true religion. These schools have given tone to education in the North for generations, and have made a name for the superior scholarship attained in them; and now that they have this name, without a powerful godliness, their influence is fearful. I am now speaking as a Christian, and not as an educator.

To be more specific: many of the great teachers of the North are practically infidel in their influence on others. It does little good for them to claim that they are Christians while their influence is ruinous to the religious spirit. "The scientific spirit," which spares nothing from its heartless methods, is dominating Harvard, Yale and the University of Chicago. No man can deny this. Now "the scientific method" and the religious are opposite. You cannot reconcile their kind of science with religion, for the reason that they are opposite. Religion is essentially a thing of faith; science is a thing of demonstration. At any rate, the scientific spirit of to-day is opposed to the Spirit of God. Religion may have, and should have the accuracy of science; but if it is reduced to science, it becomes lifeless. This is the reason "the higher criticism" is so blasting to true faith—it thinks more of science than of religion. If there ever came an unpalliated curse into the borders of evangelical religion, that curse came in the form of "the higher criticism." It destroys the very heart and abed the very blood of true religion. It is a thousand pities that the greatest educational opportunity of Baptists in this country has felt its blight from the very first, and now it would take close calculation to decide whether this opportunity has turned more to the service of Christ, or to the service of the evil one.

I need not add, in seeking the causes of a widespread skepticism, that a skeptical ministry has in some part borne its fruits, and is still bearing them. The influence of Lyman Abbott, for instance, is wide

and ruinous to the evangelical faith, as was that of his noted predecessor. Dr. Abbott is a Universalist. Yes, and I might say that the influence of Phillips Brooks was not favorable to the life of a decided religious conviction, for he, too, as far as I can see, was practically a Universalist. It is appalling when we take these things into account.

Wealth and luxury contribute to skepticism; for give a man plenty of money and every opportunity to indulge the appetites of the flesh, and you will find that nothing but divine grace can save him from virtual atheism. The fortunes of multitudes of Northern people are simply fabulous. Amos, as he cried against the sins of luxurious Israel, never saw what we see to-day.

This is enough though it is not all, for when we come to speak of the causes of a great sin we must trace them to various sources, and name a primary and secondary, and while the former may be one, the latter is seldom so.

HOW IS NORTHERN SKEPTICISM TO BE MET?

It is easier to run into a sin than run out of it. In the first place, skepticism in the North is on the increase. The spirit of prayer and of service is on the decline in many parts. It is a real achievement, in some quarters, if Christians barely hold their own. I am ashamed to make the confession.

There is one deep conviction in the hearts of many, and that is that the Gospel of our Lord Jesus Christ is the only hope of needy lives. This conviction is growing in many, and this means much. There is a tendency among many Baptist preachers in the North to entrench themselves at the foot of the cross.

There is one good sign, and that is, many feel that we have gone almost as far from God as we can go, and that now we must indulge the hope of seeing the tide turn.

We know that there is one, and only one, cure for skepticism in the mass, or in the man, and that is the Gospel of Christ empowered by the Spirit of God. In our want, in our shame, in our restless lives, we are beginning anew to call on the name of the Lord. But the task is great—too great for man—God alone is equal to it.

A NUMBER of gentlemen in the State of New York came together once to value certain parcels of land which were to be offered at public sale. They agreed unanimously on the sum they were worth; but upon the day of the sale the owner cunningly treated them to alcoholic drinks, and one of them bid and actually paid four times as much for the property as he or any other man in his right senses thought it worth. A temperance man, having some standing timber to be disposed of at public sale, decided that he would not furnish any alcoholic drinks to the bidders, as was the custom in that day. The auctioneer replied: "I am sorry, for you will lose a great deal of money. I know how it works, for after men have been drinking the trees look much larger to them than they did before." A vendue master in Connecticut said: "I have often in this way got more than ten times the value of the drinks that I have furnished." Horse jockeys, gamblers, thieves, wholesale merchants and commercial travelers often furnish alcoholic drinks for similar purposes.—Julia Coleman.

FREE THINKERS are generally those who never think at all.—Lawrence Sterne.

SUNSHINE IN THE SOUL.

Sunshine in the soul, declares a recent writer, is largely a matter of cultivation; for there are but few so fortunate as not to have had some grief. The selfish sit down and brood over their sorrows. They give themselves up to fits of despondency and moodiness, and are a kind of moral wet blanket on the pleasure of all with whom they come in contact; they tell you of their sorrows, until it seems that there must be a kind of luxury of woe in which they rejoice. After all, the cheerful spirit is but an example of "that brave attitude toward life," of which Stevenson wrote. It is a courageous bearing of inevitable burdens, a determination not to fret and not to add to the sorrows of the world the griefs of one's own heart. A woman who had many sorrows and heavy burdens to bear, but who was noted for her cheerful spirits, once said in explanation: "You know I have had no money, I had nothing to give but myself; so I made the resolution that I would never sadden any one else with my troubles. I have laughed and told jokes when I could have wept; I have always smiled in the face of every misfortune; I have tried never to let any one go from my presence without a happy word or a bright thought to carry with him, and happiness makes happiness. I myself am happier than I would have been had I sat down and bemoaned my fate." This gospel of happiness is one that every young person should lay at heart. Set out with the invincible determination that you will bear burdens, and not impose them. Whether the sun shines or the rain falls, show a glad face to your neighbor. If you must fall in life's battles, you can at least fall with a smile on your face.—Forward.

BOUNDS OF RIGHT MOURNING.

Sorrow is fitting and proper in its place. When in God's providence we are bereaved and distressed, it is right for us to grieve. God would not have us refrain from weeping or mourning when He takes from us that which we have learned to value and rejoice in as a gift from Him. But mourning or sorrow is no excuse for a neglect of our duty to others or to God. If we cannot do our pressing daily duty while we mourn, then we should refrain from mourning. A mother must not neglect her living child because of her sorrow over one who has died. A soldier must not fall out from his place in the ranks, while the battle goes on, to show his grief for a fallen comrade. No person ought to be faithless to duty in any sphere because of his longing for one whom God has called away from his side. Under the Levitical law a high priest, who had daily duties for all the people, was not permitted to go into mourning even for his father or mother, however his heart might be stricken. His own sorrow must not stand in the way of his ministry of love to others. In a sense, every one of us is a high priest to others, in our sphere of influence or example. No one of us has a right to be neglectful of his priestly duties of sympathy and love because of his grief in bereavement or trial.—Sunday School Times.

ALAS! if my best Friend, who laid down his life for me, were to remember all the instances in which I have neglected him, and to plead them against me in judgment, where should I hide my guilty head in the day of recompense; I will pray, therefore, for blessings on my friends, even though they cease to be so, and upon my enemies, though they are such.—Cowper.

THE MISSION OF BAPTIST CHURCHES.

BY REV. W. H. STALLING.

The commission recorded in Matt. 28:18, 19 and 20 clearly outlines the mission of Baptist churches. Indeed, that commission embodies the Baptist creed. "Go ye therefore," because "all power in heaven and earth are mine," shows Christ to be the founder and law-giver of his church.

The command to first "make disciples," then baptize them, establishes at once the doctrine of a regenerated church membership. "Baptizing them," i. e., immersing them, designates the scriptural mode of baptism, for all scholars agree that the anglicised word refers to the Greek which means primarily "to dip, plunge or immerse." Then after making disciples and baptizing them, they are to be taught the "all things" which makes scriptural baptism essential to the proper observance of the Lord's supper.

The promise of Christ that he would be with them all the days, even unto the end of the world, is conclusive evidence as to the truthfulness of that doctrine so dear to land-mark Baptists, namely church perpetuity. This promise is in keeping with one recorded in Matt. 16:18, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." Paul doubtless had this promise in mind when he wrote Eph. 3:11. "Unto him be glory in the church by Christ Jesus throughout all ages world without end."

It is needless to remind you that the doctrines here outlined are distinctively Baptist doctrines. No other denomination would presume to claim them.

With these introductory thoughts we come to the mission of Baptist churches as suggested by the above.

1st. Their mission is to preach the gospel to the world. We must not narrow down the commission. "The field is the world." We must be witnesses "to the uttermost parts of earth." Paul was debtor both to Jew and Gentile. So are we. But why preach the gospel to the world?

(a) To prove our loyalty to Christ. "Why call ye me Lord, Lord, and do not the things I say?" "If ye love me keep my commandments." "If ye love me ye will keep my words." "He that saith I know him and keepeth not his commandments is a liar and the truth is not in him."

(b) Because the world is lost without the gospel. "There is none other name given under heaven and among men whereby they must be saved but the name of Christ." Jesus said: "No man cometh unto the Father but by me." From these Scriptures we learn that there can be no salvation for responsible beings without a knowledge of Christ.

(c) Because the life and prosperity of our churches largely depends upon the faithfulness with which they carry out the commission. The Master said: "Go and I am with you." The inspired promise is: "Give and it shall be given unto you."

(d) Then again the world is dependent on us for the whole truth. Some have much truth, but Baptists alone have the whole truth. Shall we fail to give it to the world? If we do not preach our distinctive views they will never be preached. The truth only prevails where we make it prevail.

2nd. The mission of Baptist churches is to promote the Spiritual growth of their membership. We are banded together in church relation for mutual help. We should stimulate each other to grander, nobler, purer lives. This work should be done by the churches, and not delegated to human societies. The churches of Jesus Christ are adequate to the needs of every age. He who denies it, criticizes the wisdom of God. We do not need more machinery, but more churches filled with the spirit and sense of their mission.

3rd. Baptist churches are to oppose evil and uphold the right. The church founded on the eternal "Rock of Ages" is the "salt of the earth," and "the light of the world." She should plant herself squarely against evils of every character. God to say that while this is the God-given work of Baptist churches, some of

them will even harbor evil by retaining in their membership gamblers, drunkards, distillers, saloon-keepers and such like. From all such God will remove the candle-stick except they repent.

4th. Baptist churches are to preserve the ordinances in their original purity. Jude exhorts us to "contend earnestly for the faith once for all delivered to the saints." Paul urged the church at Corinth to keep the ordinances as he had delivered them. We have no right to change them, and he who does it invokes God's displeasure. It is ours to keep the faith. Let us be steadfast, immovable, always abounding in the work of the Lord.

Let us stand by the "old land-marks which our fathers have set," for herein is our safety.

Springfield, Ky.

CHURCH SOCIALITY.

BY REV. THEODORE L. OUYLER, D. D.

A true Christian church is a family, and is described in the New Testament as a "household of faith." The tie that binds all those who have been redeemed by the precious blood of Christ is a peculiarly strong and sacred relationship, and extends on into the celestial home; they belong to the "family on earth and in heaven." In the primitive Apostolic churches social fellowship was a large element in their religion; coming out from a hostile world, they grew into a very warm attachment to each other. Observe how often the word "brethren" occurs in the New Testament, and what constant exhortations to brotherly love. Lest the hateful spirit of caste should steal in, the Apostle James directs a sharp shot at the temptation to give a front seat to the gold-ringed man in goodly apparel, and to leave the coarsely clad brother to stand up, or to sit on the floor. Certainly this caste spirit is nowhere more despicable than among those who sit together at the same communion table, and who expect to occupy the same "mansions" in the better world.

It is a pleasant custom of those exemplary Christians, the Quakers, to close their service of worship by a general shaking of hands. This custom is worthy of general imitation; for in most of our churches we do not make enough of what may be called the Gospel of the hand-grip. And by the neglect of this token of brotherly kindness a church maims the right hand of its own power. The sanctuary in which Christ's followers meet for worship is really their homestead, where they should not only greet each other cordially, but should "not be forgetful to entertain strangers."

"I attend your church now," said a parishioner to me, "because when I came there first, your folks gave me a welcome; I concluded you were a sociable people." The man was glad to be taken at his own valuation; he thought something of himself, and he was pleased to have other people think something of him also. It is quite possible that if that man had not received a friendly greeting, he might never have entered our sanctuary again. "I went to that church a few times, but nobody spoke to me. I concluded that they did not want me there, and I shall not venture there very soon again." This is quite too common a formula; and it is not only very provoking to a faithful pastor, but it is very discreditably to the Christian spirit of his congregation.

It is not only the pastor's business to attract everybody that he can by legitimate methods to the house of God. Quite as much is it the business of every Christian in his congregation; not only his or her business but their bounden duty. If the Gospel of Jesus Christ is man's only hope of salvation, then we are all morally bound to bring under its influence every immortal being whom we can possibly reach. It is right, therefore, to extend a hearty invitation to every non-church-goer of our acquaintance to come to our house of worship. If the invitation is accepted we ought to be on the lookout for them, and give them a cordial welcome, and introduce them to others in the congregation. A prompt social call on such persons would be very effective, as

well as a notification of them to the pastor that he might call upon them likewise.

Very often an unconverted person will stroll into a church from curiosity, or a desire to hear the preacher, or from a secret uneasiness of heart that prompts him to seek a word of comfort. He ought to have a kind greeting from somebody. It may be a turning point in his spiritual history. Every Christian, as well as every ordained minister, is commanded to be a "fisher of souls." But what a criminal fool is that fisherman who neglects to draw up his basket-net when a fish has already swam into its meshes! I am perfectly confident that one cause for the neglect of many people to attend any church is that they are not invited, and even urged to do so; or if they do venture to go, they are not cordially welcomed.

The duty of Christian sociality is not to be restricted to the hospitable welcoming of strangers and outsiders. It forms a very effective part of church life. The early Christians made much of heart-ies and social fellowship. The last chapter of Paul's Epistle to the church at Rome is one of the most suggestive that he ever penned; it is full of salutations to this "beloved" brother and to that "helper in Christ," and to the "church in the house" of Aquila and Priscilla. What a grand old Christian democrat the Apostle was! If alive now, how he would smite down the accursed spirit of caste that walls the "gold-ringed" into exclusive churches, or divides other congregations on the arbitrary lines of income or social gradations! On the other hand, one of the most effective elements of spiritual power in many churches is that of close personal fellowship. They are a "brotherhood," not merely in their provision for poor or sick or infirm members—but in their every day relations with each other.

There are several ways for promoting acquaintance and personal intercourse among the members of a congregation. "Church Sociables" have been very useful, and still may be if conducted with zeal and discretion. They need not be made attractive by introducing dancing, and cards, and other amusements "for which the Gentiles seek." The line between the church and the world is already reduced to a chalk mark in some places; and if the church borrows from the world, it will not draw the world to Christ. The most effectual way to promote sociality is in the line of Christian work and activities. Every prayer meeting should be a family gathering, and when it closes, there should be a hearty mingling in personal conversation. Inquiries should be made about each other's "good estate;" no one ought to stand upon formal introductions. The social as well as the devotional atmosphere should be warmed up at every weekly gathering. Prosperous and cultured church members ought to be especially attentive to those in humbler circumstances, or who may be in trouble. If Christians drew more to each other, more people would be drawn to Christianity. A large proportion of the church-neglecters could be got within the reach of the Gospel if those evil spirits—pride, caste, indolence and indifference to the welfare of souls—could be banished from our churches. He that is truly born of God loveth his brother also.—Evangelist.

OBEDIENCE MANIFESTED.

BY HENRY T. SCHOLL.

Scripture teaches that: "It is binding upon everyone to obey the rule of God, rather than that of men." The obligation embraces everybody everywhere and holds in everything. The obligation binds whether one is a professor, or a non-professor; whether he is in the Lord's house, or out of it; whether the day is the first of the week or any other. The obligation to obedience is all inclusive; and its manifestation is multifarious. It is manifested in the steadfast discharge of so-called "religious duties." The Christian Endeavor pledge makes such duties patent; and the practice of our loyal Endeavorers makes them incarnate. The loyal ones are growing perceptibly in grace and in the experimental knowledge of Jesus

Christ. They are not minded to neglect needlessly the mid-week meeting; and they give as much diligence to attend it as to attend a church social or a nomad show. They love the Lord heartily; and they are diligent, and prayerful students of His Word. They "continue instant in prayer;" and they self-denyingly bring "the whole tithe" into Jehovah's treasury. They love the Lord heartily, and they show forth helpful love to their neighbors; doing them good habitually, and up to the measure of opportunity and ability.

Obedience to God is obligatory in all the details of life, and is disclosed in business uprightness. Such uprightness characterized Charles Goodyear, the man whose painstaking experiments transformed rubber into a commodity of every day use. Before he had completed his experiments, and while he was harassed by sickening poverty, "he received an offer from a business firm in Paris for his method of curing rubber." The offer was entirely unexpected, and to the man of easy conscience it would have been made the most of for his starving family. But Mr. Goodyear would die rather than take advantage of even a stranger thousands of miles away. Now that he had discovered the sulphur process of "curing rubber," he attached no importance whatever to the process by aquafortis; and it was the latter which the Paris house proposed to purchase.

The inventor knew that this method was really worthless, and said that it would be wrong to coin money out of their ignorance. Friends did not agree with him, and advised him to strike a bargain with the Frenchmen for the sake of his family. But his purpose to do right was inflexible; he preferred to be a beggar in the right. He wrote the company that he had invented a much better process of "curing rubber," and that he would communicate with them as soon as his new process was completed. When that offer was declined, Goodyear's house "was actually without food or fuel." He himself was physically enfeebled; and, not long thereafter, when his youngest child died, the parents were unable to purchase a shroud or a coffin for the beloved babe.

Alfred the Great, while a fugitive from the Danes, once sought refuge in the hut of a neat-herd. One evening the housewife set him to watching some cakes that were baking on the hearth. Unfortunately, he let his mind wander away to matters pertaining to his kingdom; the cakes were burnt; and the king was sharply scolded for his misconduct. The kingdom, it is true, was of more worth than the cakes, but watching the cakes was his duty then and the king would have come out of this transaction more creditably, had he concentrated his attention upon his present duty, and discharged it faithfully.

A much better record was made by the noted Greek general, Epaminondas. Envious detractors managed to secure him the appointment of public scavenger. It was dirty work for the hero who had helped Thebes to "a predominating influence in the affairs of Greece;" but no work, however dirty, degrades the man whose soul it cannot soil. Epaminondas cleaned the streets with the same thoroughness that characterized him when sweeping out the enemy. "If the office," he said, "will not reflect honor upon me, I will reflect honor upon it."—New York Observer.

God in Christ is the light of the world because he is the light of individual souls. No man who has read the Gospels with a half-open eye can have failed to see how positive Christ was in all his preaching. He put forth certainties and not doubts. God, the Heavenly Father—what a verity he was to the Son of God! Our sinfulness—was there ever any question about it in the speech of Jesus? Truth to endure forever; justice at the heart of things; divine compassion infolding the race like an atmosphere and holding the world in its arms; life, death, heaven, hell, judgment, responsibility, duty . . . these were the themes of Jesus. Not the uncertainties, but the certainties.—Rev. F. A. Noble, D. D.

Questions Answered.

BY SENEX.

Please tell me something about the Seventh Day Adventists. Are they the same as the Seventh Day Baptists? Not at all. These are two entirely distinct and separate denominations, and the Seventh Day Baptists are not in the least degree responsible for the vagaries of the Adventists.

Mr. and Mrs. James White were Millerites back in the days when Miller created such a stir in New England about the end of the world. Mrs. White, then Miss Harmon, a girl in her teens, had some sort of epilepsy or hysteria.

Among the doctrines of the Second Adventists is the annihilation of the wicked. And among the various churches in the land, for they say that all these churches are the Babylon to be destroyed, and that keeping the first day of the week as the Sabbath is the mark of the beast.

They are great propagandists, as I said, and they work to secure members in every church. They go through the country holding meetings, and asking to be allowed to give Bible readings. They keep in the background as much as possible their inspired prophecies.

Our pastor wishes to keep a Gospel wagon running to preach the Gospel in some of the districts of our city in which the majority of the people do not go to church.

The only rule to follow in such cases is the immemorial one in Baptist churches, and that is to require the innovators to yield. The peace of Zion must not be disturbed by innovators.

On the other hand, if the church has no such a "Gospel wagon," and the preacher persists in having one against the opposition of even a small minority of the members, he is doing very wrong, and the church should insist on his yielding.

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oda. I do not know how widely the homes are scattered in the city in which the brother resides, but from the number of the inhabitants as given in the children's geography, I can see no reason an able-bodied man could not easily walk from any point in the city to any other.

However, I should urge the brethren who oppose the wagon to let the pastor try an experiment with his message. He will probably do neither good nor harm.

"A preacher in a sermon used the words, 'Our Christ.' For some reason I did not like the expression, while I dearly love 'Our Lord Jesus Christ.' Have I any reason except prejudice for not liking the word? It seems to have been a matter of instinct, but in this case the instinct was right.

There is no reason to think that the preacher is wrong in his use of the word 'Our Lord.' It is probable he did not think of the meaning of the word Christ, and used it as he would have used a proper name.

Life is extremely short and exceedingly important. We have no time to waste. Every moment is precious. When one becomes conscious that he is traveling in the wrong way, he should not take another step in that direction, but turn about and seek at once the highest and best way.

Jesus came to show us the way. He has shown us the way in his teachings and in his example. He says, "I am the way." To follow Jesus is to walk in the highest and best way. This is the way of righteousness, of peace, of happiness, of hope.

Many persons who have heard of this way and approved it have not chosen it. They prefer for the present another way. They desire to die the Christian death, but seek to be exempt from living the Christian life in fact, they are engaged in trying that wonderful experiment of living a worldly life and at the end dying a Christian death.

The reason why so many do not walk in the way of the Lord is because they are deceived. They hold erroneous views with regard to this way. They have heard that it is a gloomy way. They have seen some who with a desire for happiness. The wicked follow after sin, not because they love sin for its own sake, but because of the pleasure of sin.

That the disciples of Christ were called to endure hardships cannot be denied. But the beauty of the happiness of this way is that no hardships can hinder or permanently disturb the joy of the Lord. It is a flame which no waters of tribulation can quench. It burns on through the wilderness of sorrow and leads to the throne of the darkest night.

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LITERARY. 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.

A DICTIONARY OF THE BIBLE. JOHN D. DAVID. Philadelpia: The Westminster Press. 802 pp. \$2.00.

THE STORY OF JAPAN. R. VAN BERGEN. 294 pp. 12mo. Cincinnati, New York and Chicago: American Book Co. \$1.00.

BIRDS OF THE UNITED STATES. AUDUBON & APPER. 415 pp. Cincinnati, New York and Chicago: American Book Co. \$1.00.

THINGS OF NORTHFIELD. AND OTHER THINGS THAT SHOULD BE IN EVERY CHURCH. DAVID GREGG, D.D. New York: E. B. Treat & Co. 90 cts.

THE NEGRO IN AMERICA. T. J. MORGAN, D.D., LL.D. Philadelphia: American Baptist Education Society. \$1.00.

MAGAZINES. Lippincott's Magazine for January, 1890.—The complete novel in the January issue is The Mystery of Mr. Cain, by Miss Lafayette de la Motte, daughter of the Confederate general of that name.

burned them at the stake. The history of an ill-fated empress—"Poor Carlotta," wife of Maximilian of Mexico—is told by Lucy C. Lillie. Charles Cotsworth Pinckney revives The Great Debate of 1828—in which Calhoun bore a prominent part and was opposed by Webster.

Scrubner for January.—The Rough Riders—Raising the Regiment, Theodore Roosevelt, (Colonel First U. S. V. Cavalry). To be continued through six numbers.

TO BE TESTED IN THE STREET.

Religions, like constitutions, may be drawn up on paper in the study by the score; they must be tested in the street. Try, then, in this way your new and improved religion. The trial at least is easy.

I know your Sundays free for earnest reading. Burn up the Sunday newspaper. It is an indefensible, intolerable course. It exists simply and solely to swell the income of wealthy and greedy newspaper proprietors.

Fox in the hand of the Lord there is a cup, and the wine is red; It is full of a mixture; and he poureth out of the same; but the dregs thereof, all the wicked of the earth shall wring them out, and drink them.—Ps. lxxv.8.

SUNDAY-SCHOOL LESSON.

SUNDAY, JANUARY 8.

OUR LORD'S FIRST DISCIPLES.

John 1:35-44.

MORSE TAYLOR—"Behold the Lamb of God."—John 1:36. "And the next day after, John stood and two of his disciples."—The day after our Lord's baptism. One of the disciples was Andrew as is told us below; the other is believed to have been John, although the name is not given. It is in accord with John's custom to avoid the use of his own name.

"And looking upon Jesus as he walked, he saith, behold the Lamb of God."—The same thing which he had said of him the day before. That the Lord was the sacrifice for our sins; dying in our stead was the greatest of all things to our guilty race. The vicarious atonement is the core of the Gospel; take that away and nothing remains worth saving.

"And they followed Jesus."—As John intended them to do. How much meaning in those simple words to the old apostle, as he wrote this Gospel and knew all that following had brought to him. By following the Sacrifice for sin, these two men showed that they realized they were sinners and needed God's forgiveness.

"Then Jesus turned, and saw them following, and saith unto them, what seek ye?"—A most searching question. It was not "Whom seek ye?" They were evidently following him. But what were they seeking in him? That is the vital question for all. Some sought him afterwards as the miracle worker; some as the king who could free them from the Jews. But these young men sought him as a Savior. This is to-day the thing to seek in our Lord—the sacrifice which God will accept in our stead and freely pardon our sins.

"They said unto him, Rabbi (which is to say, being interpreted Master,) where dwellest thou?"—Rabbi is a Hebrew word and John translated it into Greek for the benefit of Greek readers. Greek was the universal language at that time, in which educated men of all nationalities conversed with each other. They did not understand each other's languages as a general thing; but everyone of cultivation knew Greek. Master means teacher. By thus speaking they expressed a willingness to be his disciples, as they had been John's. It is probable their intention for that day was only to learn where he lived that they might go some convenient day to see him.

"He saith unto them, come and see."—Following the Lord ought always to be a thing to be done immediately. He did not content himself with telling them his address, he took them to the place where he was staying. All that day they stayed and listened to his teaching. Writing long years afterwards, John notes the very hour in which he first met his Lord. Here John uses the Roman notations, which are the same as ours, and the tenth hour was our ten o'clock in the morning. The tenth hour by Jewish reckoning was four o'clock in the evening.

"One of the two which heard John speak and followed him was Andrew, Simon Peter's brother."

—The other was evidently the writer of the Gospel. He gives Peter the name by which he had known him for long years, though it was not then given him by the Master.

"He first findeth his own brother, Simon."—The "first" shows that John and Andrew both went to find their brothers, and Andrew found Simon before John found James. The man who has found a Saviour will be eager that those he loves should find him also. "We have found the Messiah," said Andrew, a Hebrew word which John interprets for Greek readers. When we recall all that word Messiah meant to a Jew, we learn something of what that conversation must have been. Our Lord had worked no miracle, Andrew and John were convinced of his Messiahship by his teachings. Never man spoke like this man.

"And he brought him to Jesus."—Whom have you brought to Jesus? Begin with your nearest ones. If you do indeed believe the wrath of God is resting on them you will be most anxious for their salvation. "Thou art Simon, the son of Jona; thou shalt be called Cephas," the Hebrew word meaning stone, from which comes the Greek name of Peter. By nature Simon seemed to have little of the steadfastness of the stone about him. But our Lord knew what grace would make out of him some day. What a help and comfort this promise of his Lord's must have been to Peter when he yielded to his weakness!

"The day following Jesus would go forth into Galilee, and findeth Philip and saith unto him, follow me."—It is probable that Philip was also one of John the Baptist's disciples, as he was here near the scene of John's baptizing, when his home was in Galilee. The three disciples already with the Lord had come because of what friends had said. Philip is called by the Master himself. "Now Philip was of Bethsaida, the city of Andrew and Peter." Bethsaida means "house of fishing," and was situated on both sides of the river of Jordan where it entered the Sea of Galilee. Seeing Andrew and Peter following the Master would make Philip the reader to do the same.

"Philip findeth Nathanael."—To bring their relatives and friends to the Saviour was the first thought of the disciples. Nathanael is the same as Bartholomew, who is paired with Philip in the list of apostles. Bartholomew means "son of Tolmai." Nathanael was from Cana, of Galilee, and little is known of him but the high encomium of his Lord.

"We have found him of whom Moses in the law, and the prophets, did write." The Messiah of God who was first promised to Adam and Eve after their fall. "Jesus of Nazareth, son of Joseph." Philip is not ashamed of the small town nor of the carpenter. "Can there any good thing come out of Nazareth?" Nazareth was a small village near Nathanael's home, with whose people he was probably acquainted. Philip's remark indicates that he thought Nathanael would know Joseph. Nathanael was well-versed in the Scriptures, and was looking for the Messiah to come from Bethlehem, as the prophet had foretold.

Philip may not have known how to reconcile the prophecy in regard to Bethlehem with the fact that the Messiah was from Nazareth. But he did not make his ignorance a gauge of the truth. He did not doubt the fact

and the prophecy could be reconciled. He replied in cheerful faith that his Lord could remove all difficulties from his friend's mind. "Come and see."

NOTES AT RANDOM.

Unconscious Irreverence.

BY W. H. ORLDFEIT.

I say unconscious for the reason that if it were otherwise there would be no call for this note. "I didn't think" is not only the excuse of childhood for many of its errors, but the truthful excuse of older age for many things that are not wise or proper. Much of our present day irreverence is due to thoughtlessness. If this is enlarging the mantle of charity too much, let it go at that. I do not believe that irreverence is intentional—at least so far as regards the class of people I have in mind. But all the more need of calling attention to it, for the harm done is not inconsiderable. Let us go on to particulars.

Some time ago in a social gathering the tune of "Antioch" was used to sing a comic song. For several days afterwards all the children in the neighborhood were singing these lines to a tune which has been forever wedded to "joy to the world, the Lord is come." As long as they live, together with one preacher who was present, that hymn will have been spoiled; they can never sing it reverently, and he can never announce it without seeing the comical picture painted by the parody at the social gathering. Not for one moment did the singer in the first instance think of being irreverent; he would be heart sore at the very thought of it. Yet such was the fact, and similar instances are of most common occurrence.

The irreverence is sometimes on the other side. I question whether any sacred (?) poetry set to some of the baser tunes of the variety stage, used by the Salvation Army and Volunteers, has ever had any religious effect upon those to whom they endeavor to minister. No matter what the words may express, when one takes the tune of "There'll be a hot time in the old town tonight," human nature is such that it will always recall the "hot time," and not the message the words might otherwise bring. Of course this single criticism would sweep away the stock-in-trade songs of both these valuable workers in the gospel, but they would be all the richer for it; their victories have not been won by their songs so much as by their practical humanity shown to the poor and outcast.

There are some secular tunes that have been used with good effect in gospel hymns. But the poetry to which these tunes were originally set was not objectionable. Many of the songs were pure and wholesome. When such tunes are sung, even the remembrance of what they were originally used for will not be irreverent. We cannot be too careful in guarding against that which will ever after destroy the good or bring into prominence the evil.

All this has added force when attention is called to the common quotation of Scripture to enforce a joke. Christian people are more generally guilty because they are better acquainted with the Bible. In a convention, sometime ago, a minister "brought down the house" by a quotation of Scripture which suggested an evil habit common among the sons of men—really in a joking way de-

fending it. Never again can that helpful verse of Paul be of service to many who heard it. They will always remember the connection in which it was used, to adorn a joke without in the slightest pointing of a moral.

In similar manner have some of the sayings of Jesus lost their force, by unfortunate association with an effort to create a laugh. No, there is no intention of being irreverent, but it is irreverent for all that. Don't do it.

Where Baptists are frequently grossly at fault in making light of baptism. It is common with preachers of other denominations, and we must endure it, I suppose, for as long as a font can never mean a grave to them, they seem privileged to make fun at the baptistery's expense. But we are often at fault, and create a laugh instead of rebuking it. In speaking of the victories in the recent war, a Baptist minister reminded an audience (not Baptists) in a playful way that the chief victories had been accomplished by "the navy." His rally was keenly appreciated and provoked much merriment.

The matter is so common (and has been so often rebuked) that we are in danger of making the most solemn of the ordinances minister to irreverence. No one laughs or jokes at a funeral, when the body is lowered into the grave. And to intimate that the people who literally follow the apostolic mode and meaning, who are buried with Him by baptism into death, are the "navy" among God's great hosts, is, to say the least, shamefully irreverent. Some of us ought to be taught the first principles in this great act.

No, this is not a flimsy protest against harmless wit, the wit is harmful. Anything that ministers to irreverence is not true wit. You pay too dearly for your laugh. There is abundant opportunity to create laughter that will be wholesome without making sacred things points of jokes. What can we expect of the world, if the church makes fun of its tunes, its Book, its ordinances?

Don't do it.—The Standard.

On Sunday, Nov. 27th, Bro. Wm. E. Mitchell tendered his resignation as pastor of the Baptist church at Carlisle, to take effect the close of the year. A committee was appointed to confer with him, and learn if he would not withdraw his resignation. Sunday, the inst. the committee reported that after conferring with the pastor, they found him fixed in his purpose to retire from the pastorate of the church for reasons entirely personal. In the report which was adopted by the church, the committee express their hearty appreciation of the earnest, faithful and zealous labors of Bro. Mitchell as pastor and preacher, and heartily commend him as such wherever he may be called to labor in the Master's vineyard.

Personally I wish to express my sense of the worth of our retiring pastor. I have known him intimately for nearly four years, and during this time I have found him to be considerate, generous and forbearing, and always zealous about the Master's business—in short, "a good minister of Jesus Christ." There is general regret both in the church and community that his labors are so soon to close here. A. N. WELLS, Carlisle, Ky., Dec. 28th, 1900.

The eyes of the Lord are in every place, beholding the evil and the good.—Bible.

A MINISTER'S STATEMENT

Rev. C. H. Smith of Plymouth, Conn., Gives the Experience of Himself and Little Girl in a Trying Season—What He Depends Upon.

The testimonials in favor of Hood's Baraparilla come from a class of people whose words are worth considering. Many clergymen testify to the value of this medicine. Read this:

"By a severe attack of diphtheria I lost two of my children. I used Hood's Baraparilla as a tonic both for myself and little girl and found it most excellent as a means to restore the impoverished blood to its natural state and as a help to appetite and digestion. I depend upon it when I need a tonic and I find it of great effect."—Rev. C. H. SMITH, Congregational, Passageno, Plymouth, Conn.

Hood's Pills cure liver ill; easy to take, easy to operate, etc.

JOYS AND TITLES.

Think right, for that is who you are.

Take care of thy *be* and thy *do* will take care of itself.

If you would do good, think good, for your *think* is your *be* and your *be* is the father of your *do*.

Charity is blind.—Beelzebub.

Charity loves a liar, but she hates a lie, even though it were told by the priest.

Charity is always objective—"Love thy neighbor;" its test is always subjective—"as thyself."

Charity does not begin at home, for then it is not charity.—Broadus.

Charity that goes around saying, "See how beautiful I am, and how ugly truth is," is a wolf in sheep's clothing.

Truth is attacked on the highway by the ruffian, Error; Love cries from the skies, "Help! help!" In obedience to the command, her servants rush forward and help—the ruffian. This is charity as seen through the glasses of such as profess to be "broader than their creed."

The devil recognizes the fact that love is the greatest thing in the world, and shows his good sense in imitating this more than any other of the graces.

The devil splits a truth in the middle and thus provides himself with two lies.

The devil's shop is stocked with imitations and things "that will do just as well." He often throws in a chromo called "Expediency" with the latter.

Truly we are in a bad state. "The ancients have stolen all our best thoughts," and the devil clothes hypocrites in our best words.

What's in a name? Oppose a saloon-keeper whom the newspapers have called "a conservative gentleman" and you will mighty quick find out.

When we buy peace with whitewashed lies we may chuckle over our bargain, but when the goods are delivered we find that the devil has been playing tit-for-tat with us.

If there is anybody the devil hates worse than a genuine fault-finder, it is a fault-reformer. It is astonishing the number of good men who sympathize with His Satanic Majesty in this matter. But "Do quibus non dispartidest."

The pages of history are red with the blood of martyred fault-finders, including that of Jesus and the apostles and prophets.

C. W. CARLSON.

"O how full of glory is this worlding hour!"—Do You Love It, And I, Too? Avoid all you can of them and their kind. They will soon come without of choice.

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FLORIDA BAPTISTS.

As the eve of the year 1898 draweth to a close, I naturally think more often of my old friends and brethren with whom I used to labor in the State of Kentucky, and I often look over the Recorder to see if perchance I may find out what the brethren are doing; and only a few names of the brethren of my acquaintance now and then appear; and then the idea occurs to me perhaps they, or at least a large number of them, have crossed the River. I have been looking for the names of some in the death columns, and when I see a familiar name now and then amongst the departed I feel sad, and wonder who will be the next to cross over, and can say that while the Recorder often brings me good news that makes my heart rejoice, often I am made sad by the news that another home has been made sad by the grim monster of death; not sad, however, because the brother or sister has gone, but my heart goes out in sympathy for the sad ones that are left. Just how many of the faithful have fallen during the year 1898 I do not know, but the new year will dawn on us with a fresh page to record our joys, our conflicts, our triumphs and our defeats. God grant that the new year may be an event in which many new born souls shall immerse into the glorious light of Christianity; may it be the mind of all our preachers, young and old, at every meeting, to lead some soul to Christ. It will be a good idea to expect some one at every meeting. I feel that my days, or at least a majority of them, are in the past, and pray that I may be more zealous in the future.

One should not think our lot a hard one, let us remember that God only holds us accountable for our opportunities. If any of you think you have a hard field, just remember what the blessed Jesus underwent for you. I used to think I had a hard time, but I do not regard the time as a matter of much consideration. Godliness with contentment is great gain, and perhaps none of us deserves better times than we really have. I know that some of our preachers have a hard time, but as a rule preachers are generally responsible for the hard times they have. You have not instructed them in the grace of giving, they need to be taught this as well as their other duties.

I will now speak of some of the work here. We have a good many Baptists here in this state. Some of our churches are unde-

we have some churches that are well up in liberality. All are strictly Baptist, and we have no churches here that would tolerate for a moment alien immersion or open communion. They are well up on the doctrines and they are solid on the temperance cause. They will turn a member out for signing a barroom petition; it does not matter what acknowledgements he makes, he has to stay out of the church until the license runs out for which he signed his name. To explain, no one can sell liquor here of any kind, unless he first gets the signature of a majority of all the legal voters in the voting precinct where he wants to put up his drunkard maker's establishment, and all the names must be published in the nearest newspaper to the place for four weeks in succession before he makes application for his license; hence it is very easy to find out who has signed the petition. This is a very good law to regulate the traffic. It is wholly with the people.

There is much of the territory of Florida that is sparsely settled. Where this is the case churches are small. This has been a hard year on the farmers. Cotton, the chief staple that the farmers depend upon for their money, was so low this year that it did not pay expenses, and many of them are in debt for their fertilizers. Cheap cotton has brought trouble to many a poor farmer, and that means hard times, at any rate, for the next twelve months, and our poor preachers will have to suffer with the brethren. They are liberal and generous and will divide what they have. Many of them can truly say, as Peter said to the cripple, "Silver and gold have I none;" but they are willing to divide their provisions with their pastors. Such things as supply animal life they are willing to give. Some have money and doubtless we will be able to bridge over the hard times; at any rate I urge them to trust in the Lord and do good, and verily they shall be fed. I have the honor of being pastor of one of the oldest Baptist churches in the state. It was organized in 1838, and while it has sent out so many colonies, it is still a good church, and doing good work. I have done some mission work for the board during this year, and feel that the Lord has been with me. Hoping that the Lord will still give me grace and strength to labor and wait on the Lord until this brief life is over. My kindest regards to all my old Kentucky brethren, and my best wishes for the Seminary. Since I was a student there Boyce, Manley and Broadus have all been called to their reward. Peace to their sainted ashes. Only Whitsett remains, and may his life be spared to the Baptists for years to come. There are still two pastors at work at the same places they occupied while I was in the Seminary, Eaton and Weaver. I expect by this time they are looking somewhat older, but doubtless stronger in the faith. The other pastors have changed their fields of work. Perhaps some have been called to come up higher, but I can say my favorite pastor is still at his post. I will not tell you which one it was because it might make the one I did not mention feel somewhat sad. Our associational meetings are just over and the churches show a good increase. I was appointed to attend the Southern Baptist Convention by my association, and I hope to have the pleasure of meeting

brethren in Louisville at that time. And now brethren, my letter has already grown too long. I will say to one and all the readers of the Recorder, may God be with you till we meet again. A Happy New Year and a happy ending of your earthly existence, and an abundant entrance into glory hereafter, is my prayer for Jesus' sake. Yours fraternally,
BENJ. URRON.
Chibley, Fla., Dec. 19, 1898.

CHURCH EFFICIENCY.

The mission of the church is to edify and build up saints in the faith of the gospel, to exhibit and proclaim Christ to the world, and to reach and save sinners. The church that does these things is an efficient church. The church that fails in these particulars is to say the least, inefficient.

Then, too, the church that does these things grows and prospers in the true sense, and the church that fails to do these things does not prosper in the true sense, no matter how much show of prosperity there may be.

But right here there is danger of making a mistake. Certain signs seem to indicate church prosperity, when the fact is they can exist and at the same time there be the very opposite. Experience has demonstrated that in the church not everything is prosperity which looks like it. Take, for example, a popular preacher and a large congregation. In the eyes of the world, and in the eyes of many church members, these are the very best assurances that the church is in a prosperous condition. But the preaching, no matter how popular and drawing, that fails to win people to Christ is a failure in the highest sense. The people who are drawn by any other device, and are not reached by the word accompanied by the Holy Spirit, and brought to Christ for salvation, and built up in the faith of the gospel, are still a lost people. And in so far as the chief mission of the church is concerned, it is to them a failure. To judge correctly then, of the efficiency of the work the church is doing, we must look beneath and beyond the mere question of the number of people in attendance at the church service.

However, the church that works effectively will increase in numbers. God does not fail to add to such a church. The attendance may be small, but those who do attend, both pastor and people, have spiritual life, and that kind of life has drawing power. There will also be conversions and accessions. There may not be a great boom—a remarkable revival and hundreds of accessions all in a few weeks' time—but there will be steady, solid, substantial growth, growth in numbers, and especially growth in the spirituality, activity, and efficiency of the members. There will also be growth in the influence of the church for good in the community. The efficient church makes itself felt among the people for good.

Goodness in life and character, next to love, is the most powerful moral force in the world; and the efficient church is possessed of a wealth of this moral quality. One soul in a neighborhood thoroughly possessed of this moral excellence will do more to commend a life of piety than a dozen flaming speeches.—Religious Telescope.

He who criticizes others works at the reformation of himself.—Moulton.

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Do You Have Rheumatism or Neuralgia?

Are You Sleepless, Nervous, Irritable?

Kidney Trouble Makes You Miserable.

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Your other organs may need care, but your kidneys most, because they do most.

If you are sick, begin with your kidneys, because as soon as they are well they will help all the other organs to health.

The treatment of some diseases may be delayed without danger, not so with kidney disease.

Swamp-Root is the great discovery of Dr. Kilmer, the eminent kidney and bladder specialist, and is a genuine specific with wonderful healing action on the kidneys.

It will be found by both men and women just what is needed in all cases of kidney and bladder disorders, lame back, dull pain or ache in the back, gravel, catarrh of the bladder, rheumatism,

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Swamp-Root corrects inability to hold water and promptly overcomes that unpleasant necessity of being compelled to go often during the day and to get up many times during the night.

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To take Swamp-Root when you are suffering from clogged kidneys.

This prompt, mild and wonderful remedy is easy to get at the drug stores in fifty cent and one dollar bottles.

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to every call without protest. His only protection is in the prudence and thoughtfulness of his members, who should be so anxious to help him preach effectively that they will never interrupt him during study hours, if it can be avoided.—Christian Advocate.

A WORD ABOUT OUR SUNDAY-SCHOOLS.

I am aware that the Sunday-school has become one of the fixtures in our church work; I am also aware that I am treading upon almost sacred ground, and that I must carefully watch my typewriter that nothing may be written too sharply criticising the much loved institution of the Sunday-school. I am not ignorant of how very sacred many good people hold the Sunday-school, and it is certainly not the intention of this article to say aught about the Sunday-school which would have the least tendency to injure this kind of Christian work; but it does seem to this scribe that something ought to be said by somebody as to a few things which are not as they should be, in my judgment.

During the year of 1898, it has been my privilege to visit many of the churches and Sunday-schools, not only in this state, but elsewhere, and there is a strange similarity existing among the schools everywhere; to mention some few of the things which are not best to continue, therefore, is the object of this article.

1. Entirely too much surface work is done in the schools. With the multitude of excellent "helps" we have, it has become so easy to make a mere reading performance of the entire exercises, that many of our schools have simply fallen into this habit of "hearing" the lessons, and they do not hear them recited, but they merely hear them read, from the "helps." The child is expected to read the lesson over, and then whether he knows anything about the meaning or not, seems not to strike the mind of the "teacher" at all; the child gets his little picture card and goes home, feeling that he or she has done well that morning, when the real facts are that he has not learned one thing which is carried home, and made a real part of his store of information about God's word; in fact, he has no "store" of which to make it a part.

I believe in "helps," but I do not believe in letting the "helps" do all the work. They are good if used as "helps," but they are worse than useless if used in the way many use them.

2. The children learn no Scripture.

The editor of the *Western Recorder* has been so constantly

Why is it that nearly all aged persons are thin?

And yet, when you think of it, what could you expect?

Three score years of wear and tear are enough to make the digestion weak. Yet the body must be fed.

In Scott's Emulsion, the work is all done; that is, the oil in it is digested, all ready to be taken into the blood. The body rests, while the oil feeds and nourishes, and the hypophosphites makes the nerves steady and strong.

sounding this trump of warning in the ears of its many reader, that it may not be necessary to dwell long upon this point, yet, let me insist that too much valuable time is spent in things of far less value, and this vastly more important matter of learning to know Scripture, is left in the background. The "helps" are good, if they help us to learn something that is helpful, such as the knowledge of what is Scripture and what it means; but they do damage if they hinder us from learning the blessed word of God.

3. Often very inefficient "teachers" are called upon to "teach," or "hear the class."

Now, I am not unmindful that there is a very great scarcity of good Sunday-school teachers, everywhere, and that some times the school is hard put to it to find anyone to take charge of the classes at all, but it does seem to this writer that we need some very earnest prayer upon this point of who should be the teachers in the Sunday schools. Oh! the solemnity of standing before a class of boys or girls, with all their great possibilities before them. To stand as their teacher in divine things, and the words which fall from your lips may be the very means of leading them heavenward or hellward, and yet are there not some teachers who come to the class without a moment's prayer, and often not much study. I am not able to express my deep conviction of the solemnity of being a teacher in the Sunday-school; nor am I able to communicate my depth of conviction as to the importance of right preparation to meet the class. A preacher should go from his knees to the pulpit; and while he has been on his knees he should have also been very close to Jesus, or he will never draw the people near to Jesus. Even so is it with the teacher of a class in Sunday-school. If you do not go from your knees to your class, I fear you will not take Jesus to the class with you; if you don't, you will surely fail.

The class which has not had Jesus brought to them has lost a day, and the teacher has lost an opportunity which never returns.

4. The children are being trained to stay away from church.

This is one universal complaint I have to make against somebody, who is it that is at fault? Last Sunday I preached in a church where there were between 250 and 300 children at the Sunday-school, but there were not more than twenty-five remained to the preaching of the word of God! Brethren, I am grieved at this fact! Everywhere you may test this point; you will be surprised to see how sadly it is the truth. The children do not attend the preaching of the word of God! Now, instead of the children having the benefit of hearing the word preached, they simply take in its stead what little they get from the Sunday-school teacher; and the teacher likely had them read over the "helps," all of which the children forgot before they left the church door. What is to become of the children? More than that, as the children grow up, as they have been in the habit of not attending preaching, they continue not to attend, and they are lost to the church and its influences. Why are there so few men in our churches? It is, at least partly, because they have been trained to substitute the Sunday-school for the church, and many boys feel that they have "graduated" at the Sunday-school, when they get their first long "preach" on.

school is to stand between the boys and the preacher, away with the Sunday-school! It is substituting a poor, careless teacher some times for an earnest preacher, and the boys are thus lost to the church and its work. But this need not be the case; we want the Sunday-school and we want the children also to hear the preaching. Reader, will you not lend a helping hand to retain the children in the church worship?

Pastors, will you not think of this vital point before you let boys and girls slip away from the saving influence of the preaching of the blessed Gospel? I have really heard mothers say, "If my children cannot attend both Sunday-school and church, I want them to attend Sunday-school and miss church." This is a very grave mistake; reverse it and it will be right. It is far better to have the child hear an earnest preacher of God's word than a poor teacher. Let the child attend both Sunday-school and church.

BACON'S ATTRACTIONS!

SALE OF Ladies' Petticoats

98c For Ladies' Black Near-silk Petticoats, very full, trimmed with 8 rows of cording, lined through; worth \$1.75.

\$1.34 For Ladies' nice Black Satine Petticoats, very full, made with a deep ruffle over which are narrow ruffles.

\$1.98 For Ladies' Black Italian Satin Petticoats, lovely quality, made with a 12-inch ruffle, lined through with canton cloth.

\$2.85 For Ladies' stylish Changeable Silk Petticoats, made very full, with new style corded ruffle; worth \$4.00.

\$5.48 For Ladies' Fine Black Taffeta Silk Petticoats, made with a 15-inch corded ruffle, edged with velvet.

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The lowest prices ever put on these stylish, decorated Lamps; a beautiful lot to select from, if you come early, for they won't last long.

SOME STRIKING BARGAINS IN Black Dress Goods.

25c For extra quality Black Figured Mohair, 40 inches wide, for waists especially; regular value 40c.

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85c For Beautiful Empress Poplin, 46 inches wide, for coat suits, the most satisfactory fabric; worth \$1.10.

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For Baby Cloaks, Dressing Sacques, etc. in fancy stripes, all pretty patterns, 20c yard.

Men's Handkerchiefs.

7c For Men's Japonette Silk Handkerchiefs, initial corner, embroidered in silk, worth 15c.

Children's Caps.

28c For Children's Corded Silk Caps, in brown, blue, red, green and cream, with moss trimming and lace frill.

Ladies' Jackets.

\$3.48 For Ladies' Stylish Black Boucle Cloth Jackets, neatly lined with twill and double-breasted.

\$5.98 For Ladies' Extra-quality Black Beaver Cloth Jackets, lined through with metallic satin.

\$8.50 For Ladies' Extra-quality Royal Blue Melton Jackets, made cutaway style, velvet collar, lined through with satin to match.

\$10 For Ladies' Fine Blue or Tau Melton Cloth Jackets, military braided effect, lined through with changeable silk.

Children's Jackets.

\$1.50 For Children's Mixed Cloth, Double-breasted Reefers, with shoulder caps trimmed with braid.

\$2.75 For Children's extra quality Rough Cloth double-breasted Jackets, with shoulder caps trimmed in braid.

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Is the Largest in the South, and has the Special Attention of one of the Firm.

A STRANGE OCCURRENCE.

"A strange occurrence—a man baptized and ordained the same day. I don't know that I ever heard of such a case before."—RECORDED OF A FEW WEEKS AGO.

I thought that I would write you in a day or two, but laid the paper away, and the above quotation is from memory.

J. C. Hopewell, J. M. Ezell and one or two others held a meeting at Little Union, Union county, about thirty years ago, where several joined, and among them was Dr. J. J. Barnett. He joined the day the meeting closed and was baptized and ordained the same day by the preachers who had conducted the meeting. Dr. Barnett had been a local Methodist preacher for I think about 20 years, and only about the last year of his ministry with them did he baptize any babies. But he got what little infant baptism there was in him knocked out by two very zealous sisters in this way: One of them had married a very staunch Baptist, and he threatened vengeance on the preacher who baptized his child. One day when he was out from home she took the child and

walked about five miles to her sister's, and they sent to the doctor to come over and baptize the three children. When he came, he tried to persuade them not to have their children baptized, as it did no good, and especially the one who had married the Baptist, but all to no avail. He undertook the job with many misgivings, which proved to be right.

I give the result as told by one of the women: The first to receive the ordinance was a good, quiet girl about 13 years old, and they said she looked sweet; then came the other girl, about 4 years old, and she looked just like a little angel; then came a bad boy of about 10 or 11 years old, who had been watching with great interest. The Doctor came to him and began the ceremony of pouring water, but the boy's time came then; he looked up with clinched fist and said: "You quit that; if you pour any more of that water on my head I'll kill you." After that, the Doctor came back to his old Baptist training and, as he had always preached good, sound doctrine, the Baptists were glad to get him.

SUNB.

Live each day as if it were thy whole life.

EDITORIAL.

SPECIAL OFFER.

We will send the Western Recorder to new subscribers for three months, beginning Jan. 1st, for half-price, or 25 cents. All intelligent Baptists are interested in Baptist history, and recently special interest has been aroused in regard to our history in England in the early part of the 17th century. Everybody wishes, or ought to wish, the real facts brought out. Dr. J. T. Christian spent three months in England during the past summer and fall, devoting his time to getting at the facts of Baptist history during that period. He made many interesting "finds," and gathered much valuable material. He has prepared a series of articles setting forth the results of his investigations, and we will begin the publication of these articles with the commencement of the new year. When the series is finished the results will be summed up and their value estimated by Drs. A. H. Newman and Jesse B. Thomas, two recognized masters in church history. Every Baptist ought to read this series of articles along with the estimates of them by Drs. Newman and Thomas, and ought to preserve them.

To give these articles the widest publicity, we offer the Recorder three months to new subscribers for 25 cents each. If you have some friends, dear reader, who are not now getting the paper, and whom you would like to have read these articles, send us their addresses with 25 cents for each one, and they will get the paper until the 1st of April. Beyond that time the rate remains, of course, at \$2.00 a year.

ACCORDING to the estimates of those who have given to the matter special study (Dorchester, Gulick and others), the following are the numbers of nominal Christians in the world at the end of the centuries named:

Table with 2 columns: Century and Number of Christians. Rows include 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 1890, and 1894.

The fierce persecutions of the 2nd century reduced the number of Christians, and not till the end of the 3d century did they recover the number they had at the end of the 1st century, which was the close of the Apostolic period. From that time on there was a steady but gradual growth. From "above 500" to five million was indeed a wonderful growth in the 67 years between the death of Christ and the end of the 1st century.

No such growth is witnessed again until we reach the present century. To-day there are two and a half times as many nominal

Christians in the world as in the beginning of this century. And the ratio increased as the century went on, that in the last decade being the largest.

It is important and significant that this increased ratio of growth began with the modern missionary movement. William Carey began his missionary campaign in 1792, but it was not till the last Sunday of the last year of the last century that the first convert (Krishna Pal) was baptized. Hence we may regard the modern missionary movement as synchronizing with the 19th century. The beginning of the missionary work, therefore, was the beginning of the far greater growth of Christianity. During the 1st century and the 19th century—the two missionary centuries—we find by far the most rapid growth of our religion. This is a most significant fact.

Let it be noted also how much better prepared Christians are now for converting the world than at the beginning of this century. Then there were 200,000,000 nominal Christians in the world. Now there are 500,000,000. Christian nations now control 890,000,000 of the earth's population as against 350,000,000 a hundred years ago. At the beginning of this century the non-Christian nations controlled 620,000,000, while now they control 608,000,000. A century ago the Christian nations controlled about one-third of the human race; now they control three-fifths.

In the matter of territory, the Christian nations in 1894 controlled 40,812,700 square miles of the total of 51,000,000 square miles of land on the earth's surface. To this must be added no small area recently brought under British control in Africa. Thus more than four-fifths of the land of the world is under the control of Christian nations. And there are not lacking signs of the speedy possession by Christian nations of the remaining territory, when China shall be dismembered, Turkey overthrown and Africa partitioned.

As for power, a single Christian nation like the United States or Great Britain is more than a match for the whole non-Christian world. Then, too, the Christian nations have nine-tenths of the world's wealth. Yet Voltaire said in 1768: "Before the beginning of the nineteenth century Christianity will have disappeared from the earth." Who can tell the results of the 20th century which we will enter in two more years?

The Standard is glad to note the prosperity of the Baptist Book Concern and the Western Recorder, which have moved into their new quarters at 643 Fourth Avenue, Louisville, Ky. The Courier-Journal of recent date makes flattering mention of these institutions, and we also tender our congratulations. We are not always able to agree with the Recorder, but it is nevertheless a great paper, and has our kindest wishes.—The Baptist Standard.

The kindest wishes are heartily reciprocated. We hope the Standard will more and more be able to agree with the Recorder.

It is proposed to endow a chair in the Union Theological Seminary to be named after Dr. John Hall. This seems to us an attempt to get money out of his friends in order to provide for tearing down the faith Dr. Hall spent his life in trying to build up.

He that keepeth his own soul; but he that despiseth his ways shall die.—The Bible.

Dr. Geo. E. Hoar, of the Watchman, made a speech in the last Baptist Congress in which he spoke of the need of harmonizing the work of the different denominational Boards and Societies. He spoke especially of the Publication Society as trespassing upon the work of our Home Board and of the Home Mission Society in sending Dr. Diaz to Mexico and to Cuba, and in sending out chapel cars in the West. Dr. Rowland replied, affirming that the Publication Society had ever sought harmonious relations with the other organizations. Dr. Morgan, of the Home Mission Society, replied that the Publication Society sent Dr. Diaz to Mexico over the protest of the Home Mission Society, and that the former had not consulted with the latter in regard to chapel car work, &c. Dr. Horr then claimed that his speech was justified by the lack of harmony manifested by these publications. Dr. Rowland utters a "final word" to the effect that while the Publication Society had not consulted with the headquarters of the Home Mission Society in regard to chapel car work, consultation was had with the representatives of the latter Society on the fields where the chapel cars operated. He further states that the Publication Society is older than the Home Mission Society, and that it was originally chartered, not as a "book concern" but, as a missionary society, to do Sunday-school and colporteur missionary work. This work it must continue. But in order to bring about harmony the Publication Society has appointed a committee of seven, headed by the Hon. S. A. Crozer, to confer with a like committee the Home Mission Society is requested to appoint, to reach an understanding in regard to all the points involved. We hope the work will be speedily harmonized, and that all the brethren involved will be harmonized also. It seems unfortunate for any questions to arise between our denominational organizations. Yet this discussion, we think, will result in good, for out of it will come a clearer understanding of the limits of the work of each body, and there will follow a smoother and more intelligent co-operation.

One of the worst signs of the times is the readiness of many persons to denounce any man who objects to what some one has said. Mr. A. advocates a new view which Mr. B. regards as false and dangerous. Mr. B. declares his opinion of the new view, and warns people against it. Promptly there come from various directions cries of "heresy-hunter," "intolerance," "narrowness," "traditionalism," "bigotry," &c., &c. Nothing is said of Mr. A. for advancing the new view, but it is all against Mr. B. for objecting. The man who attacks what is commonly believed is all right, while the man who replies is "an intolerant and bigoted heresy-hunter," &c., &c., &c. An illustration of this is afforded by the attack on Dr. Hawthorne for saying that the one who called for the lynching of a thousand Negroes a week, if necessary, to stop assaults on women, was "like one whose reason is dethroned by anger and revenge." Now Dr. H. is charged in turn with spitting "ecclesiastical venom," "hurling epithets," "grilling bones," &c., &c. We do not always agree with Dr. Hawthorne, but we agree with him in this instance. It was fitting

such a blood-thirsty utterance, although his rebuke has brought upon himself a torrent of denunciation.

Many are deterred from objecting to wrong and hurtful views by the fear of the storm of abuse which is likely to follow. When the objectionable views are in theology and religion, the situation is aggravated by the fact that the secular papers are sure to take sides with the heretic, of whom they will make a hero and a martyr, while those who object to his heresy are painted as monsters of cruel intolerance. This, we say, is one of the worst signs of the times.

The Cumberland Presbyterian publishes the circulation of a number of leading religious papers along with their subscription prices. Among these we note the Congregationalist, \$3.00 a year, with 22,000 circulation; the Evangelist, \$3.00 a year, with 12,000 circulation; the N. Y. Observer, \$3.00 a year, with 27,000 circulation; the Presbyterian, \$2.50 a year, with 12,000 circulation; the Interior, \$2.50 a year, with 80,000 circulation; the Herald and Presbyterian, \$2.50 a year, with 15,000 circulation; the Christian Advocate, (N. Y.) \$3.50 a year, with 47,704 circulation; the Churchman, \$3.50 a year, with 23,000 circulation; the Watchman, \$2.50 a year, with 17,000 circulation. These and other religious papers, are each more than \$2.00 a year. The city dailies print weekly editions at \$1.00 a year, but that is because they use the matter already set up for the dailies, and that is thus sold twice. When a man can sell the same thing twice he can afford to put the price down the second time. Religious papers have no daily editions to draw from. Then too, the secular papers insert advertisements that pay well and that are unfit for religious papers.

The Baptist News says "it is always glad to hear that the Western Recorder and Baptist Book Concern prosper. These enterprises are both strictly Baptist, and are managed by Baptists who stand for the old faith." With thanks for these kind words, we enter the new year with added purpose to "stand for the old faith." There are those who talk about a "progressive orthodoxy." One might as well talk about "a progressive multiplication table." There can be a progressive and an aggressive maintenance of the truth, but the truth itself is fixed forever. The reason science was so changed in the centuries is because the notions of scientific men were proved wrong; and those now held are probably far from being correct in many points. The truth cannot change. If two and two did not make four in Adam's time, they do not make four now. If it be not true that Brutus killed Caesar, it never will be true. Men are saved to-day on the same terms that have always obtained. God "inhabith eternity" and does not change with the seasons. He is "the same yesterday, to-day and forever."

The Louisville & Nashville Rail Road system will restore the full rate of wages to all employees at the beginning of the new year. We are glad of the prosperity of this great railroad system. It is intimately associated with the prosperity of the whole South-west. President Milton H. Smith (a prince of railroad men and not an able

Editorial Varieties

The Rev. Dr. George W. Merrill, of Newton Centre, Mass., has been chosen President of Colgate University. Dr. Merrill is a graduate of Harvard and of Newton.

In Alton, Ill., the Board of Education have passed a resolution for blacks and whites. The race feeling is asserting itself more and more in the North.

A writer in the Congressionalist speaks of a "policy" which is "a combination of conceit, ignorance and conceit." Policy is not a bad name for an article one often sees these days.

We are pained to hear of the death of Bro. J. H. Mills of North Carolina. He was for years editor of the Southern Recorder, and later the founder of the Masonic Orphanage, and later still founder of the Baptist Orphanage. He was a whole-hearted Christian gentleman and a thorough-going Baptist.

The Examiner announced that on last Sunday night at the Epiphany Baptist church, of which the Rev. Howard L. Jones is pastor, "Holy Child," by Professor Horatio W. Parker, of Yale University," would be read. That seems to be the way the Baptists of New York City do it; and this is a free country.

The people generally speak well of the movement to erect in this city a memorial to the Rev. Dr. J. H. Miller. But nearly several of the papers published the appeal entire. It is not enough, however, to speak well of such an enterprise. What is needed beyond that our readers will know. Send all subscriptions to Messrs. W. H. Newman & Co., 722 W. Main St., Louisville, Ky.

Since President John W. Thomas took charge of the Nashville, Chattanooga & St. Louis R.R. system in 1884, not one passenger has been killed, and only two have been injured on any of the trains. They have handled over fourteen million passengers. This is a wonderful record. It shows what a railroad prince President Thomas is, and what an efficient force he directs.

There have been forty-three names recommended to the committee on nominating a President for Georgetown College. Did not some one say that presidential timber was scarce? Yet here are forty-three names of men who are all of them competently certified to as "eminently qualified," "well fitted" and "admirably suited" for the position. It is a great mistake to think there is a scarcity of such material.

The Baptist ministers of Buffalo, N. Y., recently discussed "religious journalism" in one of their meetings, and they reached the conclusion that "there should be less criticism of our papers and stronger effort to secure subscribers." If our friends will make the effort for new subscribers to the Recorder, we will accept their criticism. And our friends can do much by telling everybody about our 25 cent offer for three months.

The American revisers promised not to bring out an American Revised Version of the Bible for 15 years after the completion of the work. Since the University press of Oxford and Cambridge, England, bore all the expense, the American revisers, so far as they could do so, left those presses the exclusive control of the publication. The fourteen years are out in 1894, but in the meantime an American edition has been issued, with the readings preferred by the American revisers inserted in the text. This is better than the English edition.

There are thirteen different sorts of Baptists in the United States. Thirteen is a "lucky" number. The favorite chapter in the Bible is the 13th chapter of 1st Corinthians, which is full of "thirteen" in verses. Paul wrote 13 Epistles to which his name is affixed in the New Testament. There were 13 present at the institution of the Lord's Supper. Christ and His apostles formed a band of 13 as they "went about doing good." There were 13 colonies that formed the United States, and there are 13 stripes on the flag of the Union.

It is stated that when the Christian Index comes out in its new form with the new year, it will be "the widest and narrowest." People object to length in a sermon, but not in a paper, and so for narrowness, we are willing a paper should be narrow, if only it is straight. Truth is narrow, while error is broad. There are a thousand ways any given event can take place, and only one way it did take place. There are three hundred and sixty-nine degrees of wrong directions in regard to a given place, and only one right direction towards it.

Of the Baptist pastors of the same who were in Louisville last week, we met one prominent one who was not only one of the Western Recorder's and the Baptist Book Concern's but removed from Third and Jefferson Sts. to our much better quarters, 443 Fourth Avenue, nearly opposite the Custom House. There are well-informed brethren, but we had not remembered the announcement of our removal. It may be there are others who tend to be contented on the subject. We are anxious that all our friends should bear in mind that we are now located in our permanent

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

WYNKEN, MYNKEN AND NOD.

BY EUGENE FIELD.

Wynken, Mynken and Nod one night
Strolled off in a wooden shoe
Built on a river of misty light
Into a man of dew.

"Where are you going and what do you wish?"
The old moon asked the three.
"We have come to fish for the herring-fish
That live in this beautiful sea;
Here of silver and gold we've,"
Said Wynken,
Mynken
And Nod.

The old moon laughed and sang a song
As they rocked in the wooden shoe;
And the wind that sped them all night long
Ruffled the waves of dew;
The little stars were the herring-fish
That lived in the beautiful sea;
"Row east your nets wherever you wish,
But never clear them save we!"

All night long their nets they threw
For the fish in the twinkling foam,
Then down from the sky came the wooden shoe
Bringing the fishermen home;
'Twas all so pretty a sight, it seemed
As if it could not be a dream;
And some folks thought 'twas a dream they dreamed
Of sailing that beautiful sea;
But I shall name you the fishermen three
Wynken,
Mynken
And Nod.

VICTOR'S PROPHECY.

Or: A Romance of the Stripes.

BY LOUIS DAYTON PHILLIPS.

PART I.

I remember it all as if it happened yesterday.
"Well, here we are," said my father,
and then he gave my mother a wistful look of love, and pointed to a rude log cabin, posed like an eagle's nest upon the loftiest spur of the mountain in whose steep side our fagged bodies were now climbing.
"Ah, papa, are we going to live way up there?" asked Dad, clasping her little hands, and lifting her beauty-loving eyes to the high, bold cliffs that stood sharply defined against the sunset sky.
"Ye, my child; that log house is to be our home for the present. Indeed, it is all that offers in the way of shelter, and that, at least, we must have."
"How beautiful it is!" she said in an awed whisper, and then we all sat eating at those forest-crowned heights above us in silence.
As for me, my heart was too full of rapture for speech then, as for many a time afterwards. I was not yet fifteen, but to a child of the South, in whose young pulse the land-side of romance and they were already running riot, a scene like this holds a strange enchantment—a magic power never dreamed of by the prince of jugglers.
My mother's words broke in upon my rapt musings with a sort of shock.
"I hope the roof does not leak," said she anxiously, clasping yet more closely the baby-boy in her arms.
There were seven of us, then; four girls and three boys, but some of us were fellows like little Laurie, "our fatted calf and our dearest."
"The roof's all right," returned my father cheerfully, "and the truth is, homestead refugees like ourselves may well be grateful for such a shelter. The cabin is really quite comfortable, and there are four good-sized rooms and there are four good-sized rooms in peace and safety until this terrible war is over, but—God alone knows what is before us!"
No night sleep.

My mother's eyes filled with sudden tears.
In that storm and stress time, the fateful year of '61, and just after the fall of Fort Donaldson had struck so sharp a blow at the heart of the South, there were many families who had fled to the hills, to the northward, beside ourselves.
The whole region, indeed, was crowded with "refugees," glad to secure any sort of a shelter; and, once settled down, proceeded to keep themselves busy with the entertainment of less fortunate friends and kindred.
Our life in the mountain cabin was rather a lonely one at first, its situation was so solitary, the region so thinly populated, and yet there was especially to us children a peculiar fascination in this new, Robinson-Crusoe kind of existence.
For, it was not until after several weeks of hard work, and a number of tedious journeys by wagon to the nearest valley town to buy the few comforts it was possible to obtain, that we began to feel, as my mother said, "to live again."
And it was not long before the old log house became very dear to all of us—dear and home-like to the refugees it sheltered through those stirring years, the sixties, with their "glorious pomp and circumstance of war"; their joys and sorrows, triumphs and defeat; their under-throb of misery and want.
Ah, those days "when we went gyping"—those sad, sweet, unforgettable days! When your eyes, your finger-tips hard upon your eyelids, radiant forms of color, fitting figures of light and shade pass before you.
But at memory's lightest touch upon my mental vision, those flash years, the sixties, with their bright, those long-lost years of mine, a brief, yet splendid, pageant.
We had been on the mountain-top a month or more when something unexpected happened—something that promised to make us all happier. I was walking along the eastern bluff—not far from our cabin door—one balmy morning in April, when I heard a voice call,
"Mildred!"
It was my father's, and in his hand he held a letter.
"Here are some good news for you, child," he began as I reached his side; "I have just heard from Sibyl, and she's coming home."
His voice was trembling with emotion, for, as we all knew well enough, Sibyl, our eldest sister, was our father's idol.
Not that we minded. We thought it only natural and right that our beautiful Sibyl should have the first place with everybody. Our own childish affection had always been united with admiration; all our lives we had bowed down before her, and yet I do not think she was spoiled. My heart gave a great bound at these tidings.
"Ah, papa, I am so glad; but how is she to get through the Northern line?"
"She expects to manage to do so in some way, and, meanwhile, is quite safe in old Dr. Darnley's care. In three days more she may reach the valley."
Then he hurried on to the cabin to tell my mother and the others his "good news."
Sibyl was just nineteen at this time. She had gone away to school nearly two years before, and for the last six months had been studying medicine in an Eastern conservatory, living meantime in the elegant home of our father's only brother, Colonel Delighton, now an officer in the Union army, with scant sympathy for our present condition as "refugees and rebels."
There would certainly be a sharp contrast between Sibyl's life in her uncle's grand Northern home and that which now awaited her "away down South." In our crowded little cabin "above the clouds."
Would she not find it dull in the extreme, as we all had to endure, since its monotony was seldom broken and the very commonest necessities were at this period unobtainable luxuries?
But the marvelous beauty of the scene above and below this lonely homestead seemed to reproach me for these questions. For nothing could be more wildly lovely than the view of the wide-reaching valley at my feet, shut in by controlling peaks, broken into soft-tinted mountains by weird stretches of sunset, and traversed at its sunny heart by the silver food of the winding river.
As for the log house we called "home," it was certainly "beautiful for the situation," and from the rock-bound fortress on which it was so daringly perched we could stand and see the battle-flags of the world, and the soaring lark of the adventurous balloonist.
Besides, the whole mountain-top was, at this season of the year, at

least, a very paradise of bloom and sweet-smell. From bluff to bluff was a garden in which all sorts of wild flowers and twining vines flourished, their fragrance filling the air with perfume.
Never on any other spot of earth have I seen such deeply-blue violets, leaved violets, or such pearly-white ones, as crowded the nooks and corners of field and meadow-look near by our cabin; and the woods were now full of the golden-jessamine, star-eyed anemones, fire-fly pink, blue-bells, wild honey-suckle, pink and white laurel, and trailing arbutus.
If Sibyl only shared my passionate love for all wild, growing things in field and forest, what rambles we might take together in this lovely wilderness! And, perhaps, we might be able to make her happy after all. It would be novel, as well as beautiful, to the city-bred girl, and, besides—
I heard my mother's voice calling me now, and hurried in-doors at once.
"I have been needing you, Mildred," she began, putting my little brother in my arms. "Don't you see how much there is to be done before Sibyl comes? There's the whole house to be put in order and her room to arrange, to say nothing of the furniture. I had forgotten, mother," I hastened to explain. "I ought not to have stayed on the bluff so long, but father told me Sibyl was coming and I was thinking how—"
"Wait a moment," said my mother, seizing broom and duster; "something on the order of poetry and romance, I'm certain. But where there's so much real work to be done, it would be well for you to put aside your dreams and get to the root of all this mistaken ingenuity, and which can hardly fail to wither in the bud all genuine religious impulses."
The "tactful" mother in the story begins the day with a guessing game in which all the answers are Bible characters. The train of thought thus cheerfully set in motion is continued at the breakfast table where each of the five children "transforms a breakfast dish into something simple pertaining to Bible times," such as "milk" for the mush, representing the one into which Joseph was lowered by his unnatural brethren! It is somewhat surprising to learn that "the conversation becomes really instructive" and that "this simple device has been known to work for amusement at a time with no diminution of interest."
Of course all the children are presently ready for church and Sunday-school, in the confident anticipation of a "good time," although it is intimated that they might rather have been expected to feel "grumpy" of a Sunday-morning! After dinner, the box of toys and games which had heretofore been put away for the Sabbath, as is the custom in many homes, is produced with the understanding that they must all be turned from secular to Sunday use.
The ferry boat is rowed because "it is mentioned once in the Old Testament," while the dolls are promptly organized into a Sunday-school class.
The notion that anything which can be twisted into a Bible reference is thereby made religious and elevating, or that playing Sunday-school is a particularly edifying pastime, is sufficiently absurd. It is admitted at the outset that this tactful mother "would never have been called intellectual," but it seems as if her consecrated common sense might have told her that these Sunday amusements and Bible games of hers would be far more likely to degrade and belittle the day and the book in the minds of her boys and girls, than to dignify the dolls and the ferry-boat by treating them as means of religious instruction.
The climax of unconscious irreverence is reached in the description of a sand table, by the aid of which the children have attempted to realize "all the incidents of the resurrection." Galvary with its three crosses, some leaden soldiers, some "tiny dolls, the cave with the stone rolled away from its mouth, and trees from the nursery, and Noah's ark complete the picture. Why—not an arrangement of beautiful times paper wings, and a doll for the Christ with a crown of real thorns? Is there to be nothing sacred from this painful parodying of religion? No thought so high or holy that it may be kept free of grotesque and tawdry associations?
In the average household I believe that Sunday should be pre-eminently the family day, inasmuch as it is the only day in the week that the father is at home—his sole opportunity for personal contact with and interest in his children. Let the usual Sunday be the family day, and the father's presence will be a blessing to all.

grime be please. Dey ain't no doubt ob dat, 'cause—
"O, mammy, is you goin' to out the cake when she comes?" interrupted Roy, who was not yet four.
"I specs I will, honey," she said indulgently. "Dried apples an' perhaps some nut— a mighty pore sort o' cake to my mine, an' Miss Sibyl—the ain't grime tak to no sech fixins as dem, but you pore chillun was half-starved, an' willin' to eat mos' anythin', you kin swallow, I done say but say—"
She got no further, for at this moment a dark cloud swept over the sky—until now it had been as blue as sapphires—and its shadows fell blackly over the gay little room, blotting out its dainty brightness like a pall.
At this moment, too, a lovely vision appeared in the door-way. Sibyl had come!
[To be continued.]

"SUNDAY AMUSEMENTS" FOR CHILDREN.

BY ELAINE GOODALE EASTMAN.

The above is the subject of an article which appeared not long ago in one of our religious weeklies. The writer is so evidently sincere that we would willingly refrain from the satire to which she has only too completely exposed herself, and if her ingenious devices for entertaining the children on Sunday were merely harmless or commonplace, we might pass them over in silence. For the children's sake, however, I am impelled to protest against the fatal misconception which seems to me to lie at the root of all this mistaken ingenuity, and which can hardly fail to wither in the bud all genuine religious impulses.
The "tactful" mother in the story begins the day with a guessing game in which all the answers are Bible characters. The train of thought thus cheerfully set in motion is continued at the breakfast table where each of the five children "transforms a breakfast dish into something simple pertaining to Bible times," such as "milk" for the mush, representing the one into which Joseph was lowered by his unnatural brethren! It is somewhat surprising to learn that "the conversation becomes really instructive" and that "this simple device has been known to work for amusement at a time with no diminution of interest."
Of course all the children are presently ready for church and Sunday-school, in the confident anticipation of a "good time," although it is intimated that they might rather have been expected to feel "grumpy" of a Sunday-morning! After dinner, the box of toys and games which had heretofore been put away for the Sabbath, as is the custom in many homes, is produced with the understanding that they must all be turned from secular to Sunday use.
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Many men and women are almost within the deadly grasp of consumption. Although its fatal hand is unseen, its presence is made known by unmistakable symptoms. Cough often leads to consumption. A stubborn cough, sore throat, pains in the chest, bronchitis, bleeding at the lungs, loss of flesh and general weakness are warnings that this relentless disease is about to gather in a victim.
A remedy for all the diseases which, if neglected or badly treated, lead up to consumption is found in
Dr. Pierce's Golden Medical Discovery.

It builds up the weak places and fortifies the system against the onslaughts of disease. It helps the appetite, assists digestion, is an aid to the proper assimilation of food, and cleanses the blood of all its impurities. It is a strictly temperance medicine, containing not an atom of whiskey or alcohol in any form.
"Your medicine is the best I ever taken," writes Mrs. Jennie Dingman, of Vanburen, Kansas Co., Mich.: "Last spring I had a bad cough; got so bad I had to be in bed all the time. My husband thought I had consumption. He wanted me to get a doctor but I told him if it was consumption they could not help me. We thought we would try Dr. Pierce's Golden Medical Discovery and before I had taken one bottle the cough stopped and I have since had no signs of its returning."
For the most obstinate forms of constipation and biliousness, use Dr. Pierce's Pleasant Pellets. Their action is prompt yet comfortable; their effect is permanent. Insist that the druggist does not give you something else.

WHY
—not
—let
—us
—fill
—your
—orders
—for
—Sunday
—school
—Supplies
—or
—the
Periodicals
—of
—either
—Society?
—It
—will
—cost
—you
—no
—more.
—Others
—are
—doing
—it.
BAPTIST BOOK CONCERN,
INCORPORATED,
602 NORTH AVENUE,
LOUISVILLE, KENTUCKY.

FAULT-FINDING is not difficult. Isaac McCurry illustrates this. A dog, hitched to a lawn mower, stopped pulling to bark at a passer-by. The boy who was guiding the mower said: "Don't mind the dog, he is just barking for an excuse to rest. It is easier to bark than pull this machine." It is easier to be critical than correct, easier to bark than to work. Easier to burn a house than to build one. Easier to hinder than to help. Easier to destroy reputation than construct character. Fault finding is as dangerous as it is easy. Anybody can grumble, criticize or condemn, like those Pharisees, but it takes a great deal to go on

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Through Pullman Vestibule service to
New York, connecting at Ashland with the
famous F. F. V. Limited, running daily to New
York via Washington, with Dining Car and
Observation Car. Entire train lighted with
electricity.
Leave Louisville, 8:00am
Arrive Washington, 8:00am
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Arrive Boston, 4:00pm
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Arrive Old Point Comfort, 11:00am
Arrive Norfolk, 11:00am
Retaining arrives in Louisville, 8:00pm

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Only electric lighted train leaving Louis-
ville in any direction. Through Pullman
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Arrive Philadelphia, 8:00pm
Arrive New York, 8:00pm
Arrive Providence, 1:00pm
Arrive Old Point Comfort, 4:00pm
Arrive Norfolk, 11:00am
Retaining, arrives in Louisville, 11:00am

LEXINGTON SHORT LINE.
Solid Vestibule trains daily.
Lv Louisville, 8:00am
Ar Shelbyville, 8:00am
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Finest Passenger Service
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Direct line to—
Texas,
New Mexico,
Arkansas and
California.
Operation of the magnificent new train—
Pacific Coast Limit'd
Solid Vestibule, semi-weekly
between St. Louis, Dallas, Ft.
Worth, Los Angeles and San
Francisco.
Write for Book on Texas-PAC.

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J. B. Campbell, District and Ticket Agent
J. B. Campbell, District and Ticket Agent

conception of the family as a whole.
Again, for the average family, particu-
larly in cities, and during the
balmy season, let it be so far as pos-
sible a day out of doors. I do not
need to advocate making it a day of
mere outdoor amusement or recrea-
tion; but I do think that an afternoon
quietly spent in the woods or on the
shore, provided some spot can be
found apart from the vulgarizing as-
sociations of the Sunday crowd, is a
true rest and refreshment for body
and soul, and to the children and
nature-lovers, a revelation direct
from God. The groves were God's
first temples, and here the first vague
sentiment of reverence is awakened
in the child's heart, and God's pres-
ence made real and vital by the
freshness and nearness of his crea-
tion.

As for the habit of church-going, I
have never found it necessary to try
to create a desire to attend church
(I quote from the writer on Sunday
Amusements), in the children that I
know best. I have not thus far been
a patron of the Sunday-school, for
the reason that the methods gener-
ally obtaining in its primary depart-
ment seem to me too much akin to
those described in the article of
which I have spoken; tricks and
trivial devices, lawdry colored pic-
tures and strings of words learned
parrot-wise, taking the place of gen-
uine ethical and religious sugges-
tion. The "kindergarten Sunday-school"
has in too many instances degener-
ated into an unmeaning and most
unspiritualizing play with various
objects supposed to have some sort
of Scriptural association—much like
the representation on a sand table of
the incidents of the resurrection!

We can not have too much sim-
plicity in dealing with children. I
have not forgotten the lesson of our
Christmas-tide not long ago. An en-
thusiastic mother and Sunday-school
superintendent had planned a cele-
bration of Christmas eve for the little
ones which should be "in no sense an
entertainment, but distinctively a re-
ligious service." There were to be
carols of the nativity, and the story
of the manger told in a series of tab-
leaux. The children were to march
upon the stage or platform robed in
pure white, and carrying crosses or
tapers—I forget which—but at all
events the procession was to be pure-
ly symbolic and intended to press
home to the child's mind the purity
and innocence of the Christ child.
It all sounded very pretty and poetic,
but I was wholly disillusioned by the
little daughter of the lady herself,
who informed me with giggles of un-
restrained delight that "we are all
going to wear long white dresses and
sash and march, and it's going to be
such fun!"

Children do not always take things
as we expect them to, nor is their
power of concentration largely de-
veloped, or their sense of reverence
very strong. For my own part, I am
all content if I can get five minutes
of close, serious attention from a six-
year-old elf, and see the dark eyes
grow round and liquid with emotion
as I tell in the simplest and fewest
words possible, perhaps two or three
times over, such a story as that of
the little daughter of the little daughter
of Jairus.—Interior.

**FAMOUS MEN WITH PERFECT
MEMORIES.**
Realizer, the philologist of the six-
teenth century, who edited several
of the classics, was so certain of his
memory, says a writer in the *London
Standard*, that he undertook to repeat
long passages from Latin works with a
dagger at his breast, which was to
be used against him in the event of
his memory failing; while Seneca, the
father of Nero, could repeat two
thousand words exactly as he heard
them.

Pope could turn at once to any
page which had struck him when
reading, and Leyden, the Scotch
poet, who died in the early part of
the century, was also remarkable for
his memory.
When congratulated, on one occa-
sion, upon his aptitude for remem-
bering things, Dryden replied that
he often forgot a memory, a source
of inconvenience. Surprise was ex-
pressed at this, whereupon the poet
replied that he often wished to recall
a certain passage, but could not do
so until he had repeated the whole
 poem from the beginning to where
the occurrence which he wished to recall
was found.

Leyden is also credited with hav-
ing been able to repeat an act of Par-
liament or a lengthy legal document
after having heard it only once.
The newspapers of January 1880,
on a case of slander, a memory of the
case of a man named Thompson, who
drew plans of a down London par-
ade, including every church, shop,
and street, and a monument, im-
posed upon him, and he repeated it
word for word.

pumps, without reference to a single
book, and without asking a single
question.

An English clergyman mentions a
man of weak intellect, who lived
about the same time, who could re-
member the names and ages of every
man, woman and child who had been
buried in the parish during thirty-
five years, together with dates of
burial and the names of the mourn-
ers who were present at the funeral.

That great memories are not the
product of civilization is proved by
an instance recorded by Dr. Moffat,
the great African missionary. Dr.
Moffat once preached a sermon to a
group of negroes, and was shortly
afterward attracted by the gestu-
lation of a young savage addressing
a number of blacks. On going up to
the group, he was amazed to hear
the savage reproducing his own ser-
mon—word for word.

A PROPHECY THAT CAME TRUE.

Mr. Greville was persuaded when
he was over sixty years of age to
attend a spiritualistic seance. For-
er the seance, a medium was in a
great form, and the revelations were
astounding. Greville sat silent, and
his aged, wizened face was as emo-
tional as a mask. Suddenly the
medium grew excited and said to the
old gentleman:

"A female form is bending over
you. Oh, the extraordinary like-
ness!"
Greville sighed.
"It is your mother!"
"Ah, poor thing," said Greville.
"I am glad of that."
"She smiles at you; she says all is
well with her."
Greville sighed again and said: "I
am delighted."
"She says she will see you soon.
You are old, and must meet her be-
fore long."
Then Greville smiled and quietly
observed:
"That's certainly true. I'm going
this evening to take tea with her."
Exchange.

CATARRH OF THE STOMACH.

**A Pleasant, Simple, but Safe and
Effectual Cure for It.**

Catarrh of the stomach has long
been considered the next thing to in-
curable. The usual symptoms are a
full or bloating sensation after eat-
ing, accompanied sometimes with
sour or watery eructations, a formation
of gases, causing pressure on the heart
and lungs, and difficult breathing;
headaches, fickle appetite, nervous-
ness and a general played out, languid
feeling.

There is often a foul taste in the
mouth, coated tongue, and if thing a
terior of the stomach could be seen it
would show a slimy, inflamed condi-
tion.
The cure for this common and ob-
stinate trouble is found in a treat-
ment which causes the food to be
readily, thoroughly digested before
it has time to ferment and irritate
the delicate mucous surfaces of the
stomach. To secure a prompt and
healthy digestion is the one necessary
thing to do, and when normal diges-
tion is secured the catarrhal condi-
tion will have disappeared.

According to Dr. Harlandson, the
safest and best treatment is to use
after each meal a tablet composed of
Dianase, Aseptic Pepsin, a little Nux,
Golden Seal and fruit acids. These
tablets can now be found at all drug
stores under the name of Stuart's
Dyspepsia Tablets, and not being a
patent medicine can be used with
perfect safety and assurance that
healthy appetite and thorough diges-
tion will follow their regular use
after meals.

Mr. N. J. Booher of 2710 Dearborn
St., Chicago, Ill., writes: "Catarrh is
a local condition, resulting from a
neglected cold in the head, whereby
the lining membrane of the nose be-
comes inflamed and the poisonous
discharge therefrom passing back-
ward into the throat, reaches the
stomach, thus producing catarrh of
the stomach. Medical authorities
prescribed for me for three years for
catarrh of the stomach without cure;
but to-day I am the happiest of men
after using only one box of Stuart's
Dyspepsia Tablets. I cannot find
appropriate words to express my
good feeling. I have found flesh, ap-
petite and sound rest from their use.

Stuart's Dyspepsia Tablets is the
safest preparation as well as the
simplest and most convenient reme-
dy for a ray form of indigestion, cat-
arrh of stomach, biliousness, sour
stomach, heartburn and bloating
after meals.
Send for little book mailed free on
stomach troubles, 7 addressing F. A.
Stuart Co., Marshall Mich. The
tablets can be found at all drug stores.

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NEW YORK STORE
LOUISVILLE,
DRESS MAKING, MILLINERY, MEN'S FURNISHINGS,
CLOAKS, CHINA AND GLASSWARE, STATIONERY.
We fill MAIL ORDERS the same day they are Received.
SEND FOR SAMPLES.

**Ypsilanti Underwear
For Ladies.**
Our stock of this fine make of goods is too large, and to reduce it we have
made a deep cut in prices, in fact we only ask about one-half former prices on a
great many garments. Those who have not bought their Winter Underwear
should not fail to take advantage of these prices.
FORMER PRICE \$2.50 Ladies' Ypsilanti Vests, wool and cotton mixed,
white or gray. Small sizes only.
FORMER PRICE \$1.50 Ladies' Ypsilanti Drawers, wool and cotton
mixed, white or gray.
FORMER PRICE \$2.50 Ladies' Ypsilanti Union Suits, all-wool, light or
heavy weight, high neck and long sleeves, ankle length, in white or gray.
FORMER PRICE \$2.50 Ladies' Ypsilanti Union Suits, wool and cotton
mixed, high neck and long sleeves, in gray or white.
FORMER PRICE \$2.50 Ladies' Ypsilanti Union Suits, wool and cotton
mixed, low neck and long sleeves, in gray or white.
FORMER PRICE \$1.50 Misses' Ypsilanti Union Suits, wool and cotton
mixed, high neck and long sleeves, small sizes.
Dress Goods Department.
We continue to make "seasonal cuts" in prices, offering for one-
half their actual value Dress Goods unequalled in the city.
A rare offer is made in our entire line of Plaids, former price 75c; now 50c.
We name as leaders this week our 34-inch Chevron, Diagonals, Chevrons
and Checks, only 60c.
Red and Black Novelty Coverts in the new Gray blue, and a number of
other styles, only 75c.
Our 54-inch Venetian Cloth, sold for \$1.25. At this price we place on
sale also a pretty "Melrose" in desirable shades.
75c
39c
GENUINE AUTOMATIC SEWING MACHINE ONLY \$45.00.

Of Use During 1899.
Printed Church Collection Envelopes, blank space
for name of church—something new and cheap—
only \$1.00 per thousand, postpaid.
Church Roll and Record, best and cheapest, well-
bound, good ink paper, postpaid only \$1.75.
Speiden's Church Treasurer's Record Book, the
best to be had; for 100 names, \$1.50; 200 names,
\$2.00; 300 names, \$2.50; 400 names, \$3.00; 500
names, \$3.50. Names entered only once during the
year.
Eiler's Sunday school Record #1, and other good
ones at 35c, 50c, 60c, 75c and \$1. We carry a com-
plete line.
Collection Envelopes, linen, for Sunday-schools,
per dozen 35 cents; another grade at 50c per dozen.
Class Books, per dozen, 60 cents, 75 cents and
\$1.50, all good and run one year each.
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leaves Louisville every Thursday on the "Memphis and New
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berth only \$6.50 through.
This is the only true winter route to CALIFORNIA.
No high altitudes, blizzards or snow encountered by
this route.
In addition to the Tourist Car service, the Illinois
Central, in connection with the famous "Sunset Limited,"
forms the best and most luxurious service to the Pacific Coast.
If contemplating a trip to California, write to W. J.
McBride, City Passenger Agent I. O. R. R., 220 Fourth Ave.,
Louisville, Ky., who will be glad to name you rates, reserve
sleeping car space and relieve you of all details pertaining to
your trip.
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We have given 20,000 Teachers' Bibles as premiums. They are not cheaply gotten up books printed on worn-out plates. For \$5.50 you get a large-type Bible and the WESTERN RECORDER for one year; or, for \$3.00, you may have the same Bible, but in smaller type. In answer to the question, How can you afford to give such elegant, self-pronouncing, flexible-back teachers' Bibles with all Bible helps and the WESTERN RECORDER for the money, my answer is we buy one thousand and sometimes more at a time, discount our bills and give subscribers the benefit. Index 50 cents extra on either Bible. Satisfaction guaranteed. Money refunded if you are not pleased when you see your premium. Send all orders to the WESTERN RECORDER, 642 Fourth Avenue, Louisville, Ky. H.

ENTERPRISE ASSOCIATION.

Possibly a few notes from Big Sandy would escape the waste basket, as it seems that no one else has written of the meeting of Enterprise Association. This body met at the Mouth of Card in Pike county, Ky., and all things considered, it was a good meeting. Reports on the work of the various boards were presented with a good degree of interest, and the orphans were not forgotten, and I did wish that at least some of our more favored pastors and some of the members of our State Mission Board could have been here, and have accompanied the writer, in the enjoyment of a horseback ride of seventy-five miles to reach the place where the body met, and then have rested their weary bodies at the very base of the main range of the Cumberland, while enjoying the hospitality of the good people, who welcomed a preacher to their homes with a seat that makes him feel that they are glad to have him. There were two new churches admitted to membership in the body, and there were many demonstrations of the fact that this great field in which this feeble body is doing its work slowly but surely is ripe unto harvest if only efficient laborers could be put into the field, but the fact that here in this vast territory of Hardshellism the minister must make his own support, by manual labor, the work is very much hindered. Here are eight or nine county sites in so many adjacent counties, inviting Baptists to come in and occupy, some of which are very promising fields. Our hands are tied, some of our good brethren for want of education and training, can not do this work, others must go to their farms and school-rooms and stores for a support, and we are discussing the question—How shall it be done? and are praying the Lord of the harvest to open the way. In one of the towns referred to above, a brother, (an ex-State Senator) now a licensed preacher in the United Baptist church, told the writer that there were 25 Baptists in that town, most of whom would co-operate with Missionary Baptists, and that it would give a good lot on which to build a house of worship, and asked me to write and see if we could secure the coop-

eration of our State Board. I have written to Dr. Warder, stating the facts with others but got no response. We know that the State Mission Board has a great work in its hands, and we rejoice at the success with which the work is being prosecuted, and invite them to come to our relief as soon as they are able. The younger and better educated people are more favorably to missions now than formerly. Some of our churches keep up their prayer meetings, most of them have Sunday-schools fairly well attended. Yours in hope, WILLIAM JAYNE. Flat Gap, Ky., Dec. 3, 1888.

THE PLEASURE OF SINNING.

Dr. Johnson once said to a lady who was defending her love of a sinful amusement: "You remind me of Dr. Barrowby, the physician who was very fond of swine's flesh. One day when he was eating of it, he said, 'I wish I was a Jew.' 'Why so?' said somebody; 'the Jews are not allowed to eat your favorite meat.' He replied: 'I should then have the gusto of eating it enhanced by the pleasure of sinning.'"

Encountering this old story in a book of anecdotes to-day, I was reminded of an anecdote, which no doubt some of my readers have heard. The good women in New York, becoming interested in their fallen sisters, prepared a midnight banquet, and gathered into it a number of streetwalkers. In the midst of the feast one of the guests was overheard saying to another: "Oh, Jennie, wouldn't this be nice if only it was wicked?"

Solomon says, "Stolen waters are sweet" (Prov. 9:17). Yes, strange as it seems, there is a wonderful fascination in sin. Paul writes, in his letter to the Romans: "Sin, taking occasion by the commandment, wrought in me all manner of concupiscence" (Rom. 7:8). On which Dean Alford comments as follows:

"I was in the habit of coveting. I did it unconsciously of any fault. But the law came in, saying, 'Thou shalt not covet,' and then by covetousness started up into sin. And, as we are ever prone to enjoy that which is forbidden, sin thus got life and zest for me, and I indulged in all manner of coveting, just because 'stolen waters are sweet,' and sin wrought upon my human perverseness. . . . The very prohibition which was for life, by waking in me the sense of sin, and the desire for sin, killed me, sent to lusting for the evil which is death."

Were the fact of this fascination in the case of children who are fond of what we call mischief. The fun for them is enhanced by the injury to the person or persons on whom the joke is played. I remember a gang of boys in my native town who used to put ropes and wires across the sidewalks on dark nights, when the people were going home from meeting, in order to see them stumble. Sometimes the stumblers were seriously injured, but that only enhanced the enjoyment of the boys.

We all know how a certain class of godless people, both young and old, love to rob our orchards while we are asleep. They would rather get fruit in that way than work for it, or receive it as a gift. There is to them a fascination in stealing. This fact explains the abnormal popularity of what we call, sometimes our "yellow," and sometimes our "blood and thunder" literature. To the depraved imagination of the reader the

robber and even the murderer is a hero. The details of a domestic scandal are read with intense interest just because the parties implicated are so vile.

Why is this? Evidently because sin is satanic. If it was merely a mistake, as some writers claim, it would awaken in us feelings of sorrow, but not blunder or stumble. The sense of physical or mental weakness is humiliating, while too often the sense of moral errancy awakens sensations of pride and pleasure. The devil whispers, "You are brave. You dare to defy the power that tyrannizes over you, saying, 'Thou shalt not' when you want to do anything." And the sinner accepts the suggestion and glories in his shame.

This fascination explains the disappointment of many able preachers. They depict in vivid colors the exceeding sinfulness of sin. They denounce in God's name the very sins of which their hearers know themselves to be guilty, and yet those hearers continue in sin. Their reason and their conscience are convinced. But the stronger this conviction the more subtle and intense is the satanic attraction. "Yes, I am a sinner," the impatient hearer cries, "but I am not a slave. I enjoy having my own way, even if it is the way of folly and of death."

And here we conclude that our only hope of saving sinners is in the power of the Holy Spirit to break the satanic spell that is upon them.—C. E. B., in Herald and Presbyter.

When trees grow so that their branches are mostly on one side, we never restore branches to the deficient side by cutting the opposite side. We cut the most barren side, and their nature in seeking to restore what we cut, drives out new buds and branches. So the gardener knows that where he puts his knife there will follow the fruit of the tree. And blessed are they whom the Heavenly Husbandman prunes, that they may bring forth more fruit, if when He cuts, there is a bud behind the knife. But woe to them who, being cut, have no bud to grow, and are more disbranched and barren from being pruned.

THE MARKETS.

LIVE STOCK.

Report for week ending Dec. 24.

Cattle—Receipts 4,077 head. There was a good demand and altogether it has been a very satisfactory week to cattle dealers.

Cheves—The market ruled dull throughout the week, with a tendency toward lower prices.

Hogs—Receipts light, with market unsteady. The indications are fair for steady prices on choice hogs.

Sheep and lambs—Receipts light, with a fair demand for a limited number of lambs and light butcher sheep.

CATTLE.

Table with 2 columns: Description and Price. Includes items like 'Horns good export steers, 1,200 lbs. and up', 'Light shipping, 1,200 to 1,500 lbs.', 'Best numbers', 'Fair to good butchers', 'Common to medium butchers', 'Thin, rough steers, poor cows and mullwags', 'Good to extra cows', 'Common to medium cows', 'Fattens', 'Steers', 'Bulls', 'Vest Calves', 'Milk cows—Choice', 'Fair to good'.

HOGS.

Table with 2 columns: Description and Price. Includes items like 'Choice packing and butchers, 250 to 300 lbs.', 'Fair to good packing, 250 to 300 lbs.', 'Good to extra light, 250 to 300 lbs.', 'Fat hogs, 250 to 300 lbs.', 'Fat hogs, 300 to 350 lbs.', 'Pigs, 40 to 50 lbs.', 'Sows, 150 to 200 lbs.'.

GREAT REDUCTION SALE BEFORE STOCK TAKING. Sweeping reductions in every department. Lace Curtains and Portieres at a sacrifice. BUY YOUR CARPETS AND MATTINGS NOW AND SAVE MONEY. Interesting figures on shades and Venetian Blinds. Special quotations for the laying and finishing of hardwood floors. See our drives on Rugs of every description. Oilcloths and Linoleums in a wide range of patterns at lowest prices. W. H. MCKNIGHT, SONS & CO., CARPETS & CURTAINS, 225 Fourth Avenue, 325-330 W. Main Street, LOUISVILLE, KY.

The Baptist Principle In Application to Baptism and the Lord's Supper, By W. C. Wilkinson, D.D. Only \$1.00, postpaid. Dr. Henry G. Weston, President of Crozer Theological Seminary, says:—"In all Baptist polemics I have never seen its equal." The Journal and Messenger says:—"Among the most powerful arguments in favor of Baptist views and practices which have ever been given to the world." The Canadian Baptist says:—"The ablest polemical work that has ever been written on the Baptist side." Spurgeon said of this book, that it "ought to carry conviction to every unprejudiced mind." Address Baptist Book Concern, 642 Fourth Avenue, Louisville, Ky.

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A select and thorough school for young ladies, with the appointments and influences of a refined, cultivated home. Half-session opens January 11, 1907. Write for catalogue or information EDMUND HARRISON, BOX 227, HOPKINSVILLE, KY.

Table with multiple columns: SHEEP AND LAMBS, BURLAP—NEW CRAP, LEAF TOBACCO, SALES WITH COMPARISONS, SALES, BURLAP—NEW CRAP. Includes various market reports and price listings for different types of wool, burlap, and tobacco.

NO PERADVENTURES.

One very impressive feature about the writers of the Bible and the prophets and apostles is the fact that they never expressed any peradventures concerning the outcome of the prophecies which they declared and the truths which they uttered. In all of the Old Testament there is no hint that the inspired writers felt somewhat uncertain about the fulfillment of the prophecies which they recorded. Nor did the prophets themselves feel that there was even a possibility that some of their predictions might fail of fulfillment. They did not intimate that the fulfillment of any prophecy depended upon certain contingencies or upon sundry happenings. Nor was there any doubt expressed about the continued existence of God's kingdom. No priest nor prophet said that if certain favoring conditions should come about, then the kingdom of God would continue to prevail. On the contrary, a tone of utmost certainty characterized the thought and expression of priest and prophet all through the old dispensation. This was emphatically true of Christ and his apostles.

One looks in vain to find any "ifs" or "buts" or suggestions of doubt in Christ's words respecting the issues of his truth and his kingdom. He never intimated that possibly the kingdoms of this world might so get the advantage of his kingdom as to break it up or stop its progress. He never said that if matters in general should work favorably his cause would be quite likely to triumph. He never said that if he and his apostles could somehow get enough people interested in his cause he would succeed in his mission. No, there was nothing of the sort in any form whatever. In all of his sayings and doings there was the regnant tone of a masterful and mastering assurance. And this spirit was instilled in the hearts of the apostles. Not for a moment did they regard the success of Christ's cause as being doubtful—at least, not after Pentecost day. It is true that between the day of Christ's death and Pentecost the apostles were in a doubtful mood; but this was the one rare exception. And Paul never entertained a peradventure concerning the issue in glorious triumph of the Gospel and the kingdom. All of his writings exhibit a towering tone of unwavering confidence in the supreme triumph of Christ's cause in all of the coming ages. Now, all this is significantly remarkable. It puts to shame the trembling, halting faith which we are so inclined to frequently indulge in. It rebukes our bemoaning doubts. It summons us to exercise a stalwart, steady, elevated faith in the God of truth and the God of eternal victory. It is not possible for wicked men and aggressive devils to stay for a moment the progress of the kingdom of the Son of God.

C. H. WETHERS.

THE PERAMBULATOR ON BROADNESS.

Patriotism is not having all other countries except America. Loyalty to one's denomination is not having all other denominations. Yet a few think that the very moment one speaks fervently and heartily of his love for Baptist principles he becomes antagonistic to the work of other denominations, and the very instant he compares our doctrines with those of them that differ he is uncharitable, he is narrow. Broadness, if it means anything,

means big-heartedness rather than big-sightedness, and if love can see the farthest, as it did in the case of John, who first saw the Lord on the shore, love gives openness of vision.

This is a day of specialists. Men find that they must center their efforts on one thing, for a "Jack of all trades is a master of none." How true also is the old saying, "Everybody's business is nobody's business," especially regarding church work? Now, the Perambulator believes God has given the Baptists a specific work, even that of preaching the whole counsel of God; and he further believes that if Baptists say to all other denominations, "You are right; go ahead; we believe in your doctrines as well as our own," they belittle their doctrines, fail in their mission, and are about as effective as anybody at nobody's business. O how tired (this is not slang, the Perambulator is absolutely tired) it makes one to hear said. "We are all going to the same place, and it doesn't matter which way we go there!" Doesn't it? If the friends of the Perambulator were going to California he would rather have them go by passenger than freight-car.

What! the Perambulator's friends not broad because they are strong Baptists! Why Baptist doctrine teaches us to love our enemies, and this certainly presumes we will love our friends of other denominations. Some men show their love by action; others express it only by words.

"Some men are broad and hazy. Some low and lazy. Some high and crazy."

The Perambulator hopes that all his readers strike the happy medium, as, of course, he does. Lots of this so-called broadness looks like a little paint thinned out with turpentine and spread out on a big fence. And, by the way, if some of these so-called broad minded men read this they'll be narrow enough to want to scalp the Perambulator or steal his pen. O how broad they are! Yes, take in anything; have the band so big that discord will be drowned. Some churches are so broad that they do nothing but pay their bills and sing the Doxology at the end of the year. Broadness, so-called, means scattering one's fire; means weakness; means defective work, if any. While the age calls for specialists in the arts, sciences, mechanics, etc., the "broad" people are calling for generalists and anythingists. The Perambulator has met some people that have been trained under "broad" ministers in big churches, and that have had to move because of business to little towns where there have been little Baptist churches or missions, and they have been so broad-minded that, because the little Baptist mission has not had the paraphernalia, musicians, society, etc. (and bolsters) that they have been trained to delight in, they have gone to churches where the "society" people are, and as for the little church—oblivion!

And now the Perambulator is going to speak of Roman Catholicism. (Chorus of broad-minded people, "stop him! Gag him!") Still there is a difference between Romanism and Baptist doctrine, and the Perambulator says emphatically, "Both cannot be right." History gives Romanism a bloody record. Yet some believe it has changed, whereas Romanists say that Roman Catholic doctrines are ever the same, and the Perambulator is sensible enough to believe them. Had the Perambulator been liv-

ing when Christ cast the devil out of the demoniac of Gadara he would only have trusted him when clothed and in his right mind sitting at the feet of Jesus. And with due respect to differers, the Perambulator cannot trust a denomination that produces a Spain or a Cuba. Condemn typhoid fever and the man suffering from it will agree with you, but condemn the spiritual disease that people suffer from (not them) and they'll "turn again and read you." Imagine Christ saying to John the Baptist, when the latter said, "O generation of vipers!" etc., "John, you're not broad enough." Suppose Carey had said, "Friends in India, I will not interfere with your religious beliefs; I'll stay at home!" O for the broadness that reaches out to save sinners as it hates sin and tries to obliterate it.

Another Cromwell is wanted in England to-day, another Luther in Germany, and as for America, we must all be Cromwells, Luthers and Garibaldiis, if benighted people are to get what we believe our religious principles will give them. Anything short of this on our part will be narrowness pure and simple, while a contention for people to have what we have is the broadest broadness.—Commonwealth.

GRATEFUL WORDS FROM A TEXAS PASTOR.

DEAR DR. EATON:—I have been taking and reading the Recorder for some eight years. During that time I do not remember to have signed my name for its columns more than once. I have denied myself the privilege of even telling you how much I enjoy your paper. To pursue this course longer I feel would be an injustice to you and to my own conscience. So allow me once in eight years to express my grateful appreciation of the substantial help you have rendered me, and the high esteem in which I have learned to hold you.

During my ministry I have subscribed for and read a goodly number of our denominational periodicals. Believe me when I say that none of them have helped me like the Recorder. For soundness in the faith, for sticking close to the Bible, for the courage of conviction, for devotion to principles, for being true to your own people, for healthful conservatism, for fair dealing and dignified bearing in controversy, and many other things equally commendable, I have not found your peer. We have in Texas one of the most widely read and thoroughly enterprising papers among Baptists, the Standard. We love the editor and love his paper. But his frequent unkindly thrusts at the Recorder and its editor pains many of our hearts. We believe you to be one of the most loyal friends our denomination has had for years. You have stood by us at great sacrifice; and we see no good reason for the quarrel our honored brother desires to pick with you. We love him much, but if he would treat you better, I am sure some of us could love him more.

May God bless both of these great papers—the Standard and the Recorder—and may they each yet become a still greater power for good in our beloved Zion.

Faithfully yours,
M. A. T.

BETWEEN the great things we cannot do and the small things we will not do, the danger is that we shall do nothing.—Adolphe Monod.

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In the issues of January, February and March will be given a series of eleven articles on Baptist History, the result of Dr. Christian's investigations in England. These articles are to be summed up by Dr. Newman, of McMaster University, of Toronto, Can., and Jesse B. Thomas, Newton Theological Seminary, both masters in church history.

Western Recorder,

642 Fourth Avenue, Louisville, Ky.

APPRECIATIVE WORDS.

Permit me to thank you for the many excellent articles; editorials, contributions and selections, that come to me weekly through the WESTERN RECORDER. You never send out a poor issue. Your age augers increase of health, strength and soundness. In no other paper do I find so much on the sermonic, hortatory, enriching order spiritually. Scarcely ever do I allow one of your sermons to pass me unread. I sat down to thank you for two articles found in the issue of the 15th inst, viz: Your leading editorial on newspapers, and Dr. Mason's sermon on "Family Government." I heartily agree with you that the secular press has lost its influence upon the public mind. I can think of no intelligent, reading man who cares two straws as to what position the secular press takes on any question of importance, either in civics, morals or religion. Readers subscribe for and read that "daily" that affords the most news, "that gets there ofttest and soonest," but the majority eschew the editorials, for example, the "great dailies" are all run in the interest of beer and whisky, yet the temperance movement is marching right on, occupying new territory and tightening the cords round the traffic despite the "blanket sheets."

Down in Georgia five counties have just lately "gone dry" under the local option law. Coweta county, one of them, by voting whisky out of Newnan, thereby loses \$6,000 a year to the city school fund, it having received that amount as license from two barrooms.

You voice my sentiments when you say the religious weekly stands for something; yes, something square cut, pronounced, open and above board, with an hundred per cent. of dorsal column in it. Away with the denominational (?) weekly, that stands ready to "teach either the round or the flat theory, as patrons may desire." I know of some state organs that hold positions on great questions that are

so colorless that they may be described as "on the fence," ready to get down on either side that the "patrons prefer." Such journals do most assuredly need a stiff piece of sole-leather in the heel of their shoes. I like to know where to locate a man even if he is against me, as all positively pronounced men do at times find other positive, pronounced men against them.

On the matter of honor and obedience due from children to parents, I have read nothing that so fully expresses my views as Dr. Mason's sermon; would that it might be preached and practiced all over our broad land. Your older readers, those born in the first half of the present century, will all enjoy it, say amen to it. They were taught and trained that way; it was wholesome teaching and training—the younger people will call it "old fogey," behind the age, etc. Could they, I think many of them would transpose Paul and have it read so: "Parents, obey your children in all things." But lest I be relegated to the shades by the numerous alphabet societies, I make haste to "call off," lest I be "called down."

Wm. HENRY STRICKLAND,
Morristown, Tenn.

LONG RUN ASSOCIATION.

In looking over some old records, I find a statement of the meeting of Long Run Association, September 6th, 7th and 8th 1844. It met at Burk's Branch church, Shelby county, Ky. Elder W. C. Buck moderator and Isaac McCoy clerk. Total membership 4,477, increase, 292, decrease 336. Special reference is made of Elders A. D. Sears, Thos. S. Malcom, G. Gates and F. A. Willard.

The Baptist Banner and Western Pioneer received an enthusiastic endorsement.
J. H. GRIMM,
Watertown, Tenn.

He that is slow to wrath is of great understanding; but he that is hasty of spirit exalteth folly.—The Bible.

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BELLS

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THE FARM
KENTUCKY TRADE ITEMS.

Wheat was quoted at sixty-one cents, delivered, in Danville, the past week.

About 150 cattle at Stanford on court day. Best prices 4c; butcher cattle 2 1/2 to 3 1/4.

The Central Record notes a number of sales of corn in Garrard at \$1 to \$1.10 delivered.

Thompson & Brown bought of W. H. Hudson, of Adair, 25 yearling and two-year-old cattle at \$8.98.

Jonas Weil bought a bunch of export cattle from Cummins Bros., of Harrison county, at \$4.65 per cwt.

Last week, at Lexington, quail sold at \$1 per dozen; rabbits dull at 75 cents per dozen and eggs at 25c per dozen.

Bowman Terhune has bought 60,000 pounds of tobacco the past four weeks, paying 8 cents a pound.—Harrodsburg Democrat.

W. O. Carpenter sold Wm. Ruble, of Garrard, a bunch of butcher cattle at 8c, also two cows and calves for \$74.—Harrodsburg Sayings.

J. Carroll Bailey sold to Geo. B. Taylor, of Nicholasville, a roaster gelding for \$100.

I. M. Bruce sold to same party a pair of bay horses for \$300.

R. B. Lee bought of F. M. Cobb, of Owen county, twenty yearling steers at 41 cents. They averaged 886 pounds and were a nice lot.—Georgetown Times.

Hemp is worth 41 in the local market at present. But few farmers have broken out their new hemp as yet and it is not known how much will be placed on the market later.—Lexington Herald.

There were about 800 cattle on the market at Mt. Sterling court day. The best sold as high as \$4.35, but most of the sales were at \$3.75 to \$4. Yearlings at 4c, heifers at 3 to 3 1/4c, and cows \$2 to \$3.10.

The Stanford Journal notes the sales of 38 short yearlings at \$22 each; a bunch of heifers at 3 1/4c; 22 sugar mules at \$80 each; 58 cattle, weight 700 pounds, at \$27 each; a lot of corn at \$1.25; a lot of oats at 38c; a few 1,000-lb. cattle at 4c; some weighing 900 pounds, at 3 1/4c.

At the J. H. Pruitt's sale, near Hustonville, prices ruled high, corn bringing \$1.80 a barrel shucked at the shock; the fodder at 15 1/2c a shock, the oats at \$2.75 per 100 bundles and three sows for \$16. Hay brought \$10 a stack and cows \$21 to \$40.

Jos. Ewalt delivered recently to L. Joseph a carload of Short-horn cattle that averaged 1,500 pounds, at five cents per pound. These were two-year-olds with one heifer in the lot that weighed 1,600 pounds. He sold to same a carload of extra good 1,500-lb. cattle at 4 1/4c.—Paris News.

The Lexington Herald says that W. W. Gill ships 5,000 dozen eggs every month from Lexington to eastern markets and estimates that since Mr. Gill has shipped 2,100,000 dozen eggs, which, if placed end to end, would reach from Lexington to Boston, a distance of 840 miles.

IDEAS ABOUT MILKING.

First, twenty pounds of milk drawn at the beginning of milking will produce only about one-half pound of butter, while the same amount drawn at the end of milking yields nearly two pounds of butter. A Danish experiment in the same line shows as follows:

1. Milk from the first streams, 173 pounds, gave one pound of butter.
2. Milk from the middle streams, thirty-eight pounds, gave one pound of butter.
3. Milk from the last streams, twenty-seven pounds, gave one pound of butter.
4. Milk from the last drops, twelve pounds, gave one pound of butter.

This shows that the after milk is very rich in butter elements, and therefore very valuable.

Second, straining the cow's milking capacity to its utmost will develop the udder toward rendering as perfect service as possible. When the milking is finished the cow should again receive a kind word and a stroke with the hand—never with the milking stool.

Milking with wet hands is, of course, a thing of the past. The milker's hands should be dry and clean.

When the milking is finished, the teats are usually moist with splash, moisture, etc. Unless wiped off, this moisture is likely to form a dry, adhesive coat, which may give rise to cracks in the surface of the skin and accumulated bacteria.

Within reasonable limits frequent milking increases the yield. But whether one milk twice or three times a day, the hours should be regularly kept, and the cows milked in a fixed succession—if possible by the same hands. If the milking starts too early, the animals are not prepared for it; if too late, they grow impatient, and may even suffer considerable pain.

In either case the animals are sure to yield less milk than ordinarily. Any inconvenience suffered by the milch cow will result in a loss of milk.

Any unusual condition of the udders and teats calls for immediate attention. Soreness of any portion, sores of a peculiar character, and obstructions of the milk ducts should be promptly treated.

Cows with diseased udders are likely to be afflicted with some contagious sickness, and should therefore be placed apart from the remainder of the herd. Their milk cannot be gathered in the same buckets and pails as are used with the other cows until health is restored. Tuberculous (consumptive) cattle must have no communication whatever with healthy cows.

Whenever a "hard milking" cow is found, the narrowness of her milk canals may be obviated by rolling the teats between two hands. The passing a straw into the milk canal is disastrous to the animal, and may cause an inflammation of the udder. On being milked after the first calf many cows are very sensitive to the milker's touch. Nothing but patience and gentle treatment will avail in such cases.

A dirty udder should be cleaned with warm water before milking, and rubbed dry with a clean cloth. Infamed udders have been successfully treated with water as hot as can be borne by the hand, and applied frequently.

A light stable, well ventilated, is of necessity a clean stable. Cleanly milking cannot be practiced in the absence of light.

Milch cattle should never be allowed to drink ice cold water, as it is sure to cause a decrease in the yield of the milk.—J. Christian Bay, in "Creamery Gazette."

RAISING HORSES.

Now that the true standing of the horse can be measured without prejudice, it is quite evident to all that there will be money in raising these animals for the future. The days of the horse's usefulness have not passed for good. On the contrary, we will probably see a gradual revival of the animal's popularity, especially for pleasure driving. A great many disposed of their horses to take to wheeling because of the novelty of the fad, and they are now returning to their first love again.

There is a better demand now in the cities for good horses. Poor horses will never more be needed. Neither will small horses be needed. Moderate to large horses are the best, and they should be raised either for their speed or strength. Weight and strength combined with speed in draught horses will not do. Medium heavy-weight draught horses that have a brisk walk and a good trot sell in any market for sums ranging from \$150 upward. This is an age of speed, and the slow business horse is ruled out. Well-matched pairs of horses that are good drivers, and crossed with French Coach horses, frequently sell for \$1,000 to \$1,200 per pair. Horses of this class are needed for private stables, and they must combine several good qualities—medium weight, moderate speed, docility of temper, and good appearance in harness. Style and speed, without too much mettle, are the chief requirements.

Now, horses can be raised from colts to three-year-olds for \$50, and horses sold at this age that have good blood will frequently sell for three to five times that amount. Colts have little demand, and it does not pay to raise them for the market. One must figure upon holding them until a good marketable age. In New York a horse is not much good before it is six years of age. But horses intended for that market should be the cream of the herd, and they should be raised so as to come up to the three or four hundred dollar standard.

Besides horses, mules are good animals to raise on the farm, and many farmers prefer to breed them to horses, finding, as they claim, more money in the work. The recent demand for mules by the United States Government for the Spanish war showed how few mules were really in existence in this country. Now there will be an increasing demand for mules for Porto Rico and Cuba in the next few years, and there will probably be more money than usual in this business. These certainly ought to be good markets for our mules, for horses are not adapted to the climate of the islands, and it will be many years before electricity will invade them.—American Cultivator.

When growing stock you have something all the time turning into money. When crops are the sole dependence, there are seasons when everything is at a standstill and there is no source of income. In the winter the earth is asleep while we watch the cat-brotherly feeding. If there is a sudden need of money some one of them is always ready to bring it.

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 Leave Louisville, 8 a.m.; 9 a.m.; 12:45 p.m.; 3:55 p.m.
 Arrive Louisville, 7:40 a.m.; 11:45 a.m.; 5:10 p.m.; 8 p.m.
TRAINS, JEFFERSON AND SOUTHWEST.
 Leave Louisville, 9:30 a.m. and 9:50 p.m.
 Arrive Louisville, 6:30 a.m. and 6:10 p.m.
TRAINS, LEXINGTON AND FRANKFORT.
 Leave Louisville, 7:30 a.m.; 7:50 p.m. and 5:50 p.m.
 Arrive Louisville, 11:30 a.m.; 11:55 a.m. and 6:10 p.m.
 Louisville Ticket Office, Southwest Corner Fourth and Main Streets.

Items of Interest.

NEWS THE WORLD OVER.

A powder magazine situated in the center of the Chinese camp at Hsing Chow, exploded, and a square mile of houses was thrown down. The commanding general was killed and 3,000 soldiers. There was no loss of life to Europeans, although mission houses were much injured.

The people of Chicago having shown they were in grim earnest, the hooded aldermen have cowered for the present. The resolution to give the street railroad company a franchise for fifty years was referred to the City Hall committee. This committee is composed largely of reform aldermen, and besides never meets.

We are asked if Col. W. J. Bryan meant to make the impression that silver was a dead issue in omitting it in what he said of his reasons for going to Washington City. We have thought the slightest idea that he has changed his mind in regard to its importance. Just now, however, he knows Congress, having the House against it, will do nothing about silver, and therefore he proposes to devote himself this winter to fighting imperialism. What he will do in the coming presidential campaign is a different matter.

Emperor William may be very deep or very crazy, but he is always amusing. In his speech at the opening of the German Parliament he first heartily praised and united in the Czar's request for disarmament, and in the next breath asked for an increase of his army! The increase, if granted, will mean a host of 250,000.

There are many things in which we do not agree with the Independent, but it does our heart good in these days of kaleidoscopic changing to see that it has principles and stands by them. It faces the question of the Philippines fairly and consistently with its past record for belief in manhood suffrage, saying in substance that the islands must not be held as a military satrapy, as it were, but if the people wish to be in the United States, they must be organized into a territory as soon as possible. Whether the Independent is right or wrong, all must admire its having firmly grounded principles.

Baron Francis Napier died in Florence, Italy, aged 79. He was ambassador to the U. S. as far back as 1867, and was afterwards Acting-Viceroy of India. Dr. George James Allman, F.R.S., for many years regius professor of natural science in the University of Edinburgh, died at the age of 87.

It is reported that a man in France has grafted tomatoes upon potato plants. The result is that the same plant bears potatoes under ground and tomatoes above. This is curious, if true; it is one of the things in which seeing is believing.

The Chicago & Northwestern Railroad Company has decided to drop women from their employment after Jan. 1. They have about 200 employed as clerks, stenographers, etc. This is in order to advance good men from the lower ranks, and not because of any complaint against the women.

There has been a lull in the regular revolutions in South America. But one has been captured in Bolivia. The revolutionists have captured La Paz, the capital. The President, Alonzo, is marching against them and a decisive battle is expected.

The ways of the nations in China are dark and gloomy. The sailing of power by the dowager empress was thought to be at the instigation of Russia and for her benefit. But now the news comes that the Russian Minister refused to give his credentials to the empress, but insisted on presenting them to the emperor.

A small excavation outside the walls of Pompeii uncovered a very fine mosaic. The picture was of a group of philosophers, one of whom was reading to the others. A beautiful garland of flowers surrounded it. The Italian Government has purchased this, and it will be kept in Naples.

At the recent Church Congress in England the ritualists showed as much good breeding as they do regard for the law. The evangelists listened courteously to the apostles, but when Mr. Kennet arose and spoke against the Romish dogmas, such hooting and yelling was begun that he could not be heard! And this from preachers who pose as especially devout.

Prof. Thayer, of Yale, says, in view of the new principles of government imperialism calls for the first and most imperative duties of the nation as written in the Constitution. That certainly is the honorable thing to do, and not to let the Constitution stand and disobey it.

Newspapers have cited of many causes in all the years since the *Pekin Gazette* started. But the *New Lutheran Church News* has been discontinued for a new reason of under the sun. It had no lack of means or subscribers, but tried in vain to find writers enough! Cardinal Gibbons has petitioned Congress to go back to the contract system for Indian schools, which the wrath of Protestants made them drop. He must be crazy, or must imagine that Congress is.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free of charge. We discount a word for all over 100 words, insertable in advance. Ours is the words and not the space at once when the obituary will be. Unless the money accompanies the notice, it will be brought down to 100 words.

O'BRIEN.
 Sister Fanny O'Brien, one of the constituent members of the Baptist church at Lafayette, Ky., was born near Oxford, N. C., Oct. 24, 1817, and died near Lafayette, Nov. 8, 1892, aged nearly 75 years. Though long a widow, she faithfully provided for her large family. Of her ten children, five survive her. She bore her long and intense illness with rare Christian grace, finally falling asleep in Jesus, fully assured of a Saviour's welcome. After an impressive service by Rev. A. U. Boone, her form was laid away in the cemetery at Clarksville, Tenn., there to await the resurrection.
 HOYT, N. HARRETT.

GARROTT.
 Nannie Pearl Garrott, only daughter of Brother and Sister Isaac Garrott, died November 28th, 1892, at her home near Pembroke. The next day she was laid to rest in the most beautiful manner conceivable. A large host of deeply sympathizing and tearful friends attended the funeral services. This is indeed a sorrowful event, and she was so happy, bright and cheerful that she made her home a place of joy. Although she was a Christian but ten years, she grew rapidly in the Christian graces and was one of the best members of Salem church. Though young in years, she was greatly loved by the old as well as the young. She was never so happy as when helping some one in distress. On every side her pastor hears of some kind act she has done. All join in saying she was a conscientious, Christian girl. Truly she lived a beautiful life and died in the Christian's hope.
 JOHN K. CHERRY.

ALEXANDER.
 Your committee to whom was referred the subject of memorial resolutions for this Sunday-school in respect to the recent death of our beloved sister, Artie Alexander, beg to report:

That the subject of this sketch died at her home three miles north of Harrodsburg on Monday Nov. 15, 1892, aged 24 years. She was the daughter of Brother Samuel and Sister Mary Alexander, former members of this church, each of whom died many years ago. Sister Artie became a member of this church on a profession of faith and baptism in the year 1886, then 15 years old, under the ministry of the celebrated Thomas J. Flaher. From that time to her death she was a most enthusiastic Christian and church member, her deeds of charity and Christian love being known and read of all. She became a member of the first Sunday-school established in this church, about 1886, and ever afterwards made a most valuable and enthusiastic member. Indeed she may be said to have been its life and mainstay. She died in the triumphs of the Christian's hope, quietly falling asleep in the arms of her Saviour. She was then a teacher in the school, which position she has held continuously from her first connection with it. She fell at the post of duty. Her noble example should be emulated by all. She truly walked in the footsteps of her Master.

Sister, thou wast mild and lovely,
 Gentle as the summer's breeze,
 Pleasant as the air of evening,
 When it floats among the trees.

Peaceful be thy silent slumber—
 Peaceful in thy grave so low,
 Thou no more wilt join our number,
 Thou no more our songs shalt know.

Yet again we hope to meet thee,
 When the day of life is fled,
 Then in heaven with joy to greet thee,
 Where no farewell tear is shed.

Resolved that this short sketch be spread at large on the minutes of the Sunday-school and that copies be sent to the *WESTERN RECORDER* for publication and the family of the deceased.

THOS. C. BELL,
 U. S. SMITH,
 T. F. BAKER,
 Committee.
 Harrodsburg Baptist Sunday-school.

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HIS FAVORITE ANIMALS.—Sunday-school teacher: "Do you love animals?" Boy: "Yes'm."
 "That's right. I'm glad you do."
 "What animal do you like best?"
 "Snakes."
 "Goodness! Why do you like snakes?"
 "'Cause it ain't wicked to kill 'em."

Speech that leads not to action, still more that hinders it, is a nuisance on the earth.—Carlyle.

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